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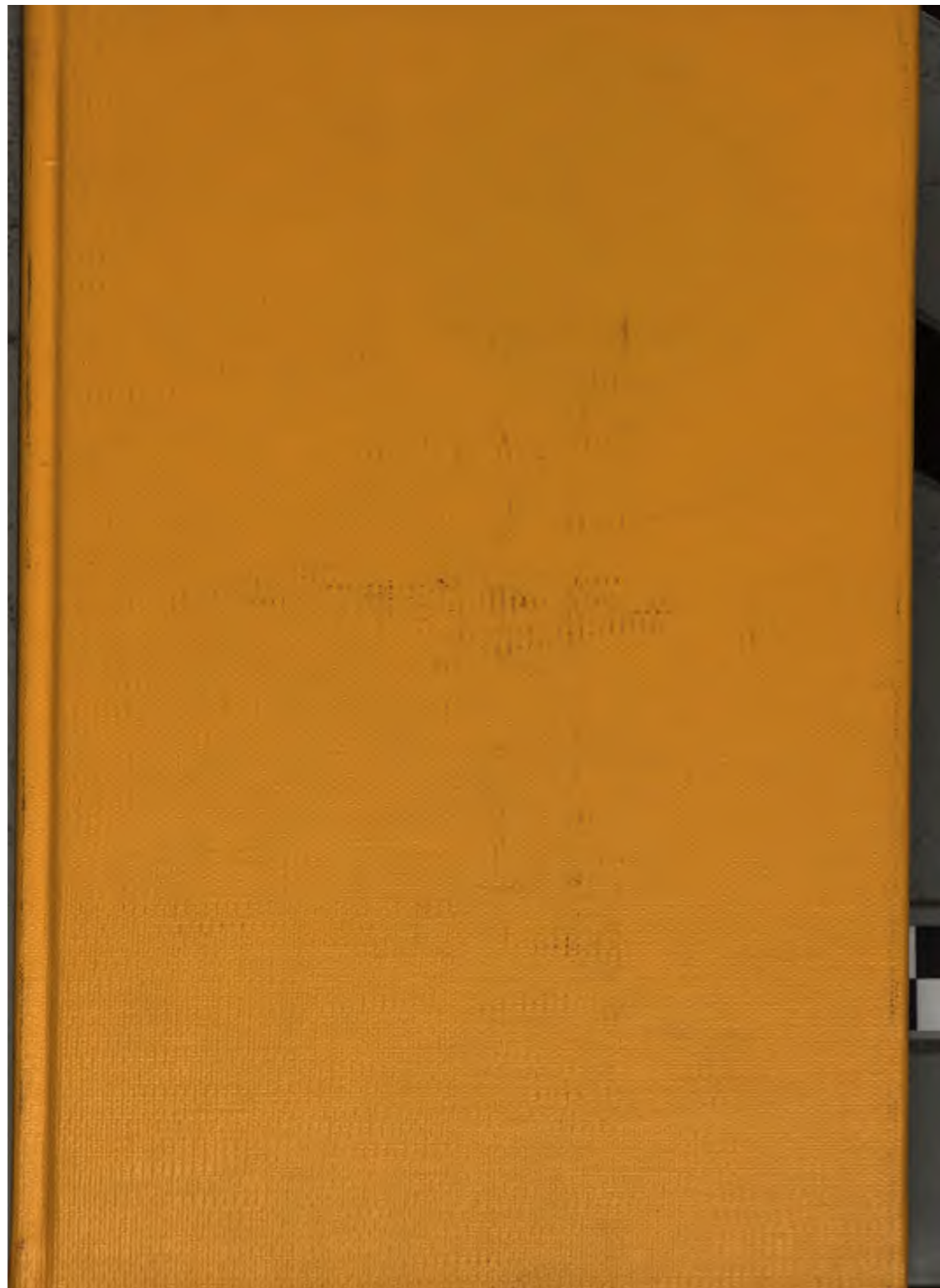
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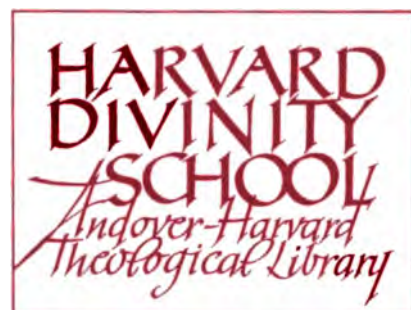
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Samuel Watson

REV. SAMUEL WATSON

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SONG.

(AIR—*Kedron.*)

There is not in this bright world a prospect more sweet
Than the repeopled void where our fond hopes now meet;
Where the rest of the past are united once more,
And where hope comes to cheer from the evergreen shore.

There is not in this vague world a thought half so dear
As that which comes to us the while sometimes here;
That the past and the present are merging in one—
That the loved ones that left us may surely return.

Oh! we know not on earth of a scene half so bright
As the place where the hopes of both worlds reunite;
Where the sweetest communion is held with each sphere,
And where every emotion but tends to endear.

Then away with the doubts of the past, now grown old—
Then away with the shades of oblivion's fell hold;
The blest angels are joining with shouts o'er the way,
Proclaiming the dawn of millennial day.

Oh! blest day, when a knowledge of truths so sublime
Shall thus gild with its teachings the cycles of time;
When the long-severed ties reunited shall be,
And the minions of bondage again be set free.

EMPRESA.

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DR. SLADE.

We clip the following from the *Banner*, as additional testimony to the genuineness of Dr. Slade's mediumship. It is written by Col. John McRae, who is one of the committee of twelve to superintend organization, as indicated by the Philadelphia Convention :

At this time, when the genuineness of the phenomena occurring in the presence of Dr. Slade is being called in question, it may be in order for me to relate an incident which occurred during my seance with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, &c., the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate, I gently drew the end I held from under the table and saw a sentence partly written and the bit of pencil moving on the slate forming a letter; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped. So I saw the bit of pencil writing part of an intelligent sentence without any visible propelling cause, and I know I was in the full possession of my mental faculties.

JOHN MCRAE.

Wilmington, N. C., Oct. 9, 1876.

THE LATEST NEWS FROM LONDON

In Dr. Slade's case is dated Oct. 31, by which we learn that he was acquitted on the conspiracy charge, but convicted under the vagrant act, and sentenced to three months' hard labor. His counsel gave notice of an appeal. Dr. S. was released on bail.

The summons of Dr. Slade and Mr. Simmons under one charge read "for that they, on or about Sept. 11, did unlawfully conspire and combine together, by divers false pretenses, and subtle means and devices, to cheat and defraud" certain persons. That he should have been acquitted on this shows that the prosecution failed to prove what they desired.

The vagrant act is very broad in its application. It provides among other things that

any one pretending to tell fortunes, or using subtle and crafty means to obtain a living, shall be deemed guilty of having committed an offense. It is under this act that Dr. S. is convicted.—*Spiritual Scientist*.

A VETERAN "EXPOSER" OF SPIRITUALISM CONVERTED.

EDITOR BANNER—Isaac L. Robbins, a resident of this place, has followed lecturing against, and "exposing," Spiritualism, in this and adjoining States, to the hearty approval of the "orthodox" denominations, for about ten years. They claimed that "he could show the whole thing to be a transparent humbug;" that he would free himself from the most complicated net-work of cords; cause bells to float over the heads of an audience in a dark room, apparently by superhuman agency; make the stoutest hearts quake with fear at the seeming proximity of "imps from pandemonium," etc.; and then honestly repeat *everything* in the light, thus enabling all to see that he had no accomplices, either in or out of the body.

The Presbyterian preacher, located here a few years ago, after witnessing his feats, came out in the *Mechanicsville Press* with a general discourse over "the dead carcass of Spiritualism."

But a few months since, two gentlemen who had been to Mr. Mott's, at Memphis, Mo., and attended his materializing seances, offered to be bound to the tune of \$3000 for Mr. Robbins' benefit, on condition of his duplicating what takes place there! And as his orthodox friends urged him on to the trial, assuring him of success, he had no alternative but to go and personally investigate the phenomena. The result is, to his own surprise and that of his numerous friends, his complete conviction of the truth of our glorious doctrine, and he has published a statement in the *Press* to that effect, in which he recounts some of the principal phenomena upon which his conclusions are based, backing up the whole by his affidavit.

He declares that he saw and recognized his father and mother, whom he left in England twenty-five years ago, as unmistakably as he ever did while they were in their own natural bodies, and that they mentioned many incidents of his boyhood which had passed from his mind until thus revived. One event, which he had always remembered with regret, his father thus referred to: "What made you leave me and your

mother the way you did? Did n't you think I would have given my consent?"

"This," says Mr. Robbins, "was a grand test to me that it was the spirit of my father, for I left my home and parents, never telling them where I was going, which caused them sorrow. There was no chance of any one's knowing this, for I had not mentioned it many times in my life, and when I did it was to my wife."

This event has made a profound impression on our community, and must subserve the cause of Spiritualism.

Of course the clergy, and those who can never accept a new fact, nor reject an old fiction, will impute the whole catalogue of unworthy motives to Mr. R., not forgetting his Satanic Majesty. But there is one thing patent to all, viz. : that had Mr. Robbins been actuated solely by mercenary motives, he never would have incurred the hatred of the churches—they being his best patrons—on the principle of self-preservation.

He says he was aware that there were some things about Spiritualism which he could not account for, but never believed in their spiritual origin until he went to Memphis.

STEPHEN YOUNG.

Mechanicsville, Ia., Aug. 18, 1876.

SOME people suppose that an editor indorses or is responsible for all he publishes. This is a very mistaken opinion. If that were the case the periodical he controlled would be but the reflex of his own views. As a specimen of this class of articles which we do not fully indorse, we give the following from the *Shaker*. There is food for thought in it:

DECLINE OF SPIRITUALISM.

There is nothing strange, to us, in the fact admitted by leading Spiritualists, "that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism." Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to "tarry by the shore," and play thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of "one from the dead" has been, and is, verily sufficient to make Babylon of all the

pet schemes and man-made creeds of the ages. Though seventy-five per cent. of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil?* The emancipation from these errors has been experienced, more or less, by Spiritualists for twenty-five years; and millions are converts from such bondage. The Shaker church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern Spiritualism, where, spiritually speaking, would said church long since have been? Eclipsed—blotted out—forgotten.

Spiritualism teaches us that progress means, "*from the world, from the flesh, far away;*" have Spiritualists arrived there yet? And so we might continue. We would lash, with whips of large-corded criticism, the converts to Spiritualism for their laxity in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope, and believe a little, in the efficacy of the "New Movement." But unless it shall cause their "righteousness to exceed the righteousness" of their surroundings, and their former fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old fleshpots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of "Spiritualists" than we have realized. Why? *

The *Shaker*, under the head of Editorial Notes, says:

"The New Movement," by Spiritualists, is gaining approbation where it has heretofore been ridiculed. We hailed the same as desirable; yet wherein does a Spiritualist differ from the multitudes, except theologically? And where is the theology which, of itself, would keep a church mouse from starving? Spiritual (?) friends, "except your righteousness of life exceed" the lives of your brethren, orthodox, (!) your secession and "new movements" are useless addenda. *Nil nisi cruce*, will meet your real needs.

THE NEW DEPARTURE.

We are glad to see our committee man come out so clearly upon the "New Departure," as he does in the following from the *Banner* :

EDITOR BANNER—As your valuable paper is the medium of discussion about what is called the "New Departure" in Spiritualism (by-the-by, departure from what?), and as some of the writers seem to take a mistaken view of the subject, and as usual to display more feeling than may be required, I beg leave to submit what appears to me to be the true merits of the case. In the first place, I understand the parties to the movement to be giving expression to their own feelings and views of what they believe to be the design and teachings of the great efflux of spirit manifestations in this our day and generation, and that they did no more expect that all Spiritualists would agree with them than that all nominal Christians would agree upon one creed. The only error they seem to have fallen into was in taking for granted that certain other prominent Spiritualists entertained similar views to theirs, and nominated them to positions which it appears they were unwilling to occupy. The truth is we must either accept some infallible standard of faith, which no Spiritualist thinks of doing, or else while all Spiritualists are agreed on the main basic facts of Spiritualism, there will be as many shades of inference and beliefs as there are different mental structures. The nominal Christians, although they have a written chart which they recognize as infallible to go by, have had over three thousand different sects and denominations. Yet they are all Christians; and why may we not differ, and yet all be Spiritualists, without torturing and burning each other, as the Christians did in the past, or abusing each other, as they do now? There is in fact now, besides minor differences, two great divisions among Spiritualists: those in whom the religious element or principle is less developed, and held entirely subservient to their intellectual—to such Spiritualism is a science only, nothing more; while to those in whom the religious feeling is more fully developed, it becomes a religion; and with such feelings, those who have taken an active part in this movement have organized themselves into a society of Spiritualists, because in it they find a medium for the cultivation and *more intelligent expression of their religious feelings, as tending, in their belief, to develop*

a higher, purer and better type of man. Others, with equal honesty, may maintain a different opinion; and if, while we claim for ourselves the right to our own opinions, we but extend that right to others, then all cause for strife will cease; for until the whole subject of Spiritualism is better understood than it is at present, it is not likely that all Spiritualists will be of one belief.

JOHN McRAE.

Wilmington, N. C., Oct. 15, 1876.

WE have not yet received the Secretary's report of the proceedings of the Convention. It is our expectation to publish our charter, constitution, by-laws, order of business, and a number of select songs suitable for public and social worship, in pamphlet form as soon as convenient, of which due notice will be given. We adopted with very little alteration the constitution and by-laws of the Texas State Association of Spiritualists and Liberalists.

The following are the officers elect:

S. Watson, President, Memphis.

J. A. Cooper, Vice-President, Nashville.

M. Hawks, Secretary, Memphis.

F. W. Irvine, Treasurer, Memphis.

BOARD OF MANAGERS.—W. J. Smith, Chairman, John Zent, Minor Merriwether, R. P. Glenn, Memphis, Tenn.; W. B. Skates, Union City, Tenn.; P. R. Albert, Chattanooga, Tenn.

We would respectfully suggest to Spiritualists to organize, even though you have but few members. "In union there is strength," is an old but a true saying. We need that cohesive property which can only be obtained by organization. Our spirit friends greatly desire it. They manifest much interest upon the subject, so far as we have learned through every avenue by which we can hear from them.

SPIRITUAL MAGAZINE.—To those who like spiritual literature, we take pleasure in recommending the AMERICAN SPIRITUAL MAGAZINE, published in Memphis, Tenn., by Dr. Samuel Watson. It is filled with chaste matter, and while its pages sometimes contain some wonderful stories hard for an outsider to believe, its main object is to harmonize Spiritualism with Christianity. And it does it, or at least seems to do it. We have received the October number. Price, \$2 per year.—*Huntsville Independent*.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

JANUARY, 1875.

NUMBER 1.

From the Religio-Philosophical Journal.

ZADOOK HUMPHREY.

He Visits Earth to Express his Views.

KIND FRIENDS—The article this evening is a continuation of the last article (published in the *Journal* last week) received through the medium. We shall in some degree repeat what we then said, and at the same time shall enter more fully into detail.

As was stated there, there has never been any other theory, whether in religious services or mental philosophy, which has given such satisfaction to persons of all shades of opinion, and of every class of mind, as the theory of Spiritualism, and this for the reason that it proves and sustains religion, strengthens and fortifies natural science, and gives a scope and consistency of argument that lies far beyond any fixed views or doctrines previously entertained. It supplies that absolute conviction of the soul's immortality which to a great extent is lacking in other religions. Were we to dwell at length on the theory of Spiritualism, we should have to travel back into bygone ages, for it does not confine itself to tipping and rapping manifestations, or to the half-crazed utterances of entranced mediums, but explains in a series of consistent arguments the manifestations of the past, the sorcery, witchcraft and diablerie which form the staple of thousands of traditions, and refers to a period whose phenomena are not explainable by any other means. As Spiritualism clearly unfolds their meaning and origin, we exclaim, Why, this is but a principle of nature. Therefore, the first point established by Spiritualism is, that inspiration is a natural gift vouchsafed by God to man,

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which, in proportion as he is prepared for it, he receives. It may be likened to a chain, binding the soul to a higher life, and is the means by which the Father communicates with his children through the agency of angels. This proposition can not be controverted. Inspiration has flowed in upon men of every nation, clime and condition. Each country has its own form of Spiritualism. Spiritualism, then, knows no especial race or country, and no creed save that of Universal Inspiration. Can this be doubted? Will it be stated that once, and only once, the true light has descended upon the world, that all countries but our own were destitute? The enlightened observer will say that Spiritualism alone presents a solution of all traditional problems, that the evidence of natural law proves positively that inspiration is an impartial and universal gift of God. What rests with us is, to secure that inspiration in all its fullness and reliability. Spiritualism, as a theory, unfolds these views, viz.: First, the fact that the human soul lives again after death. Now, deny it as you will, skepticism on this point has crept into every department of society. The French Revolution produced a host of infidels, who have sown broadcast the doctrines of the non-existence of the soul and doubts of the Divine Being. These were followed by the German philosophers, who, by deeper reasoning, have sought to establish the same conclusion; and science, with haughty mien, adds her voice to pronounce the Holy Book, the earliest record of the race, a fable, and consequently to undermine our security in all that follows. Then with what deep and subtle arguments have the minds of metaphysicians labored to prove that the soul must perish with the physical

form? All these have had their effects, and Christianity, divine and perfect as its teachings undoubtedly are, is now powerless to assure the race that the soul lives beyond the grave.

The cry comes up from Christian hearts: Father, if this be so, give us some evidences. The votary of material science makes the same demand in a different spirit. Even in the schools of theology arise a stifled murmur, "If inspiration be true, where is science? But science is proven true, and where is inspiration?" Then, all that class standing outside of religion and science, say: "To whom shall we turn? If all these doctrines disagree, who shall judge for us, and in what direction shall we go to have our doubts resolved?" We have the theory of Christianity, but its true believers are few, and those who practice on it fewer still. On the other hand, we can not resist the proofs of science. What shall we say? And there is no answer, till suddenly the world is startled by manifestations purporting to come from the other life. We are not surprised that the Christian sects start back in horror, and denounce them as impositions, nor that as the strange sounds grew louder and came from points more numerous, devils, magnetism, electricity, were appealed to. At last these denunciations have almost ceased, and over all the world a material something is recognized to hold sway, which is called Spiritualism. This voice from the other side conveyed by intelligent communications the facts that the agents were from the other world, that they lived, and could return with testimony of their existence and continued affections for those they left on earth.

This is the simple theory of Spiritualism. How many thronging thoughts does it suggest? We are not surprised to hear professors and priests reject and denounce it as the work of evil spirits, and say that inspiration ceased when the last word was written in the mystical record of John. We are not surprised that the men of science, who have so often boasted of their triumph over revelation, should cry humbug, and when driven from that position should fall back on magnetism, electricity, and at last clairvoyance; but it is surprising, that on a theory of such simplicity, and with no evidence but the despised manifestations, there should have grown up a religious doctrine which more or less influences, perhaps thirty millions of minds throughout the world, including at least eight or ten millions in your own country. And how has this come to pass?

Because the facts are simple and plain, and appeal to your judgment in a manner which neither the theologian nor the man of science can refute or deny. They must remain silent.

These phenomena manifest intelligence, which must be attributed to mind. There are but two sources of intelligence, viz.: Mind in the human form and mind outside of it. This every one must admit. Mind in the human form can only manifest itself by some exercise of physical force which can be estimated by the senses. It is not known that any plan can be invented by which the laws of gravitation can be overcome without such exertion. Now, in these phenomena the law of gravitation has been repeatedly overcome without perceptible physical agency, as has been ascertained by the application of all manner of tests. Therefore we are reduced to the alternative of attributing them to mind outside the human form. What kind of intelligence is thus displayed? Evil! cries out the believer in its demoniacal origin, and others not prepared to receive the message. But, says the inquiring mind, if evil spirits are permitted to come, why not good ones also? Surely a good Creator would not permit evil spirits to come here and produce marvels. How are we to test their good or their evil natures? By their fruits, and by determining their identity. These spirits say they are your departed friends. Your father tells you incidents of your childhood, only known to him and you. Your little ones communicate with you; you think you know their familiar language. Surely you think there is as much evidence of identity as the contents of a letter you receive from your friend by mail can possibly be. There is no surer evidence of the future existence than such a communication, no matter through what form it comes. Again, when spirits come back the first utterance of one and all is, "We are not dead, but living; not gone away, but are near, and can whisper to you." Such is the appeal which constantly comes from that world. Therefore, this theory, and these facts in connection with it, are clearly established.

It would be useless for any one to stand up, even in this town, and tell them that from twenty-five to thirty millions of mankind had taken leave of their senses, and that, too, suddenly. Now, with these facts before us, what does Spiritualism say? It says that inspiration is a law of nature; that the religious records of every age or country are not inconsistent with the voice of angels.

who speak to-day; that God, the Father, is a being of universal love and kindness, and that the spirit world is but a gradation of souls who have passed from earth each to its own appropriate sphere.

Now, we have given the theory of Spiritualism. It is so simple that a child can understand it, and it is predicated on facts which it were idle to repeat, for all parts of the world are filled with them.

There are three classes of Spiritualists. First, the Christian Spiritualist; second, the Scientific Spiritualist; third, the Radical or Fanatical Spiritualist. You must remember that the like division may be made of the adherents of any religious doctrine. The Christian Spiritualists are they who accept the belief of Spiritualism because they can not doubt the testimony of their senses; because they can not disregard its appeals to their best affections; and because, beautiful and sublime as in itself the doctrine is, and fraught with ten thousand peculiar blessings, they can not but regard it as a further development and completion of the faith which preceded it and prepared its way, for its moral code and the main points of its revelation precisely correspond with those of Christianity. The sermon on the mount is the standard of this class, and they only accept Spiritualism because it seems consistent with the teachings of the Savior. That this is the case let us proceed to convince you. Laying aside the sermon on the mount, that embodiment of moral sublimity, we will follow Jesus to the termination of his earthly career. Among other things he said to his disciples, in words they did not fully understand: "In my Father's house there are many mansions; I go to prepare a place for you." This expression is certainly conclusive when taken in connection with the fact that your departed friends tell you that there are different spheres of spirit life, and each spirit enters the one for which it is fitted, and not to remain through eternity, but step by step to ascend into the higher life and more perfect development. Then, again, turn to St. Paul's writings, we find, after Christ's ascension, the same belief expressed, as when he says: "Now, concerning spiritual gifts, brethren, I would not have you ignorant." He then goes on to enumerate the numerous gifts bestowed by their Master, and to tell them to be content and satisfied with the gifts they severally possessed, and, in conclusion, not to be envious one of another, but to remember that one star differs from another in glory. And this is consistent with our belief, and

the Christian Spiritualist adopts it into his life and carries it into his dealings with his fellow-men as unfolding a noble view of his own religion, and making him more perfect and secure in soul.

The Scientific Spiritualist accepts these phenomena of Spiritualism as facts, but does not regard it as a religion. He may belong to some orthodox church, and he views the subject with a strictly scientific eye. He says some things are true; they must proceed from some intelligent force, for I have tested them in every manner. They afford a new and beautiful subject of study in connection with the laws of mind, and they demonstrate that these laws are universally the same, inasmuch as like causes always produce like effects.

We now come to the last and most deplorable phase of our subject—the Radical Spiritualist. You are very well aware that everyism from the earliest ages has fallen into the hands of a certain class known as fanatics, who exist on the surface of society as politicians do on that of the State, and are always floating, drifting, never lodging, according to the old adage, "a rolling stone gathers no moss." These fanatics have no settled belief in religion or science, no stability on any subject, but are drawn here and there by every wind of doctrine. Among them are certain persons called reformers; and the reason why Spiritualism is not more generally extended, is found in the efforts of these would-be breakers-up and tearers-down of everything good and holy which is established in the world; who, while considering it their duty to remodel things in general, have been very uncertain in what way to carry out their own mission. If they find an edifice with a flaw in any part of it, they exclaim that it is imperfect—we must tear it down forthwith; and if it is asked what they will erect in its stead, they answer that they do not know exactly, but they will be able to build something. These people have been known from time immemorial under various denominations. When Spiritualism came along, "That is it!" they cried, and every discarded clergyman and broken-down political hack saw that it was exactly suited to the purpose they had in view. So, they doffed the worn-out garments of Socialism, Fourierism, etc., and assumed the garb of the new religion.

This floating class, the pests of civilized society, seek on all occasions to establish themselves as the expounders of Spiritualism. Availing themselves of its facts, with all the skill they can command they apply

their oily eloquence, which has kept in motion the machinery of a thousand impostures and wornout theories, to this beautiful and admirable scheme. Soon they begin to declaim against religion—to profane the sanctuary of moral probity. They even dare to raise doubts as to law, and custom, which have been sacredly established for thousands of years. They discountenance the laws of Christian society, and stand forth the advocates of what is vile and impure. These waifs and strays of society, who possess no religion and scout the very name of respectability, who can not conceive of a moral virtue, or understand a proposition in science, and who have no idea of true inspiration, take upon themselves to explain the beautiful theories of Spiritualism; and some of them, who happen to possess in some degree the gifts of mediumship, make that the instrument of tearing down every shrine of pure worship among men, and they make those immortal beings, who could not and would not approve such sentiments, responsible for the abominable theories which they desire to foist upon the community. That which they call Spiritualism would degrade religion and literally destroy the beauty and sanctity of her temples.

These, in the world's eyes, have been the chief prophets of this religion. Going from place to place at the bidding of their necessities, they have everywhere perverted it to their unhallowed purposes and desires. Heaven defend it from such! We, at least, shall do our best to guard it from those pretenders who denounce all things in church and State as wrong, and assert that spirits have placed the remedy in their hands alone. From them all sensible moral people turn aside, and ask: Who are these who ignore all religion, law and government, and who would rend asunder the very frame-work of social order? Are these the expounders of Spiritualism, who come to us with the speech of angels on their tongues, those who have never earned an honest living? Whatever of truth or falsehood it may contain, if it is thus exemplified, it will never serve our purpose. Under such circumstances have been instituted those ambiguous circles and the ridiculous performances of undeveloped mediums which none can understand, and which only tend to disgust intelligent minds. Is it any wonder that the world says Spiritualism can not be good since it has brought forth such things?

The church and society have turned against Spiritualism, not because of the

beautiful truths it contains, nor because of its scientific evidences, but because of the unholy, debasing effects to which it has led. Cut where it may, and we hope it may cut where it is deserved, the truth is, that it is the character of too many of its prominent advocates which has rendered Spiritualism unpopular. It has become a cloak for all debasing acts, a vehicle for all the dangerous theories that the brain of man, prompted by an evil spirit, has ever invented. We have become responsible for them all, and at last we are made to incite or justify every crime in the decalogue, and have become confederates in every scheme of imposition which can lead to notoriety or gain. Thousands have been led to do what they knew to be wrong, because they have been assured that the spirits desired it. Now, when people throw away their own common sense and conscience there is very little hope for them; and we say that when Spiritualism leads to this it should be condemned by every one, no matter how beautiful its theory. These persons have found in it nothing with which they can be satisfied; for not content with the simple faith, as pure as the dews reflecting the morning sun, they must start out on some new-fangled idea, without meaning or truth, and call that Spiritualism.

Now, we claim, in expressing these views, we are but doing justice, not only to Spiritualism, but to many thousands of sincere believers who are ashamed to acknowledge themselves such; and for this we do not blame them. They do not deserve to share in the odium which is visited upon the very name of Spiritualism. No, they do better to enjoy their belief in calm seclusion, than if they should lend their countenance and support to carry out the unholy purposes too often connected with it.

Now, Spiritualists, we address ourselves to you. To those who are upright and faithful, and wear this garment as a robe of light, sincerely thinking they are holding communion with angels, we have nothing to say, but to bid them go on. To those who believe in it as a beautiful science, we say, pursue your investigations; mature your own opinions well, as we know you will. But to those who wear this garment of light for the purpose of concealing their own vileness and impurity—who would pluck the stars from the firmament and coin them into counters to suit their own purpose—we would say, beware! God is merciful, but he is also a being of retributive justice, and that will be visited on each of you who seeks by thus defiling the name and mission of angels

to subserve foolish and unholy purposes. Criticise yourselves. If the world needs reform, begin at home. Commence with your own individual selves. Root out your false theories. Fix some standard of principle, justice and morality. Try to take out the beam that is in your own eye. This is friendly advice. We give it publicly because the cause has suffered publicly. Let those of unfixed belief be watchful of the teachers of our faith. Let them beware of nauseous sophisms and the entanglements of falsehood. Test the manifestations in every form. Receive no communications from angels which you do not think worthy of such a source. The laws right and wrong are clearly defined. The principles of justice are distinct within themselves. If any Spiritualist tells you to do anything which will in any degree injure the happiness of any innocent human being, tell him he is a liar and a blasphemer. Receive nothing as coming from the angel world which will not bear the test of Christian religion and the severest criticism of a sane mind. It is not requisite that you should lose your senses to receive this faith. No; receive it in its simplicity and purity, and if you do so the darkness shall become light.

In conclusion, allow us to say we have much more to say upon this subject, but seeing that our medium is too much exhausted, we will have to close for the present, but hope to be able to return. Yea, if we are permitted by Him who rules all things, and by those intelligences higher than ourselves who control the world, we will purge as far as possible this cause of all those moral stigmas which have been laid upon it, and cause those not true and just to flee from us as light causes darkness to flee, or as pale-faced error shrinks before the light of truth. Those who are firm will stand, and those who are without a real foundation can not fall too soon.

Your friend,
ZADOCK HUMPHREY.

PLEASANT GROVE, MISS.

DR. WATSON—I have just finished reading the MAGAZINES sent me, and am pleased with the liberality and harmony set forth in their pages to the Christian world. It has been ten years since I first investigated and become convinced of the beautiful doctrine of spirit communion; and never, since that time, has there been such a need for the harmonizing of Spiritualism and Christianity as the present. The church is greatly in

need of a true revival. Your work comes in as a mediator between extreme Spiritualists and extreme churchmen, who follow blindly creeds and charlatanism. May the good angels and true brethren assist in this noble work.

If there is a Spiritualist in this section of country besides myself, I am not acquainted with the fact, and I have lived here since I was a mere child. I will distribute the MAGAZINES among those who will read them, hoping, perchance, some of the seed, at least, may fall on good ground and take root. Yours, etc,

J. W. WILLIAMS.

For the American Spiritual Magazine.

ORGANIZATION.

BY R. D. BLAISDELL.

That excellent little article by J. M. Peebles, in the MAGAZINE for December, meets my hearty approval. The following paragraph is but too true: "Spiritualists need organization, order, harmony, more charity, toleration, devotion, more consecration, enthusiasm, religion!" Alas, that we should lack so much!

That we need "organization," is proven by the fact that we have many able lecturers who are not kept at work nor paid as they ought to be; and in some places if they offer to speak for nothing the lack of harmony and devotion is so great that no one has enthusiasm enough to secure and light up a hall! We ought to be ashamed of our carelessness in this respect. Sunday after Sunday we "go to church" and hear some third-rate preacher denounce Spiritualism, and twist his text out of all proper shape, then sweetly add our mite to the contribution-box, give something toward the minister's salary, and do handsomely by the new church, supremely indifferent to the fact that our own speakers are willing and anxious to work, and are, perhaps, even suffering for the want of it. A little devotion would change all this amazingly.

No wonder people look scornfully upon Spiritualism when it has not enough stamina to enable it to organize, and support its lecturers decently, but scatters its forces among the thousand and one organizations that are busily denouncing it as the work of the devil. That we need "more religion" and "hearts aflame with truth," each one of us must acknowledge. Temptations assail us on every hand, and only an abundance of

love in our hearts can keep us in the straight and narrow way. We live so far below the teachings of our spirit friends that I hardly wonder that people say "their spirits do not do them much good."

I think that notwithstanding our recent earthquakes the earth is solid enough to support another "declaration of principles," and surely Spiritualism is old enough to stand up and tell what it believes!

Manchester, Iowa, Nov. 19, 1875.

SEEING FACE TO FACE.

The following interesting correspondence came "just in time to be too late" for our last number. It was also sent to the *Chicago Times*. It is from a lady occupying a very high position in the literary world, who, for the present, will remain *incog*. We hope to have other communications from her "rich, rare and racy" pen, for the *MAGAZINE*. Rev. Isaac Kelsce, giving a lengthy account of the manifestations, mentions our correspondent thus:

"A very intelligent lady, whose name it may be as well not to mention, reached Terre Haute a few days before my arrival there, and very cautiously made an arrangement for investigating Spiritualism noiselessly, and without letting the ungenerous, babbling world know it. I may state, without betraying confidence or running any risk of damaging a fair reputation, that she wished to be secret about the matter only because of having outstanding engagements to lecture in various cities through the coming winter, on ethical, scientific and religious subjects. Her discretion I thought altogether commendable, for she had something more to lose than had certain wild-eyed, long-haired reformers, who esteemed her a coward, without the nerve to brave public opinion. A woman of thoughtful complexion may have the ague, but is not apt to die a martyr. Well, this lady was exceedingly skeptical in the beginning of her investigations, and for some time after. She sat by my side through, perhaps, a score of seances. On one occasion, after weighing an apparition with her own hands, on a pair of common scales, and finding her light as a feather at one moment, and the next weighing over a hundred and twenty pounds, she looked much astonished; but when the ghost leaped off the scales, trip-

ping into the cabinet, her skepticism got the upper hand, and caused her to exclaim: 'Do not tell me that that girl is a spirit; she looks and acts quite too natural.' But something more than a fortnight after that, she left Terre Haute, so thoroughly convinced and so full of enthusiasm, I had to caution her to beware that she let not slip the secret of having become a Spiritualist."

We confess we had similar feelings while witnessing some of Mrs. Miller's seances. They look so life-like—act so much like human beings in the flesh—that it is exceedingly difficult to realize that they have passed through what we term death, and return to us, acting as they did in earth life. We think this phase of Spiritualism should, under proper test conditions, convince the most skeptical of its truth beyond the possibility of doubt.

Wonderful Spiritualistic Phenomena Witnessed at Terre Haute.

For the last ten years I have given a fair share of my attention to the literature of Spiritualism. I believed it only pleasant dreams of poetical and visionary minds; yet all this time I have instinctively longed that communion with the departed might be proven to be a truth as clear as the noonday sun. I felt that the pall of death ought to be lifted from the overburdened, sorrowing world. I have never been willing, however, to accept one thought purporting to come from that source that would not harmonize with the code of morality taught by Christ. Moreover, the existence and fatherhood of God is to me a conscious birthright, which is as much mine as though I were a disembodied spirit, and which I do not feel willing to give up at the dictation of any being whatever, whether spirit, man or devil.

Prayer—a sweet outpouring of the thoughts in grateful love and tender entreaty—is also a pleasure and necessity that has many times in my experience brought a realizing sense of the actual presence of the comforter that Christ promised. Because of these feelings and views, as dear to me as life and love, I have been repulsed many times by those claiming to be Spiritualists, who exulted in wild and blasphemous assertions about "no God," "no morality," "no distinction between good and evil," "following nature," and various such phrases that you are aware have been used by men and

women, who appear to live for the sole purpose of distilling rank poison into the minds of the young and unthinking. This class of fanatics pained me to such an extent that when death took away my only child, I dared not seek to know anything of her more than was graciously vouchsafed to me through my own intuitive powers. I steadily turned my face toward God, determined to trust all to him, and to go on with the weary burdens of life as best I could. Again I saw the dark shadow approach my life, and this time my husband passed from my sight. After several desolate months I felt that God would permit me to look farther into these things, and there soon came to my mind a vivid faith that God would only do those things for us that we could not do for ourselves. Whatever crumbs of comfort I could find for myself through human means He will not condemn, so only I allow nothing to tarnish my own life, or turn me from noble purposes. With these feelings strong in my soul I went to Chicago and attended the seances of the Bangs children, and also of Bastian and Taylor, and saw enough to convince me that the phenomenon is what it purports to be. Faces, hands, voices, musical instruments floating to the ceiling, and many other things, besides Taylor's correct clairvoyant descriptions, convinced me of the truth. While there, I overheard an old gentleman remark: "I saw fifty spirits come out in full form, and so plain that all but one were recognized by their friends." "Where did you see these returning spirits?" I asked. "At Dr. Pence's seance rooms in Terre Haute," he replied. I resolved to see for myself. I came, I saw, and was conquered. Evening after evening I have sat watching one after another come out in full form, and be identified, until I should be a fool not to believe, and a knave to deny it. I have only time to give you important particulars.

The cabinet and seance room is as honest as it is possible to imagine. There is no place where a confederate could be hidden away, and as we lock all the doors, and have sufficient light to see everybody in the room all the time, the medium can receive no possible assistance from visible beings. She goes into a cabinet and sits in a deep trance throughout the evening, except sometimes the spirits bring her out with them to the front of the platform, thus enabling us to see, as we did last night, the medium, Belle, a spirit, and a child-spirit all at once—three persons, the two materialized ones looking as real as the medium. The medium

was still unconscious, but Belle talked and moved about, and the child kept shaking a bouquet at us that we might see it was a being of life and motion. Belle is one of the presiding spirits. She generally makes her appearance immediately after the beginning of the seance, and has a kind word for all. She is a beautiful, active spirit, and does many wonderful things. Her voice is clear and strong and loud enough to be heard by all in the room. The longer she stays out the weaker her voice becomes, until at the end of fifteen minutes she speaks in a husky whisper. She can, however, renew her strength by going into the cabinet. She sometimes goes on the platform and sits several minutes in the circle, laughing and talking so naturally that it is almost impossible to realize that she is not flesh and blood like the rest of us. She will get on the scale and be weighed, and without stepping off vary her weight from one to ten, and twenty, sixty, one hundred and twenty, and sometimes up to two hundred pounds, though from her size you would judge her to weigh about one hundred and twenty pounds. One evening she came forward, leaned over and asked Rev. Isaac Kelso to cut off a lock of her hair, and he took scissors and clipped from the crown of her head a large lock nearly an inch thick. I said, "It cuts like real hair." She passed it around the circle that all might feel that it was real, then asked for a handkerchief to be spread upon the front of the platform. She laid the hair upon it and seemed to have some difficulty in keeping it still. It would squirm about and curl up like a thing of life. In a few moments it obeyed her will, lying straight and still, and allowing her to fold half of the handkerchief over it. She then walked into the cabinet, closed the door, and in a moment the handkerchief unfolded itself. The hair began to roll, then leaped about a foot, and appeared to gather itself up into an oval cloud, slowly moving toward the door. She opened the cabinet and stood in the door. The hair leaped to the skirt of her white dress, glided slowly to her shoulder like a dark shadow, then sprang as quick as a flash to the crown of her head, and appeared to rest upon the identical spot from which it was taken. Several times during this strange scene the door of the cabinet had been opened, showing the medium sitting in an unconscious state, and Belle as visible and radiant as life. Moreover, we examined the medium's head after the seance, and found no trace that hair had been removed.

One night Belle materialized slippers and came and put one over the edge of the platform, then went back to the door, and the slipper soon glided to her and sprang up to her foot.

Flowers are frequently materialized, filling the room with delightful fragrance before they are brought out. We frequently take bouquets to our spirit friends; they come out and get them and dematerialize them, taking them to the spirit home they tell us, and it is certain that not a vestige can be found in the cabinet nor upon the medium. Letters and other articles are also dematerialized and taken away. Belle also materializes knitting-needles and crochet-hooks, and makes with them from yarn furnished in the same way, mittens and other articles. This she does sitting before us in a chair, occasionally rising and opening the door to let us see that the medium is there. I held the ball once, and she crocheted so rapidly that I had to unwind about as rapidly as I could, and even then she would pull on the thread, impatient that I did not keep up the supply.

I have seen her knit and perfectly finish three small mittens, large enough for an infant, in ten minutes.

I have seen my husband and two sisters and a brother who have passed away. One sister appears often, dressed precisely like myself, so that all the circle notice the perfect similarity. The first time she did this it was unexpected and unprecedented in the circle. She appeared with a black dress, black turban hat, and wound about the hat was a silver grey veil, that hung a yard down her back, as she took pains to turn around and show us. This was precisely my costume for the evening, and to make the test more perfect, another evening I resolved to wear a long flowing brown wrapper with leaf-shaped velvet pockets and velvet buttons. She appeared, dressed in exact counterpart of this costume, even imitating me in having a white handkerchief show above each pocket to more clearly define them. This was a splendid test, as no one knew my design. I said to her, "You have a dress like mine." She said "yes," and turned from side to side and pulled up the handkerchief so I could see more plainly. She then came and took a bouquet from my hand, and going back to the door put it to her lips and said, "My precious Maud." As none knew this to be my home name, this also was a test. She turned when about to leave and said, "You have something here better than gold." I said: "What is it?" She

opened the door, showed us the medium, and replied: "Mrs. Stewart."

The night my little girl came she sat in a small chair inside the cabinet, waving a bouquet that I sent in to her while Belle stood outside the cabinet holding both doors open, that we might see herself, the medium and the child at the same time.

Sometimes the spirits come and sit at the table and write letters to their friends. Two did this last night. Both were young men, one of them the son of Mr. Thomas, of California, the other the son of Dr. Pence. These letters widely differ in form of the letters and spelling. They generally breathe of love and joy. One exception I have noted. A gentleman present insisted that his wife should come and write. He had prepared a large white sheet that he purposed framing if she complied with his request. She came, took the paper in her hand, surveyed the circle with a sad and drooping look that sent a thrill of uneasiness and sorrow to my heart, at least. She would not sit at the table, but sat by the cabinet door, and wrote in her lap. Before writing she tore the large sheet in two, and when she was through and retired, her husband allowed it to be publicly read. The purport of it brought tears to our eyes. She addressed him formally as Mr. —, without affectionate prefix or even designating him as husband, but expressed dignified sorrow and solicitude over the condition of her little child, five years old, left in this world. Among the rest she said, "there is a cause that retards my happiness. I know you have difficulties to meet in life, but you can stand them better than she can. She is so young and so little to fight life's battle alone. If I only had her here with me I should be happy." With a few more similar words she signed her name plainly, without an affectionate word. I learned afterward from a reliable source that the little one is not so comfortable as she should be, and that he was seriously thinking of giving it away that he might be untrammelled to give his attention to the promulgation of Spiritualism. Whatever professed Spiritualists do or do not do, there is ample proof here that the spirits insist and plead for fidelity to important trusts.

The forms materialized since I have been here average from seven to ten per evening, and as I have been here for fifteen seances, I can safely affirm that I have seen fully one hundred different ones. More than half have been identified, and many of them at first view beyond a doubt. Some are tall,

some short, some large and some slender. They are of both sexes and all ages, from infants to grandmother Hope Melvin, who passed away aged one hundred years. She has been fully recognized twice.

The clothes exhibited upon their forms for one evening, if it would stay materialized, would fill a moderate sized trunk. I will indicate the outline of one seance:

1. My sister with long flowing brown dress, hat, and long veil.
2. Belle, with ample white dress, slippers and shawl.
3. Young man, in full suit, who took off and put on his coat.
4. Woman, in long, dark skirt, white waist and embroidered jacket.
5. Short woman, in white, with white turban and long white veil.
6. Tall young man, with short pants and white stockings, indicating that he passed into spirit life when small.
7. Face of my other sister, who tried to materialize for half an hour, but was unable to do so.

The next evening Belle explained that the power was nearly exhausted when she began to materialize, and that my anxiety had such an effect that she remained for that time unpleasantly wavering between the two conditions, unable to come or go. Thus we learn by little and little the necessity of passivity on our part.

Last night was set apart for celebrating the birthday of Albert Pence, who passed into spirit life twenty-two years ago, at less than two years of age. They have never asked for him till lately, fearing that he could not well establish his identity. Latterly Mrs. Pence has been fearing that her own fears may have kept him from trying. She therefore agreed with the spirits to expect him the evening of his birthday. She attired herself as though for a bridal, and carried to the seance room a beautiful bouquet and an eloquent, loving letter. He was the first to come out—a tall, graceful young man. He kissed his hand to her and then seated himself at the table, received from her hand the bouquet, said, "Is it for me?" thanked her, and proceeded to write her a letter, and folded and handed it to her, remarking; "It is all I can write to-night." The following is what he wrote:

Birthday is a precious jewel,
Parents never treat it cold and cruel;
It is warm, and kind, and cheering,
Noble, steadfast and endearing.

Truth's a treasure great and glorious;
It will make your work victorious.
Better far its riches olden
Than the wealth's merely golden.

Hope's a gem with light undying;
While all your impatient hours flying
Let its talismanic beauty
Lead you on through paths of duty.

Moments are life's richest treasures,
They will bring eternal pleasures,
If we never treat them lightly,
But improve them ever rightily.

—ALBERT.

Each of these verses proves to be an answer to the sentiments of her letter. The first page of the letter discussed his birth; the second spoke of the great truth being demonstrated; another page dwelt fervently upon hope; and the last was an earnest prayer that he might be in spirit life what she meant he should become if he had remained here, a good, useful soul. The last verse evidently replies to that sentiment. These verses, written in a dim light by a materialized spirit, were accomplished in less time than I could have done them, and I am a very rapid writer. After he had retired to the cabinet he leaned out and said: "I pray God and the dear spirits to help you to believe it is me." Minnie, the Indian Spirit, repeated this to us, and also said: "Did you see him look up while he was writing? He was praying for help." Tell that to would-be Spiritualists who pretend there is no need of prayer. Spirits pray; more than that, spirits pray for us. If they need to make use of prayer, shall we ignore its beneficent power?

Mrs. Stewart is an honest, amiable woman, an affectionate mother, and has a tender reverence for the spirits and the wonderful gifts of her mediumship. She gives all the credit of her success to her invisible guardians and to the committee who have managed her seances for thirty-four months. Their patience and hope and perseverance have been wonderful.

The committee consists of Dr. Pence, Capt. Hook, ex-mayor, and Mr. Connor, ex-sheriff, of this city. Nobody questions the honesty of these men, and they are as respectable and trustworthy as anybody in the State. People of learning and intelligence come here from all parts of the country, and if they stay more than one seance are sure to be convinced, whether they will own it or not. There is only one possible explanation of the phenomena: "The veil of the temple is rent in twain, and life and immortality are brought to light."

For the American Spiritual Magazine.

NO DEATH.

Beautiful and fair, she sleeps in death.
Ah! who would rouse her from her dreamless rest
And cast again over that brow of snow
The dark shadows of pain and weariness;
Or wake once more the sharp throes of anguish
Which broke the gentle loving heart, now still?
She sleeps in death, to waken nevermore.
For her all sorrows, woes and pains are past;
She has lived her brief young life on earth,
Acting nobly *her* part in its short drama.
Ring down the curtain.

"Earth to earth, ashes to ashes, dust to dust;"
And from our loving gaze a thing of worth,
Fair and precious, is given to the
Cold embrace of Mother Earth. Thus we live—
As fleeting as the moth that flies 'twixt us
And the light at evening.
We hope, we dream, love, suffer, and then *die*—
And while another fills our place, we molder
Back to dust.

Nay, nay, my friend, this surely is *not true*!
For just beyond the darkness and the gloom
Through which her feet have early pressed their
way,
A stream ripples and flows, ever and forever!
Some call it the *dark river*; but to me
It is bright and shining—silver on this shore,
Golden on the other. Its murmurs, soft and low,
Soothe the pains and sorrows which wring the
Of earth's weary ones, who hear its music [soul
As their feet press its fair shores of rest.

The grave holds not our cherished ones;
For when we give the form in which they dwelt
Back to the bosom of its native dust,
They, the dear ones who have left us here alone,
Have passed beyond that shining river
To dwell forever in the "better land."
Ah! who shall tell the rapture that they feel—
The voiceless peace—the sweet content—the rest
Which wraps them in a mantle of blessedness,
After restlessness of earth is past!

This fair young girl whose loss you deeply mourn
Sleeps *not* beneath that flower-strewn turf.
Her sorrows, dark and bitter though they were,
Have but lifted her pure soul closer to
The heart of Infinite Love and Pity.
Just over there, in that fair land of sunshine,
Clothed in robes of everlasting peace,
She smiles upon you now, bidding you
Look upward, trusting and believing.

Nay, friend, and progression sweeps us
Ever onward. In the realm of Nature
All things with universal voice proclaim,
There is no death.

Elgin, Ill.

H. L. R.

TRUE SPIRITUALISM AND CHRISTIANITY ONE AND THE SAME.

We make the following extract from the
Philadelphia Department of the *R. P.*
Journal, conducted by Henry T. Child,
M. D.:

It must be a very superficial observer who can suppose that the popular theology which prevails in the so-called Evangelical, or Christian churches, both Protestant and Catholic, has any resemblance to the Christianity that was expounded, though not established, by Christ, 1800 years ago, since it, like Spiritualism, is coeval with man. It has frequently been asserted that if Christ were to come on earth as he lived upon it, and go into any of the fashionable churches, he would not only be unable to recognize any of his teachings, or life, but he would be expelled by the dignitaries of the church as an impostor and a man fit only to associate with publicans and sinners.

Some of the best writers among the Spiritualists, Robert Dale Owen, Samuel Watson, Dr. Eugene Crowell, and quite recently our friend Cyrus Jeffries, have written most ably upon this subject. Mr. Owen's writings speak for themselves wherever cultured minds are seeking for classical and dignified statements of profound truths. Samuel Watson, with his *Clock Struck One, Two, and Three*, and his *SPIRITUAL MAGAZINE*, is making his mark in the churches and among the people. Dr. Crowell's book has given him a wide reputation as a clear, thinker and able writer.

It is so hard under the teachings of this day, that it is almost impossible for men to have faith since it is everywhere taught that Christ's commands to heal the sick have somehow or another been all done away, notwithstanding it was the last command the Savior gave to man on earth, the moment before he ascended to heaven, as you will find in Mark 16 and 18. Christ taught all his disciples or ministers to heal the sick, that is those that had the gift of healing, for it is not every one that can heal, as you will see by consulting First Corinthians.

are various offices in the church, among which are those who have the gift of healing; but all offices of the church mentioned in this and other scriptures, are now by all orthodox ministers, and thrown worthless and rejected scripture, no worthy of being preached or obeyed, but it was Christ's expressed command to all his preachers to heal the sick, will see in Luke 9 and 2: 6, Mark 15 and 16 and 18, Luke 10 and 9, 10 and 1: 8. And these were all words of Christ; and he told all his preachers to preach and teach whatsoever he commanded them, and he would be with them always, even unto the end of the world. Matt. 28: 19 and 20. Yet all orthodox preachers throw away all these words of Christ that were to be taught even unto the end of the old world, which that they are not to be obeyed, makes the gospel worthless and of no value to the children of men, for it is his commandments that are his gospel, and it is commandments that we are to believe by; and as there is not one word in scriptures to show where the Lord's word, amended or repealed a single commandment which he has given to man is plain that his gospel is the same as it was in the day it healed its thousands or will a single word or command of never pass away, as you will find by going to Matt. 24 and 35; Mark 13 and Luke 21 and 33. Yet all the orthodox preachers of this day teach that Christ's words or commands to work miracles, cast out devils, cure the deaf, heal the sick, etc., have all passed away, which directly contradicts Christ and destroys that gospel as to be glad tidings to all people, saving their bodies as well as their souls. We desire to speak of the practical character of Christianity as taught and exemplified by Jesus, for the latter is that which civilized him, and when mankind do not estimate the value of true lives, they will realize that it is not so much the doctrine; as the practical life that moves forward and leaves an indelible impression.

Jesus went about doing good to the bodies and souls of men—this was the essence of his mission. His creed may be summed up in a short sentence, "to be good and to love." The new commandment which Jesus gave, and which embodies the sum and substance of his teachings, is "that ye love one another."

There has been a great amount of theoretical religion in the world, searching after God and professing to love him, but only that which has a basis of love of humanity, which was, and is, the badge of discipleship, will stand the test and remain as genuine, while all the rest will pass away and be burned as chaff and stubble.

Among the practical labors of Jesus was the healing of the sick; and this has been a characteristic trait of modern Spiritualism from its inception. Almost all the mediums, and great numbers who are ignorant of their mediumship, have been influenced to heal the sick.

Jesus said, "Believe me for the very works' sake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do, because I go to the Father." Here was an example that mediums should follow; he was not jealous of any one, but tells others they shall do greater things because they shall realize greater spiritual influence as humanity and the spirit world move onward, and grow nearer and nearer to each other.

One of the first lessons of Spiritualism is to teach us to take care of and improve our physical bodies, good health being an essential part of true religion, which includes man's entire being.

The law of love—the practice of the golden rule, which is the basis of honesty and the practice of healing, constituted the grand trinity of primitive Christianity, and these are the substantial bases on which modern Spiritualism rests, and by means of which it will bless the world.

There are those who would attach to Spiritualism ancient Mysticism, Occultism and Magic, but these are tricks and do not belong to it, and the effort will fail.

Christ's mission was, and is, to those who are humbly seeking for the truth in order to embody it in their lives and practices, and so is that of true Spiritualism, and when we seek to commune with our loved ones for the purpose of learning of life and hereafter, and the means by which we may become more loving, more honest and truthful, and better able to do good to the bodies and souls of our fellow-men, then we become true Spiritualists and true Christians. We realize the communion of angels as a divine and holy experience, our religion becomes practical, speaking at all times and everywhere through our lives, and we carry blessings wherever we go.

For the American Spiritual Magazine.

A VOICE FROM THE SPIRIT LAND.

BY MRS. M. A. WHITE.

My father, Rev. Ira L. Potter, who had been for many years a minister of the M. E. church, died in Lumpkin, Ga., on the evening of Oct. 18, 1864. He left one only son surviving him, who had been licensed to preach several years before, but who, from secular engagements or some other cause, seldom entered a pulpit.

Shortly after my father's death my brother received a letter from Dr. Thos. Leonard, of Florida, containing the following startling intelligence: On the morning of the 19th October, while engaged in putting up some medicines, Dr. Leonard said, his mind was entirely absorbed in remembrance of my father. For some time he could think of nothing else, and on turning from the table where he had been engaged, he saw my father sitting quietly before him. To his exclamations of greeting and surprise, my father replied: "I have finished my pilgrimage on earth. I have done what I could for the cause of Christ. Now I can do no more, but I want you to write to John, my son, to take up the work that I have laid down. Tell him for me, to leave all other engagements, and go and preach the gospel."

Before the Doctor could reply my father vanished from his sight, and was seen no more.

Thousands of people from North Carolina to Florida knew and loved Ira L. Potter; and to all those I would say, he has sent us a message from the spirit land—"Go tell my son to preach the gospel of Christ."

As to the medium of this communication, he is known in Middle Florida as a high-toned, honorable gentleman. He was at that time genial, whole-souled and intelligent; not inclined to superstition, not a believer in Spiritualism, nor even a member of the church, as far as I know. At least he was not a member when my father knew him.

[Manifestations similar to that mentioned above abound in the history of the past. Mr. Wesley gives a number of such cases, and says in a foot-note to one of them, where the distance was some thousands of miles, "A spirit finds no difficulty in traveling thousands of miles in a moment." Nothing very remarkable about them. Several such

have occurred in this city, but the I don't like to talk of such things. There is a great deal of moral cowardice in this world.]—Ed.

PATILLO versus BAKER.

We see our friend F. J. Patillo has the Rev. Dr. Baker a pretty good cation for his attack on Spiritualism. We give a few concluding paragraphs as published in the *Jefferson Leader*. It is seen that our ex-Methodist preacher and author still wields the pen of a ready writer.

"But," says Dr. Baker, "it is condemned by the Bible, and by the law of Moses. Spiritualists ought to be put to death. On the contrary, Spiritualists claim that they are proved and commended by the Bible. That, according to the law of Christ, a medium is to be a possessor of 'spiritual gifts,' concerning which St. Paul says 'I would not have you ignorant.'"

"Spiritualism is not sustained by rational evidence," says Dr. Baker. To this I have replied, that the modern phenomena claimed to be spiritual, are sustained by more rational evidence than those of the Bible, which millions of people stake their eternal salvation. Let us see if this bold declaration cannot be substantiated by Dr. Baker's own standard. He says: "When a woman professes to receive a communication from the spirit world, we have a right to demand a rational proof of their inspiration," such, he explains, as the performance of miracles or the fulfillment of prophecy. Now, Dr. Baker undoubtedly believes that all the writers, prophets, apostles and evangelists mentioned in the Bible were divinely inspired; and yet, I do not see how he would claim that, in a life of four years, he ever witnessed the performance of a miracle, or the fulfillment of a prophecy. If he did, I feel safe in saying that he would be on the modern spiritual order. A belief is founded upon the declarations of men who lived not less than eighteen hundred years ago, except what he may realize in his own personal spiritual experience, which can be claimed also as belonging to the modern spiritual phenomena.

How is it with Spiritualists? The great part of their belief is by "demonstrating the spirit," according to the scriptures. While they disclaim miracles, in the face of occurrences accomplished by a suspension or in violation of natural law, yet the

equent sensual witnesses of facts commonly called miraculous. Some of these are healings, with or without the laying on of hands; anointings; inspirational speaking, sometimes in unknown tongues; involuntary riting, in one's own or another language; trance and clairvoyant states, by the operation of the spirit; visions and unnatural dreams; the lifting of heavy bodies without any visible agency; making material substances lighter or heavier, at the pleasure of the unseen agent; changing the nature of matter, as converting water into wine; apparitions, or the visible presence of spirits in materialized form, as natural as life, talking with their friends; the materialization of only part of the body, as a hand or head; materialization of animate and inanimate things, as animals or flowers; spirit photography, or protographing unseen spirits; independent writing, or writing done without any visible agent; painting under spirit control; revelation of the thoughts of persons, as in mind-reading, foretelling events and their fulfillment. These are but a few of the many wonderful demonstrations of spirit presence and power, some of which have been witnessed, some *experienced*; among them the sudden healing of one disease of standing, and others not so chronic, simply for the asking—in *my own person*. Dr. Baker any better evidence than this to establish the faith that is in him? "But," says the doctor, "it is all a delusion of the devil, and the work of evil spirits." What, then, it may be asked, has become of Michael and Gabriel, the three angels or angels, that took dinner with Abraham, and saved Lot and his family, the one that spoke to Manoah, Moses and Elias, the prophet that appeared to John on the Island of Patmos, *all* the hosts of heaven, the ministering spirits, sent forth to minister to those who shall become the heirs of salvation? Are the *heirs* all dead? Have the ministering spirits finished their work? Sad thought! Poor God-forsaken, angel-deserted people, where is your comfort? Under such cold, barren, material, hopeless faith as this, denying the form but denying the power of divinity, you may truly say, "The summer is past, the harvest is ended, and we are not sowed."

Dr. Baker insists that Spiritualism "leads to infidelity;" but the facts in the case are, that by it thousands have been led out of the bleak, icy fields of materialism, where hereafter is acknowledged, to where the sweet fields beyond the swelling flood stand dressed in living green,"

"high on the hills of immortality." Infidelity is a very general term, and as conveniently used by Mohammedan or Brahmin as by the Christian. In general, an infidel is one who don't believe as I do, and therefore ought to be burned.

If Spiritualism is the work of magic, the champions of true religion who so unsparingly and confidently denounce it as such, ought to take a lesson from Moses and Aaron, and beat the magicians at their own game—let them stop their war of hard words, go to the seances and produce a bigger snake than the magicians do, that shall swallow up all their little snakes. And if it is the work of evil spirits, and all the mediums, and especially those who have become deranged on the subject, are possessed of devils, then let the apostles of true spirituality obey the command of Christ—"go and cast them out by prayer and faith." I would myself gladly accompany any respectable number of the elders of the church to assist in such an experiment—if desired. It stands to reason that one general snake-swallowing, or one public "casting out," would convert more people than a year's preaching, such as is now common.

As to character and intelligence, Spiritualism can compare records with any sect, faith, order, or school of philosophy. Among its professed and open believers are emperors, kings, queens, presidents, judges, bishops, ministers, men of all professions, philosophers, authors, scientists, journalists; in fact the most noted men and women in Europe and America. Another remarkable fact, and one which the opponents of Spiritualism regard as no less miraculous than the phenomena themselves, is, that no intelligent, honest investigator, after thoroughly testing the matter, has ever yet failed to be convinced as to the genuineness of the phenomena; thousands have gone to expose them, but always returned exposed. And once convinced, it is the rarest thing in the world for a believer to become a backslider from the faith. It has the elements of "final perseverance" in it wonderfully.

But I will close these remarks, already beyond what I intended, by saying that, according to my experience, as well as scripture, spirits, like men, may be judged by their works and ways. Therefore it is commanded, "Try the spirits." No man influenced by a good spirit will say to his brother, "Thou fool," nor call him a "soft-head," or a "nincompoop," and the like.

More in reserve. F. J. PATILLO.
Jefferson, Texas, Nov. 15, 1875.

For the American Spiritual Magazine.

FROM AN INVALID.

WILLIMANTIC, CONN., Nov. 25, 1875.

DEAR DR. WATSON—I want to at least thank you for the full volume of your MAGAZINE. I am not accounted a Spiritualist; nevertheless, most of what your MAGAZINE contains meets my cordial sympathy and also my mental acquiescence.

I have never had a "rap" or "tip," have never attended a seance or had any communication, yet I most fully believe your testimony and that of many others. I see no reason for regarding you as deranged or deluded because of your *favoured* experience. I rather say, Would that some celestial visitor appeared to me!

The Bible opens with the strangest seance or trance possible; the whole story of Adam is a queer one. Again, the Bible closes with a seance, on the communications of which commentators fail to throw much light. Does not this indicate what shall be the method of communication in the riper ages coming?

But you want no thoughts expressed by such a novice as I am.

God is a Spirit. Man's real self is a spirit. Human spirits at death graduate to the spirit or angel world. Matter itself is doubtless spirit under outer covering (?). There is a spirit world, of which our world is but a shape, or outward. And with our Bible, how can we believe otherwise than that spirits from the spirit realms do really come to this world?

Still, I am no Spiritualist. Rather, I am nothing else but a Spiritualist. Spiritualists have said that I was a medium, and that sort of thing, but so far as I know, no spirit influences me at all.

I am *spinally* affected; and that means with some old superstition—that an unclean spirit has got possession of my bodily organism. But I daily ask God to heal me or do for me what would be better than healing.

In your "sad mishap" you had the attention of your spirit friends. But no such good has been manifested to me. I am no such favorite of the angels.

Thanking you a thousand times for your kind favor to a poor, bed-ridden sufferer, I would also add that if I can possibly command the means I will subscribe for your volume for 1876. As a superannuate my Conference apports to me \$300, but may get not more than half that amount.

Yours, J. M. WORCESTER.

For the American Spiritual Magazine.

LETTER FROM IOWA.

COLFAX, IOWA, Nov. 22, 1875.

BRO. WATSON—You will find enclosed two dollars, for which please send me your MAGAZINE another year. The MAGAZINE is highly prized among us, and we consider it one of the best conservative publications in our Spiritual literature. In these days of ultra, rabid reform, it comes softly, sweetly, like the moon's white light, and a soothing in its hopeful promises and blissful experiences as the memory of a mother's lullaby. You have taken a middle ground that neither shocks nor offends—a something vastly comforting to poor creed-bound souls who are trying to emancipate themselves from the shackles of the fallacies and irreconcilable dogmas of *old* theology—those who cannot longer believe the old translations of bigoted priests, and yet are afraid to let go their anchorage, for fear drifting into a sea of infidelity—to materialism, where they will doubt their own immortality.

Your MAGAZINE comes like an evangel from the white-robed multitude who have gone before, bringing testimony and *pro* that "if a man dies, he shall live again; proclaiming the new gospel of peace and harmony embodied in the new commandment "that ye love one another," as given centuries ago by the lowly Nazarene, and yet so little understood by the religious teachers of the present day, for they have not been "born of the Spirit;" in their blindness and dogmatism, they are not approachable by these pure, inspirational teachers—do not receive this divine influx, this spiritual baptism that might fall upon the starving souls that look to them for food, for guidance at spiritual life, as rich manna, or sweetly the "dews of Hebron." They ask for bread, and receive a stone; are fed up with the dry husks of an effete theology that belongs to the past. The world has outgrown the necessity for the Mosaic dispensation, and instead is dawning the glorious era of the promised time, "Peace on earth and good will to men."

Then, dear brother, unfold your glorious banner; send out the glad tidings of great joy to the people; let them not ask in vain, break to them the bread of life that is furnished in such rich abundance by millions of unseen spirits, that throng and cluster around our mediumistic homes, and shower their blessings upon our heads, illuminating

with brightest light the humblest hearthstone where the "gates are kept ajar" for heavenly visitors.

Let us hope that you may be strengthened and sustained in your glorious work, and be the means of bringing thousands out of darkness into the full light and liberty of the new gospel. Yours, etc.,

MRS. J. M. PEASE.

For the American Spiritual Magazine.

TOLERATION AND ORGANIZATION.

BRO. WATSON—Having worked four years as a member of the Oregon Annual Conference of the M. E. church, and since A. D. 1862, held a certificate of location with my ordination parchments, I feel there is a bond of fellowship and brotherhood between us, and by that bond we should be brought near each other.

As stated in the accompanying article, I am a reader of and subscriber for the SPIRITUAL MAGAZINE, and have tried all the way along my life to investigate all and every principle promulgated; I have done what I could to investigate Spiritualism, but as yet my opportunities have been very much limited. I have read your books, *The Clock Struck One* and *The Clock Struck Three*, with interest, and I humbly trust with profit. If you think my article worthy a place in the MAGAZINE send it forth; if not send it to the waste paper basket. But the idea of an early organization of Christian Spiritualists I think is of vital importance to the cause. Our territory is so far from the great center and heart of the country that we are far in the rear of our more central brethren in the many advancements made in science and in society.

Hoping you may succeed in your present undertaking to spread truth and overcome error, I subscribe myself, humbly for the right,

O. C. HUNTINGTON.

RIVERSIDE, W. T., 1875.

DR. S. WATSON—I have carefully read the SPIRITUAL MAGAZINE through, up to the present month, and although I cannot fully endorse the sentiments contained therein in regard to many things, I am glad to see the spirit of toleration evinced, and also the earnestness with which you urge the investigation of the subject of Spiritualism. The clergy have from the commencement of the phenomena frowned upon it, de-

nounced it as humbug, and when that would not do cried in a holy horror, Devil and Satan—witchcraft—and many other very naughty names, but all to no purpose. People will look through their own eyes and hear with their own ears.

The time has gone by when dogmatism can make men bow at its command. They will investigate each and every principle, science and phenomena brought before their minds, no matter who may scoff at their investigations.

I think yours a step in the right direction; if you will make one step further, though, it will be better. As Christian Spiritualists are now at work they can do much for their cause, but by an organized effort they can do far more.

An organization of Spiritualists on a Christian basis, laid broad and deep, is what the world now needs, and with your publication at its head as the medium for the dissemination of spiritual principles, from a Christian Bible standpoint, a few years would see gathered under its folds from the bones of the valley of vision an exceeding great army for the living God.

You have long ago seen the advantage of combined effort in any cause men may espouse. No matter what any number of men may undertake they must systematize their efforts if they would accomplish the greatest results.

Lead off, then, as you have made the start; spread your standard to the free breeze of heaven, and organize, under good and wholesome discipline, the waiting thousands who are ready and willing to join the ranks that will soon chant the rehearsal for the millennial morning, when our great and blessed Mediator shall call us from toil to repose, from labor to reward.

CELSUS.

CHRISTIANITY DEGENERATED.

DENVER, COLORADO.

BRO. WATSON—A copy of your SPIRITUAL MAGAZINE was handed me by a brother. After carefully perusing the same, I am glad to bid you good-speed in your noble enterprise; and may the blessings of the angel world be richly showered upon your earnest efforts to thus spread abroad the "good news" to all people.

"Orthodox Christianity" has miserably degenerated into a materialistic formalism, a meaningless legalism, as devoid of true spiritual aspirations as was the Judaism of

the Scribes and Pharisees in the days of Jesus; and while the people are everywhere reverently crying for *bread*—even the true bread which cometh down from heaven—these “doctors” of legalism deliberately toss to them only husks and stones! Oh, for shame! when bread is so abundant and free.

Brother, go on sowing the good seed, and many hearts, both human and angelic, will certainly call you blessed.

Faternally yours, JOHN H. COTTON.

For the American Spiritual Magazine.

FROM A STRICT BAPTIST.

DARDANELLE, ARK.

BRO. WATSON—To say that I thank you for recent favors would not express all my feelings, so you may consider me a subscriber for life. I also want the “Clock Struck Three,” as soon as I can get the money to pay for it.

I am amazed, delighted, enraptured, with the wonderful revelations set forth in your MAGAZINE. Being a strict Baptist, I have heretofore looked upon Spiritualism as being allied with infidelity, and consequently regarded those phenomena which reached me through the press, as the result of trickery or mesmerism, I knew not which; but the array of facts and weight of evidence found on your pages are overwhelming. I have not seen them myself, but claim the blessing promised to those “who have not seen and yet have believed.” Human testimony of such a vast amount and of such a character must be believed. I must say, if those beautiful letters purporting to be from the spirit world are but the work of mediums, then your mediums must be possessed of more than mortal wisdom.

Mrs. Tappan’s address, inspired by Franklin, was a new revelation to me, unveiling the mystery that has ever shrouded the spirit and the spirit land. Angels descending and ascending through the nervous fluid of highly organized human beings, is the fulfillment of Jacob’s dream and Jacob’s ladder.

This is the beginning of the millennial age, when we shall see Christ “coming in great power, with all his holy angels with him.” His angels, it seems, are preceding him; but this is only to prepare the way for his reception. Let us, then, be found with the lamps of our intellect trimmed and burning. Let us do all we can to assist the

holy angels in their efforts to enlighten a blind and benighted people. Oh, Bro. Watson! is there nothing that I can do in so glorious a cause? Can I do nothing but fold my hands and exclaim, “Glory to God in the highest! Peace on earth, and goodwill toward men?”

Very truly yours, MARY A. WHITE.

For the American Spiritual Magazine.

SPIRITUALISM A NECESSITY.

CAIRO, ILL., 1875.

REV. S. WATSON—While thanking you kindly for past favors, please find an order for \$1 50. As there is no other publication of like character with your MAGAZINE I think it will surely do a wonderful work toward scattering the truth and uprooting prejudices. Spiritual ideas are creeping into all respectable literature, and into almost all lectures and sermons. Christian ministers are often the mediums used for spreading this heavenly truth, but they are as unconscious of their work as they would be unwilling did they understand themselves. In a lecture entitled “Where are the dead?” I heard an orthodox minister of this place deliver as strong a *spiritual* lecture as he is able to give on any subject. Except in a few remarks, where he called modern Spiritualism a “wicked fraud,” there was nothing in the whole lecture to intimate its inharmony with modern Spiritualism. He spoke of the “spirit world” just as we do, and indeed claimed nearly all the comfort of the philosophy, and *proved* it, partly by the Bible. The lecture was crude, and in many respects imperfect, but quite advanced, when we consider that it emanated from the very heart of orthodoxy. And so in other sermons and burial services, do the Spiritualists hear *their* doctrines advocated by the different sects who pride themselves upon crushing the very facts that they are so loudly proclaiming. Rob the Christian religion of Spiritualism and it would be bare indeed; no hope, no warmth, no life; while Spiritualism alone offers every possible comfort.

Truly,

MRS. JACOB MARTIN.

A sister of ex-Governor Senter, of Tennessee, recently fell into a trance so closely resembling death that she was prepared for burial. Upon reviving she said she had been with her father, who had been dead for many years.

For the American Spiritual Magazine.

MATERIALIZATIONS AT TERRE HAUTE.

TERRE HAUTE, IND., Dec., 1875.

By your permission, Mr. Editor, I will give the readers of the MAGAZINE a concise report of the wonderful manifestations witnessed at Terre Haute through the gifted Anna Stewart, who heads the list of materializing mediums. A detailed history of the varied phenomena occurring nightly through her mediumship, Mr. Editor, would require too much of your valuable space. Bearing this in mind, I promise brevity. To begin:

On the first day of January, 1873, the present committee, by pre-engagement, held the first seance in Pence's seance room, with Mrs. Stewart, whose powers from that time to the present have gradually unfolded. During the first few weeks the seances were private. One or two faces usually appeared, shadowy, with closed eyes, passing quickly from sight. Three and four seances were held each week, and by the close of the first year the number of images increased to eight and ten, the death-shadowy look was overcome, the eyes opened, the lips moved, and the words spoken were heard at every point in the room. The last seven months of the time was devoted to testing the integrity of the medium. We received from our skeptical friends, particularly the ladies, invaluable aid in this direction. A committee of ladies retired with the medium to an adjoining room, disrobed her person, made the examination, and then conducted her directly to the cabinet, repeating the, to her, unpleasant ordeal at the close. The desire to find a fraud was continually augmented by the offer of five hundred dollars reward. At our solicitation she submitted willingly and without a murmur to the insulting indignities of a prejudiced committee the hundredth time. During the series not one was found to claim the reward. To continue the examinations was useless; hence the programme was changed and rope-tying inaugurated, but with no better success. Finally, convinced that examinations, rope-tying, etc., were worse than time lost, the sensitive medium by it was frequently insulted, by which the seance was cut short and further development retarded. Angry debate and contention, with insulting insinuations, often followed, and, after all, satisfied but few investigating minds. It was therefore, after mature deliberation, determined to abandon test conditions, excepting

on special occasions. The result proved that we decided correctly.

The cabinet is elevated eighteen inches above the floor, with a platform eight feet square. The company are seated in a semi-circle in front of the platform. The medium takes her seat in the cabinet, and the light is turned to a twilight. The music-box is now started, and in ten minutes the doors open. The medium is revealed in an unconscious trance, and a beautiful female figure stands on the threshold. She is motionless, and scrutinizingly surveys the company. A few moments, and the eyes are directed to a particular friend. She advances slowly and cautiously in that direction. The music stops; not a whisper is heard. Awe, anxiety and expectancy pervade the minds, particularly of the inexperienced. A few feet gained, and lo! she falters, swaying back and forth as she persistently struggles to overcome the magnetic power of the medium. Noble souls filled with sympathy offer silent prayers in her behalf; but alas! the power to resist is lost, and she is drawn by an invisible force unwillingly and hurriedly back. Coming in the direct atmosphere of the medium, recuperation is rapid. With strength renewed, she comes apace. On reaching the point of attraction, recognition is mutual, the arms are thrown hastily around the mother's neck, and the tears of joy are kissed away as they chase each other in rapid succession down her cheek. A farewell shake of the hand, the parting words, "God bless you," expressed, and the interview closes. Her mission to earth accomplished, the angelic daughter returns to a beautiful and happy home in the spirit land.

But hold! The seance is not closed; it has but just commenced. Others are in waiting. During the next hour they come and go, representing every age, from the mother's babe to the hoary-headed father. More than half of the eight or ten who thus appear are recognized.

What proof, asks the skeptic, have you that the representatives are not confederates smuggled in, which was the case, as we are told, with the renowned Katie King? Ah, come with me, my inquisitive friend, examine the cabinet and its surroundings, attend half a dozen seances, and you will ask the question no more. But another query: May it not be the medium in disguise? Surely not. It is impossible to change the stature from the *la petite* cherub to a full-orbed man. But the evidence does not rest on this alone. The apparition stand-

ing on a platform scale fails to change the beam with the balancing weight at the cipher; again, with the same figure, the beam changes from nothing to two hundred pounds. But this is not all. Returning to the cabinet, behold, the medium is captured, whose ordinary weight is one hundred and thirty-three pounds, and now, in view of all, the beam is found to balance at just one pound, that being the combined weight of the two.

Do you ask for more? Then stretch forth the arm, invite the specter to stand on the opened hand, as others have done, and remember the image thus suspended and tossed by the hand is not what the weight indicates—a puppet—but to all appearance a full-grown person, whose weight, if in the mortal form, would tip the beam at one hundred and forty pounds. We have still further evidence of a similar character, but time and space fail us, and we must hasten on.

The loved ones bring beautiful flowers, from some unknown (to us) distant floral garden, which they present in a graceful and becoming manner to earthly friends, the odor from which fills the room with delightful fragrance. The large bouquets received in return are spirited away and seen no more. By request of the celestial friends, a table is placed on the rostrum; then comes a recognized friend, who, after gracefully saluting the company and passing reciprocal greetings with the recognizing friends, takes a chair and indites a letter, filled with sympathy, love and glad tidings from the other world, when, after folding and delivering it with an approving smile, the form retires and is seen no more. One stands before us with scissors in hand, and cuts slips from her robes of snowy whiteness, which, being shaped into double hearts, are distributed, and, strange to say, retires with her flowing robes as full and complete as before the clipping, though each of the twenty persons present is favored with a double heart of no ordinary size. A glass of water is drank by a lady (spirit) in plain view, the gurgling being distinctly heard. Passing into the cabinet, she returns in less than five minutes with the glass filled to overflowing with pure, unadulterated wine.

Mias Alice Belle Purvis, one of the star actors of Mrs. Stewart's spirit band, advances with a ball of yarn, which is given to a member of the circle. A seat is then taken by the medium's side, both in view, and the knitting begins. During the time *the work goes on, she converses readily and*

with ease upon any subject introduced, jocular or didactic, as the case may be, always referring, when spirit life is the subject, to the beautiful scenery witnessed there, with unfeigned delight. In fifteen or twenty minutes, and without leaving her seat, three or four small mittens are finished to completeness, which are presented to visiting friends, who hold them as invaluable mementoes. Upon comparison, it is found, strangely enough, that each differ in color from the other, yet all were made from one ball. From whence the yarn and needles are obtained, we know not.

Materialized spirits take seats with the circle, clothed, as it were, with the habiliments of earth life, conversing with the ease and fluency of one in flesh and blood, and to all appearances radiant with the vital forces coursing the circulatory system, in whose hands and arms the anatomical structure natural to the physical body is found, and, strange to say, the wrist is pulseless! Who can believe that these personages, so tangible and life-like, are visitants from the, to us, invisible world? Not those, I trow, who have not witnessed the phenomena, or, if so, to a limited extent. The senses are denied until conviction is forced by repetition; but few, however, of those who attend three or four seances, each materializing and dark, securing, in the meantime, two or three sittings for independent slate-writing, fail to be converted, though they may not have the courage to avow it.

A word of advice to the intending visitor, and I am done, though not a tithe has been told. It should be remembered by the investigator that manifestations require conditions. When favorable, the materialized form is partly made up from the surrounding elements, by which an additional power is gained. When atmospheric conditions are unfavorable (stormy), or inharmonious relations exist in the circle, the materializing is accomplished by drawing entirely from the medium, dematerializing her person to a wonderful extent, and cutting short the seance. Her face is frightfully distorted and deathly pale, robbed by the spirit of strength, power and vitality. She retains her seat a wreck—a mere shadow of the woman she is when in the normal condition—unable to move either hand or foot. Recently the wonderful power held over her was demonstrated by completely dematerializing her person. These conditions are to a great extent beyond our control, and those whose time is limited to one or two seances may, by coming at an unfavorable time,

return dissatisfied. Prepare, then, to remain five or six days, and as a further precaution, drop a note to our address in advance, and should conditions, from sickness or other cause, be unfavorable, a prompt notice will be received by telegraph or the returning mail.

ALLEN PENCE,
Box 54, Terre Haute, Ind.

For the American Spiritual Magazine.

ORGANIZATION.

BY J. MURRAY CASE.

When we look out upon the broad earth we realize that there are millions of souls hungering and thirsting after the spiritual food, and millions more gasping for some evidence of immortality. We hear the cry, "Send us mediums," "Send us lecturers," "Come over into Macedonia and help us!" Still we are unable to heed the call, through a want of organization and the necessary means of defraying the expenses. Tricksters and false mediums go forth to impose upon the people, while many of our noblest speakers and gifted mediums are compelled to devote their lives to other callings in order to provide the necessities of life.

Realizing this condition in which we now labor, and the mighty power which we might yield if united in the bonds of filial and fraternal love, has often prompted me to urge the necessity of organization.

I can see no danger to my liberties as a free, independent thinker, in uniting with an organized body based upon the divine principles of *love, truth, charity, purity and justice*. A creed of this kind enslaves no human soul, and takes away none of our liberties, except a liberty to do injustice to ourselves and our fellow-men.

Yet I realize clearly the difficulties which we must encounter in order to draw all of our people together upon one broad base of action. When I analyze the different elements in the spiritual ranks I find that they are united only upon the two facts of spirit communion and immortality. Outside of this each individual is the architect of his own creed or belief. Hence, it becomes an impossibility to at once unite the whole body upon one platform or principle of action. This must be a matter of growth. If we chain two antagonistic elements together they will break asunder, and each will be injured thereby. Hence, it would not be wisdom to attempt to organize the whole

body of Spiritualists upon one platform at the present time, for the fabric would never stand. We are all seeking for truth. Being differently organized and having different influences brought to bear upon us, we necessarily arrive at opposite conclusions. Let each labor in his own vineyard, and as the higher light flows in upon us we will each be able to see and reject the errors which we may be advocating, and all will eventually be drawn together in one great bond of union, for *Truth* accepts of no division.

For the reasons set forth above I am opposed to a national convention at present. Yet I believe the time has arrived when we should plant the seed for future action. I am in favor of *preliminary organization* by a convention called for that purpose. This will give us a base for action. Then let each delegate, and all those who approve of our action, go forth and organize societies upon the base of our preliminary organization. After a sufficient number of societies have been formed in each State, then let there be a national convention for the ratification or modification of our action in the preliminary work.

It is true that in a convention of this kind each member would only represent himself, but that does not matter so long as he represents truth. "The battle is not to the strong alone." Where two or three are gathered together in the interest of truth, the spirit of God is in their midst, and angels hover around to guide and direct them in their work. John Wesley laid the foundation of the great Methodist church in a little prayer meeting surrounded by a few comrades.

I feel that some one should take the initiatory step in this matter, and I know of none better qualified than Bro. Watson. He occupies the position of editor and proprietor of the only Christian Spiritual periodical in America, and through its columns could be instrumental in causing societies to be formed wherever there are sufficient members. He has labored many years in our ranks, and his principles are known and tried. His former position in the Methodist church gives him great influence with that body, and many would leave their church connections and join our ranks. Some one should take the initiatory step, and surely we can find none better qualified than Bro. Watson. With his permission I would like to ask all who are interested in *favor or against* preliminary organization under a call from Bro. Watson, to write him relative to the matter. Of course all articles could

not be published, but it will show the feelings of the people on the subject. Judge Holbrook and many others have expressed themselves in favor of organization, the only question being, "are we ready?" It is true we are not ready for general organization, but we are certainly ready to *plant the seed*. The field has been prepared by angel hands, and the warm ray of Divine inspiration has impregnated the soil with life-giving elements; the workmen await with seed in hand. Then let us go forth and plant, and it will grow and ripen and become food for the nations.

Athens, Ohio, Dec. 5, 1875.

For the American Spiritual Magazine.

SPIRITUALISM AMONG THE CLERGY.

BY J. M. PEEBLES.

Much of the useless discussion in the world arises from a misunderstanding of phraseology, and the right definition of terms.

Spiritualism—as opposed to materialism, or any form of sectarianism—implies the possibility and certainty of a present, conscious intercourse with the inhabitants of the spirit world. It is at once a phenomenon, a philosophy, and a religion; appealing to the sensuous perceptions through the physical manifestations, to the reason through a calm, cultured judgment, and to the soul's religious affections through and by inspiring spiritual growth and holiness of life. It is not new in the world. The records of India and Egypt, China and Assyria, the Old and the New Testaments, abound in descriptions of angel appearances and spiritual manifestations; in prevision, dream and trance; in oracles, prophecies, levitations, visions, healing gifts; and, to use the apostle's language, "the discerning of spirits." Genuine spiritual manifestations, therefore, are not only in perfect accord with the marvels of the New Testament, but they are the "greater works" promised by Jesus Christ to believers. No enlightened Christian, so it seems to me, can consistently oppose genuine Spiritualism. Multitudes of these do not. It is the fungi, the clinging excrescences, that they strike at—and this they have a right to do. Truth never suffers from criticism. Many of the American clergy are in full accord with the heavenly principles of Spiritualism. I am personally acquainted with full forty such, who are as *decided Spiritualists as I am*. Most of these

choose to remain within the pale of denominational fellowship. In pursuing this course they evidently sail in smoother seas. Of the course they see fit to pursue I must not judge. I have observed, however, that those engines extinguished the most fires that wheeled out of the engine buildings—and further, if I wished to lift a basket, I would get out of it; but if others think they can lift it better by sitting in it, it is their privilege to sit. Let every clergyman "be fully persuaded in his own mind." Among the clergy who have sufficient independence to publicly proclaim their convictions is that truly excellent man, Rev. Thomas K. Beecher. In a sermon of his, published in the *Elmira Gazette*, Elmira, New York, he says:

"Spiritual manifestations, are, so far as I know, in agreement with Scripture and observation and sound sense.

"We are all mediums. Our bodies, curiously and wonderfully made, are acted upon by forces intelligent, passionate and mysterious.

"We find the woman of Endor usually and *improperly* called a witch. She did not know Saul until after her incantation, when she became clairvoyant, as we should say, and recognized the King through his disguises, and brought him a message from Samuel. . . . There is no nation under heaven of whom we have any historic record that has not preserved more or less testimony, that certain men or women have been inspired by gods or possessed by spirits. Are we wise when we toss the head and say Superstition! Ignorance! Darkness? Is it absurd to believe in spiritual manifestations merely because we are accustomed to the manifestations of one spirit at a time? . . . Deny everything and demand proof. Close every sense by which a spiritual impression can come in, and leave open only those senses by which physical forces can make themselves known, and I promise to any man perfect success in attaining to the comfortable estate of the ancient Sadducees. You can prove to yourself that there is neither God, angel, devil, nor soul of man, nor resurrection, nor hope hereafter. And may God have mercy on your soul, if you have any.

"There is very little doubt in my mind that the clamor and confusion and strife of opinion of these days are to be attributed largely to spiritual influences. I have no sweeping condemnation to visit upon the teachings of these spirits, nor any sweeping praise to speak of the men and women who

are the mediums by which they reveal themselves. But remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers. . . . It seems as if any man who would give himself to thought and the reading of history and attention to psychological mysteries that throng his own body, if he has not at the first blinded himself by science falsely so called, will surely come to the conclusion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false. For 'it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophesy.'

MCDADE, TEXAS, Dec. 7, 1875.

REV. SAMUEL WATSON— . . . I am a man in my sixty-fourth year, and have studied the subject of religion all my life. In my twenty-sixth year I was excluded from the Baptist church for becoming a Universalist, or rather a *universal restorationist*. Eight years afterward I commenced preaching that doctrine, and am still preaching it. I have been in Texas twenty-one years, and am the pastor of two churches. By examining the Universalist register you will see that I am in full fellowship with the Universalist denomination of the United States of America. I have a letter of fellowship and ordination, granted to me by the U. S. A. Convention of Universalists. I have for many years been a special contributor to the *Universalist Herald*, published by Rev. John C. Burruss, of Notasulga, Macon county, Alabama.

Bro. Watson, do not accuse me of flattering you when I tell you that I accept every word of modern Spiritualism just as you advocate it, for I believe it to be synonymous with primitive or ancient Christianity. . . . I never have witnessed any demonstration of Spiritualism, yet I believe it with

all my heart. You, Bro. Watson, believe it, I suppose, like Thomas did, because he saw it. The Savior said: "Rather blessed are they which have not seen, and yet believe." I have not seen, and yet I believe. May I not claim to be blessed by the same rule? Your Spiritualism and the Bible read and look to me so much alike, that it is living bread to my soul.

MARMADUKE GARDNER.

We are pleased to know that the divine principles of Spiritualism meet with such a hearty response in the soul of this Texas clergyman, who, in harmony with the apostolic injunction, has seen fit to "add to his . . . faith, knowledge." Universalism, as a system of faith, is beautiful, but Spiritualism is just as much superior to it as knowledge is superior to faith.

BROWNSTOWN, IND., Dec. 1, 1875.

BRO. WATSON—The MAGAZINE, from January to December, 1875, has reached me in good order. Each number has been received as a welcome, yea, thrice welcome visitor. I feel that I cannot afford to do without it. The food gathered therefrom gives strength and vitality to the inner man. Life and immortality is brought to light, the gospel glass is receiving a higher and brighter polish, and blind faith gives way to reality. Our friends that have passed away, still live, not removed to some distant part of the universe, as some of the ministry would teach; but they are near us, with us, to cheer and comfort. I praise God for spirit communion.

We have a good writing medium here, a Miss Lizzie Winscott, about fourteen years of age. Her parents are poor in this world's goods, her mother a member of the Baptist church, but a firm believer in Christian Spiritualism. A. B.

LONDON, O., Dec. 6, 1875.

REV. S. WATSON—I am highly pleased with the MAGAZINE for 1875, and hope that God and his good angels will continue in the future, as I believe they have in the past, to direct you. You do not do violence to our previously conceived notions, whether Christian or not. Spiritualism and Spiritual literature are creeping into our pulpits and congregations in spite of all efforts to the contrary.

I heard a grand funeral sermon preached yesterday by a good Methodist brother who

would scout the idea of being called a Spiritualist, and yet he fairly pointed out the angel visitors, spirits of the departed, friends in life, who had come to conduct her spirit to its final, happy home. Go on, Bro. Watson, and to the masses bring life and immortality to light.

Yours ever for the truth,
SOLAND JONES.

For the American Spiritual Magazine.

A SUGGESTION.

DALLAS, TEXAS, Oct. 25, 1875.

REV. S. WATSON—I have a suggestion to make in connection with the enlargement of your MAGAZINE (for which I shall be a subscriber). I would have, if practicable, a list published monthly of such persons and amounts as may be deposited for the use of spirit friends who might seek to communicate with the depositor, you selecting some competent mediums who will devote a certain portion of their time, daily, to the business of writing out and mailing such communication as might be made. A second list should be published, of communications thus sent. I have no doubt that the list of depositors would be large. A reasonable compensation should be allowed the mediums, together with other expenses. If the deposit should bring no response, it could be turned over as subscriptions, or otherwise disposed of. If this plan is not the best, please devise a better one. Let every one have an opportunity to open a communication with their spirit friends. No one knows how much money has been sent to test-mediums, without receiving any returns. I have sent, and I know of others who have sent, without any response whatever. It might not have been the fault of the mediums. I would put this matter in a business shape, and insure the remuneration of the mediums who would thus devote a portion of their time for the good of others.

Yours,
W. R. HINCKLEY.

We publish the above communication that the friends of investigation may act upon it. We greatly need some kind of organization all over this Southern country. Here in this, the largest city in the State, and where, perhaps, Spiritualism has been investigated as thoroughly, near twenty years ago, as any place in the State, we have *no organization, no hall for any kind of*

meetings, no place for the thousands who visit the city to go where they can learn anything respecting mediums, or be admitted to seances. We respectfully suggest to the friends of Spiritualism to meet and adopt some measures by which we can meet the demands of the growing interest upon the subject of spirit communion. If our friends at a distance see proper to adopt the plan suggested by our Dallas friend, we will heartily co-operate in any way for the promotion of this glorious cause.

ORGANIZE.

We are in receipt of a letter from O. F. Clark, Secretary, giving an account of the organization of a Christian Spiritualist Society, at Lena, Oregon. We make the following extract:

WHEREAS, We, as Christian Spiritualists, in order that we may in future more effectually promote the doctrine of Christ by the development of our mediumistic powers, and thereby be enabled to demonstrate to the world the doctrine of progression and immortality; therefore, be it

Resolved, That we show forth our zeal for God's glory in the promotion of the cause of Christianity, and the faithful performance of our several duties to humanity, viz.: raising the fallen, assisting the needy, ministering to the widows and orphans, and in elevating one another, as much as lie in our power; and for the government of our society adopt the following articles of combination and constitution:

Then follows in detail the constitution and regulations of the society, too long for us to copy. This is the kind of organization we need here. When this is effected all over our land, we shall be ready for a more general organization. We hope to hear of many such soon.

DR. J. V. MANSFIELD sends us a note, saying: "Owing to the stringency of the times in financial matters, I have concluded to reduce my terms for writing to \$3, with the stamps." We repeat what we have often said, that he is the most reliable medium we have ever seen.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, NOV. 15, 1875.

INVOCATION BY BISHOP QUINLIN.

O God, we thank thee, that out of weakness and darkness, thou, in thine infinite wisdom, hast resurrected us unto strength and light eternal. We thank thee for the wisdom that through thy mercy we have been enabled to gain.

Our confessions we make before thee, and as chastened children, feeling that thou knowest all our mistakes in the past of earth life, and having heard our weak vows, continued through thy love and kindness to administer to our needs, we do most humbly receive thy admonition. In our ignorance, O Lord, we gathered flowers and thorns, golden grain and chaff, and scattered all alike, never waiting to analyze or separate the error from the good.

We would now, O Father, here, at the golden gateway of thy kingdom looking earthward, ask for living power and spiritual strength, that as we return into the shades of the past, we may gather all the flowers and golden grains, leaving thorns and chaff to perish as perished our earthly bodies, scattering only the good of our lives, as we gather it, into the present, that we may see the springing up of flowers and grain all perfect, that to thy honor and thy glory it may increase an hundred-fold.

All-wise Parent, receive our thanks for the many blessings thou hast bestowed upon us—be with us in all our walks. Let thy Spirit, more largely developed within our beings, show through us as spirit messengers, the God in man. Thou knowest that which is most necessary to bring about the salvation of the human family. Let all understand their own needs, and through thy love receive their reward. Amen.

W. E. CHANNING.

My Friends—The year is drawing to a close. The beautiful mantle that once draped spring's laughing form, passed away for the more brilliant, gorgeous summer array, and as time moved on, this too was discarded for autumn's matured and well-developed robes, bringing out all the wealth that nature through her harmonial workings

could bestow upon man. The year has served you well; through the course of its own natural laws, lovely, beautiful, glorious, divine. It shines by its own light; and now, when winter is close at hand, bearing beneath its leaden sky the snowy pall with which to drape the body of the year when it shall have given up its spirit, and sobbed out its last sigh over the withered flowers of its summer time prime, have you, my friends, no reflections? Are there no notes taken by the wayside, whereby you may gain strength for the year to come? No new link added to the golden chain of reality, that out of the past you may see the truths of God's great wisdom and all-wise bearings? Where lies the mound of stones that marks the spot of some poor traveler that fell by the wayside? Have you reared no cross by which to say, by *this* token we have lifted him up through the charity with which we have covered his shortcomings, in administering to those he has left behind? He was one of God's children, but the rude wind of adversity blew his life's barque into dark and fetid waters. Can you answer to the great Spirit of all, Yea, verily, we have remembered the unfortunate and fallen ones of the flock? Have you respected impartially the rights of every human being? Have you labored with patient resolution for truth, and others' welfare? Have you cultivated that brotherly love, that divine spirit which shone out in Christ; which blends energy and sweetness; which gives to you the power to understand God, through his beautiful works in nature's temple; and through the wonderful changes that come as earth's orbit turns upon its annual axis; have you striven for the power to understand yourselves, and the changes that time brings unto your own lives, aiding you more closely to commune with the Great Father; to draw nearer and nearer unto him, until through his works you see clearly the truth of life everlasting, and your hope is strengthened by evidence given in all that you have found in nature? Before His works have you in humble adoration bent your proud spirit, forgetting while gazing back upon the great panorama of events that has passed with the year, all wrongs that your brother man has inflicted upon you? Have you worshiped God through good deeds and in truth, and with purity of spirit? Have you visited the orphan and the widow, striving to live unspotted before the world? Will you answer, "Even so, unto the least of these things named, we have lived and felt, oh, Father?"

The dying year! When the knell shall sound upon your ear go and stand beside the bier of the past. Watch as the December gales sing a requiem, sounding their notes through the skeleton branches of the woodlands, while the withered leaves lie scattered over the barren earth. Turn and gaze deep into your own souls, and question "where are they?" Lift the pall that hides its cold and time-worn face. Trials, deep humiliation, sorrow, sin, shame and crime are written there. The tired hands have labored well; quietly they rest cold and pulseless. Do not lift them; seek not to look into their hidden palms. They are well marked and seamed with stains of sin and shame; crime has darkened their once fair surface. Do not seek to know who has left 'neath those aged hands the time-tables of eternity—the marks of crime untold. Look not, lest you find amid the lesser shades lines made by your own shortcomings—lines that will speak plainly to you of mistakes made as the year rolled on. Yes, they are there—none escape; and, as none are perfect, all help to mark the frame of him who lies dying before you. You have aided, yes, you, my friends, in laying the marks upon the hands that trembling, fall with the dying year. Seek not to know another's wrongs, save when it be to heal the sores. The resurrection will come to them, as to all; and then, after the long, cold days of change, they will through progression be lifted up into the spring-time of a new life. Purification may not come until after death, for the laws of recompense must be satisfied; but it will come, and they will be lifted out of their lives of darkness into light that will bring them into the spring-time of a new existence.

As you listen to the wintry winds and catch the sounds of their echoing voices floating down the cold valley of life, you who are blessed with plenty go seek the less favored of earth; be unto them as an angel of mercy; lift from the tomb of their lives the dead hopes of the past year; give them less graves to tend, and help them do the battle of life by aiding them to resurrect the hopes that lie deep buried beneath the cares and sorrows. Give them strength through love administered, that they may see the spring-time lifting itself out of the lap of winter's weary day. Every burden taken from those less favored than yourselves lessens your own; for who can say that no cloud has crossed the sunshine of their existence?

Each one has lost with the closing year some amount of joy and hope.

But you, who are lifted by the faith and spiritual truths out of the darkness and uncertainty into the light of surety, are better able to bear the burdens than those who see no resurrection out of the wintry chill of closing life; see no spring-tide sunshine under the frozen hand of winter's icy grasp. "God help the poor," man cries—God pity them, it is only through man that such help can be given. Let the God within prompt all to action. Make your prayers through your works; not mere words uttered and forgotten. Help them out of their physical wants and out of their spiritual wants. Look for the life that under the frozen stream still lives, and but waits the warm rays of human sympathy to burst the frozen pall that hides it. Tell them who mourn over the graves of loved ones that they passed through the closing year of their lives under the wintry hand of death, that they might bloom the more bright in the new-found spring-time of the eternal summer land; and that like the coming of the new year, with its new-formed hopes and bright greetings, they, in their new home, are filled with the new-born hope that comes from celestial joy, and their hearts gladdened by the joyous greetings of loved ones who await them there.

My friends, the year is closing. Let there be no dead hopes in your souls. With true spiritual faith, under the light and harmonious teachings, lift the pall, and 'neath the trials of the past find the beautiful spirit that gives the law of cause and effect, and with steadfast purpose push on, rolling the car of progression, and through the good deeds done lifting the burdens that year after year fall to those who inhabit the body. Let your song be full of cheer; the old year has worked out its purpose: be it for good or that which to you may seem evil. Everything is worked out in its own good time, as the law provides. Let love and hope fill your spirits; by good deeds aid in lifting the shroud from wintry hearts, and as the days gather into weeks, weeks into months, and the months steal the year away, let your hearts be filled with the beautiful song of the sweet spirit who so long made glad the earth with her presence, and then went to dwell with the dear ones gone before.

"I'm nearer my home to-day
Than I ever was before—
Nearer the bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing the crown."

SEANCE THURSDAY, NOV. 17, 1875.

INVOCATION BY WM. TAYLOR.

Our Father, unto thee we plead,
As spirits who must others lead
That thou wilt guide us how to be
Unerring representatives of thee:
Leading, through thy teachings pure,
The straying to the pearly door—
Showing light where darkness reigns,
Giving joy, and healing pain.

Out of the errors of churchal creed
We would our brothers and sisters lead
Into the light of charity divine
That ever hovers o'er thy shrine—
Lifting the shadow from death's dark wing,
Taking from hearts its withering sting;
Guiding the mourner to the golden way
Where angel feet lingering stray,
Singing their songs of immortal birth,
Striving to lift the clouds from earth,
That the mourners' sighs may cease to be,
And their song of sorrow changed to glee.

Help us, O God, through thy Spirit pure,
That we may labor and our work endure;
With patience lead the darkened soul,
Until at last he gains control
O'er his passions, wild and strong,
That bind him like a willowy thong.

All who suffer, all who need,
We would from out thy bounty feed—
That they may see thy glory shine
From out thy holy face divine,
And learn that goodness is of thee,
And evil must from goodness flee;
And 't is through love thy work is done,
As flowers grow brightest 'neath the sun.

All must be guided—none condemned—
For thou art everybody's friend;
The angel world the tidings bear
That all of earth thine image wear.
Let us strive that none condemn,
And every heart respond, Amen.

QUESTIONS AND ANSWERS.

Guardian—Another meeting; this is pleasant; I am pleased to be with you; how do you do? Where are your questions?

Question—Please tell us how you move tables and ponderous bodies.

Answer—It is thought by many that table moving is caused by individual efforts of spirits—they, with their hands, lifting

the table from the floor, or moving it according to the investigator's request. This is not so. The table and other articles of furniture that you see moving about when consulting a physical medium, are forced from their positions by the aid of electric forces; these forces drawn from the medium's body by the spirits controlling; and, united with the electric or odic forces of the atmosphere, they form a battery sufficiently strong to move the articles mentioned. The spirits controlling act as the operators upon this galvanic chain; gathering it into a circle, they weave it by swift motions into billows, these billows or waves move before the motion of spirit hands until they meet the table, when, by the force of electric atmosphere, the table is moved as the spirit desires. If the power be strong enough, that is, if there be sufficient force within the organism of the medium, the table may be lifted above the sitters, and, in a measure, independent of the circle. The raps come by the same law. When once the chain is formed and directed to the table—or whatever article of furniture may be selected—the table is charged by the electric fluids that pass from human bodies present, and as soon as the current strikes it the result is a sound like drops of water falling from a height, and as the power increases the sounds increase, until they appear as if coming from a heavily loaded bludgeon. This is caused by condensation of the fluid, and then suddenly letting it burst forth against the table.

Question—Why is it that many spirits who give evidence of intelligence and culture give to us false ideas?

Answer—In the same way that men of intelligence living upon your earth plane promulgate and advance false ideas. Experience teaches men that great minds, especially those who have been but a short time freed from the body, are still under the strong pressure of earth prejudices, and still retain the ideas attained while in the body—ideas that have been their life's jewels, and won for them titles and honors. These ideas formed on earth and honored by science, are too often at fault, and lead the spirit to give from the spirit platform, communications that are false and at variance with the advanced thoughts of the more advanced spirits. A spirit all purity, giving ever lessons of charity and love, may have but limited knowledge, while a highly educated and cultured spirit—from an earthly standpoint—may be deficient in the true laws of love and morality.

Intelligence is no sure sign of truth or honesty. Look to your earth plane, and you will find that it does not always go hand in hand with morality.

Good morning. I leave with you the good man; with him you will find intelligence and morality combined.

JUDGE EDMONDS.

Friends, once more I greet you. In my communication through J. V. Mansfield to that indefatigable worker, Samuel Watson, I promised soon to communicate through our soul-speaking medium. I hope I have not wearied you with what may seem a long delay. We do not measure time as you do. To my spirit sense I have made a quick return. My sojourn in spirit realms has quickened my inner being and opened to my spiritual organs clearer and brighter views of God and man. Every day I meet old friends who preceded me to these realms, and I am often called to aid in accompanying some friend of earth plane into the vestibule of eternal life. Many who preceded me express their regrets that they did not, when the way was opened unto them, seek to find that knowledge which was to be their guiding posts through the avenues of spirit land. They have traveled without chart or compass, and been forced to labor hard to undo mistakes made as they journeyed upon earth. As seekers at the doorway of Spiritualism they only ventured so far as they felt would not interfere with their earthly ambition; and when communing they asked only for such knowledge as they thought would assist them in their political achievements. This they now strive in some measure to atone for by hastening to aid those of earth who are traveling in the same pathway. But a few days have passed since I, as one of a delegation appointed, went to the gateway that leads from political life, to meet and assist one of earth's mistaken workers to come up higher. He had passed out of the body quickly and without a struggle. He was not aware of the change; he could not understand that the law had been fulfilled with him, and that his labors must be enacted through an entirely new channel. He did not wish to leave earth, but seemed anxious to go to his old post of duty, and when hours passed, and one by one the friends gone before greeted him, and he became conscious that he was no longer an inmate of his body, he watched beside his remains, and with much sadness expressed regrets as he saw the preparations that were *being made for the disposal of his body*;

saw the display and monarchical trappings with kingly pomp that were to bear his remains to their last resting place. His words to Horace Greeley I will give you—the world should hear them:

"It is the poor man's hard earnings that must pay for all this. In my administration I have striven, as far as was empowered in me, to give to the working man his dues. I have, although oftentimes only the one voice, labored to bring about that union of feeling that was to unite our people, enrich and sustain our country. The glimpses that I caught from spirit teachings aided me. But at this hour I have to regret that I did not, like our venerable friend Judge Edmonds, publicly and with truthfulness express my opinions as regarded spiritual communion, and the influence that spirit intercourse had upon the world; that I did not as a seeker look deeper into its sacred code, ask more earnestly for knowledge of spiritual life, and then this inner man that to-day speaks outside of a form that he wore for sixty-three years, would have seen better how to advance political reforms."

What a lesson we have here, my friends, of the necessity for advancing true spiritual teachings, establishing the fact that to develop and advance in physical laws, you must first seek to improve the *inner* or spiritual man, learn the realities of a spiritual life. When you gather together in circles, seeking communion with the friends of spirit land, ask for knowledge of that land, seek to know of that which will better your condition *spiritually*. When once these lessons are learned, then the knowledge will come how best to work for the good of humanity. Our friend who has so recently joined us can now see the necessity of working while in the body from a purely spiritual standpoint. He had received light and ate of the bread of spiritual truths. The sting of death could no longer wound him, and he found comfort in the communion of loved ones gone before; sought them often, asking from them knowledge upon points that directly affected him, as one who sat second in the niche of the political temple, asked of all matters that he thought would affect or work up new codes for the advancement of political reforms; but neglected to become infused with spiritual knowledge. A sense of this comes to him at the awakening; and when he sees the pomp and display that are paraded over his body, he feels the sting that comes when man sees the mistakes of a life. He held a position that gave him the power to reform the mistakes of his

government. He strove to do much politically, but that harmonizing element that ever acts upon man as an equalizer, he did not bring into action.

It is by his request that I have written this communication. He wished me to go to a medium through whom I could write. The first communication I gave you through this organism was spoken while she was in a semi-trance condition, but I find the way very pleasant and natural while I control her to write; and I think it best for her physically. I will visit you on the 21st of January, 1876. My friend Horace Mann, the mighty worker in the field of harmonial teachings, who recently visited England, will bring to you subjects upon the science of spirit-control, giving you some new ideas of the laws of materializations. He has received much instruction from the band that is working across the Atlantic, and is now anxious to do a good work in the United States. God bless you, may he harmonize every pulsation of your beings, that union and love may rule triumphant.

WE received the following from our home medium on the evening of our last lecture at the Assembly Hall:

"We were your listeners to-day, and fully endorsed what you said. We hope you will always set forth the truths as they are presented to the public mind from a Christian and biblical standpoint. There is a great necessity right now for you, and others who are co-operating with you, (but many too silent), to come out and let your lights shine before men, that they may see your good works. Some are listeners, not workers; but the organization will dispel much of the cowardice that some possess, and by constant attendance will become interested, and many vague notions eradicated. Yes, you will tear up things by the roots; will stir up from the bottom the ideas and beliefs which many have entertained, but have hesitated to divulge on account of the unnatural things they call them, which are any thing else when investigated, but natural and true, and easy to be accounted for. The old doctrines have been cast aside too far away to be resumed, some say, and besides this some features of the doctrine are too far advanced for the mind to grasp in a moment, and it must be accomplished by gentle reasoning and much persuasiveness. There is a way to convince people, but never by trying to persist in a manner that

would indicate an impatient or surprising humor at the ignorance of the facts. There is more of the belief in the doctrine than you, with all the confiding talks the many give you, are aware of."

WE clip the following notice from a secular paper:

THE SPIRITUAL MAGAZINE.—Rev. Sam'l Watson, who for thirty-six years of his life was a Methodist minister, believing that modern Spiritualism is only another phase of the same power that once was manifested through the apostles and prophets, is publishing a monthly periodical from the Christian standpoint of the Spiritualistic phenomena. To all persons who hold that God actually rules this universe, and that the unfoldings of life as they follow each other according to the various needs of an ever-advancing race, are breathings from the Infinite Spirit, this record of a divine revelation—which, during the past twenty-seven years, has exerted a mighty influence over the public mind—will be found a valuable depository of the events occurring in one of the many channels through which God is lifting humanity to a higher plane of life.

THE University of St. Petersburg is considering the question of enlarging the scope of its operations in relation to Spiritualism, and contemplates appointing delegates from among its members to study the rise and progress of the movement from its beginning, and to decide whether in their opinion it should take rank as a science. Prince Paskewicz, Prince Gagarin, and others, are interesting themselves in the inquiry, for the purposes of which powerful mediums are needed at St. Petersburg.

VICE-PRESIDENT Wilson, according to the *Banner of Light*, visited a Spiritual medium in Boston about three weeks before his death, and held communication with his dead wife and son, who informed him that he would soon be sick, and warned him to be extremely cautious in regard to mental labor, or he would speedily come to their side of life.

THE EDDY FAMILY.—We are informed by a letter from S. W. Jewett, of Rutland, Vt., dated Dec. 7th, that "all the Eddy family, but two, have this day left Chittenden for Greeley, Colorado, to settle there, having disposed of their landed estate here. Horatio Eddy and Mary Eddy Huntoon still remain at the old home, where circles are held."

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MEMPHIS, JANUARY, 1876.

CLASSIFICATION OF SPIRITUALISTS.

We call special attention to the first article in this issue. We read it three times to see how we could curtail it, so as to admit it within our limited space. We omit only a small portion of it, and hope all of our readers will profit by its perusal.

The dividing of Spiritualists into three classes is, we think, very fairly done. This is a distinction which has not been made by the popular mind ; and yet it is one that is necessary to a proper understanding of the subject. We accept the statement the spirit makes, in regard to the first class, as being very near the truth. It is similar to what we have been taught by spirits during the score of years we have been receiving communications from them. By these principles we are willing to be judged, believing they will stand the crucible test of both worlds, being built upon the immovable "Rock of Ages."

That there should be Radical Spiritualists is perfectly natural. A large proportion of those who have investigated the phenomena and are convinced of its truth, are those who are denominated materialists, atheists, skeptics, infidels—who, not having been satisfied with the evidence afforded of the truth of Christianity, and having felt the need of something more tangible, have resorted to Spiritualism as the world's last and only hope of immortality. It supplies the lacking evidence of a future state, and they receive it and rejoice in the consolation which it brings them. It cannot be expected that this class would become Christian Spiritualists, for obvious reasons.

Man is a creature of circumstances. His intellectual, as well as his physical nature, he has derived from his ancestors. Nor has he the voluntary control of what he believes or disbelieves, as we have been taught. Some minds require much stronger evidence than others to enable them to believe. There is here a broad field for the exercise of that charity so highly recommended by Paul ; and yet how little do we find among those who profess to be governed by it, when speaking of Spiritualists who may chance to differ with them in regard to the doctrines and dogmas which constitute the warp and the woof of their profession !

However widely Spiritualists may differ in regard to some things, they agree upon more fundamental principles than do the professedly Christian churches. Let us notice a few points upon which there is universal agreement among Spiritualists.

1. That man has now, as St. Paul says, a "natural and a spiritual body."

2. That his natural body is subject to physical laws, which, if obeyed, will bring health and happiness in this present mode of being.

3. That at what is called death, he simply sheds off his outward covering, leaving forever his natural body to return to its original elements ; and that this change is simply a birth to a higher life.

4. That there is a spiritual world surrounding the natural world, which is as real and tangible to spirit existence as the natural world is to natural existence ; that this world is adapted to the spirit's existence as the present is to the natural body, and subject to spiritual laws.

5. That there has ever been communication between the two worlds, as the history of all nations and ages abundantly proves.

6. That modern Spiritualism demonstrates beyond the possibility of doubt the immortality of the soul, by the communion of loved ones in a variety of ways, more satisfactory than was known to the generations gone before.

7. That our condition in the spirit world depends entirely upon our moral and intellectual status in this; that what we sow here we reap there; that all things are governed by universal law, which, if violated, punishment must be the necessary consequence. This applies to physical, mental and spiritual laws in this and the other life; that the more harmonious we live in this life, the happier will we be in that which is to come; the purer our lives have been in this life, the more felicity will we enjoy in the spirit world.

We could give other important points in which Spiritualists agree, but enough have been given to make a very favorable comparison with the different churches professing to have the Bible to sustain their numerous conflicting creeds. If church members would look nearer home, they would find quite enough to engage them, in harmonizing the antagonism which exists in "the household of faith." We had intended noticing these, but find we have spun this article out far enough for the present.

Before concluding, however, we wish to notice one other thing in this connection. If one is convinced of the truth of spirits communicating, he is classed as a Spiritualist. Then, if his life does not come up to the standard they have erected, Spiritualism must be held responsible for his misgivings. Let us apply this rule to Christianity, and see how it will work. This is a professedly Christian nation, and was there ever a more corrupt one? Go through any community, and interrogate the people, as you meet them, thus: "Do you believe the Bible?" "Certainly I do," is the answer that will be given by nine-tenths of the people. "Do you believe in Christ and Christianity?" "Most assuredly," is the reply. Now, we ask in all candor, must the pure teachings of Christ be held responsible for all the crimes of this numerous class, represented in every phase of society? Certainly not. And yet, many charge Spiritualism with all the misdoings of its converts. A simple belief in Christianity or Spiritualism will be

of little value here or hereafter, unless it leads to purity of heart and life, and the bringing of all the faculties and powers of his threefold nature in subjection to the principle of love to God and man, as fulfilling the whole law.

"AMERICAN."

With this number we commence a new year, with the addition of the word "*American*" to our name. Whilst we are opposed to long names, it seemed necessary to make some change in ours, because another Magazine in London has been using this name for ten or twelve years. Papers copying from us made the distinction by calling ours "*American*." Well, we like the name, notwithstanding its length. Ours is a long country and a wide one—so is our subject matter. We send the MAGAZINE now to every State and Territory in the Union, besides quite a number to England, Nova Scotia, Canada, Australia and China. We spread our AMERICAN flag to the breeze, while our Philosophy engirdles the WORLD.

Since the above was written we have received the following letter from the far-off land of Australia:

MELBOURNE, Oct. 19, 1875.

REV. S. WATSON—The exchange copies of your journal reached me by last mail. I was much pleased with their contents, both as to matter and style, and think I can get you a few subscribers. Please send me two copies of Volume 1, and commence with the January number to send me four copies, via San Francisco. I am glad to see the good work progressing so favorably with you. I would like to write you more fully, but the outward mail is just closing, and I am much pressed for time. I inclose you bank draft on London for £5 sterling, which will sell at a premium. (Sold for \$27.40).

With fraternal regard, yours truly,
W. H. TERRY.

The *Harbinger of Light* thus speaks of the MAGAZINE:

We are in receipt of the first eight numbers of the AMERICAN SPIRITUAL MAGAZINE, edited by the Rev. Samuel Watson, D.D., formerly a distinguished member of the Wesleyan church in America. It is a well

gotten up monthly of forty-eight pages, similar in style to the London *Spiritual Magazine*, and contains a variety of excellent matter, mostly original. Many of the editor's friends in the Wesleyan churches have been led to an investigation of Spiritualism by his example, and some reverend gentlemen are frequent contributors to his journal. We shall reproduce, as space permits, some gleanings from its pages. It will be seen from the short paragraph under the heading of "A Prediction Fulfilled," which appears in another column, that the more liberal of the churches are offering their pulpits to Dr. Watson, and he is preaching the "new gospel" from them. This is an encouraging sign. An interesting feature in the Magazine is the "Inner Life Department," containing communications and answers to questions given through the mediumship of Mrs. A. C. T. Hawks. Some of the matter in this department is particularly interesting and instructive.

MATERIALIZATIONS IN MEMPHIS.

Since our last issue we have attended quite a number of Mrs. Miller's seances. At all of them a number of persons showed themselves outside of the cabinet. Mrs. Miller has removed to the Greenlaw Court Room, No. 25, northeast corner, third story, where persons may call and see her during the day, or attend her seances on Monday and Wednesday evenings. (See card on cover.)

The first seance held in the new room was a success. A number of persons came outside, catching handkerchiefs thrown to them, and after waving them to us, would throw them back. When our handkerchiefs fell on the floor some distance from the cabinet, our spirit friends, looking as natural as in earth life, would take them up.

Francis came out draped in white, took a chair, and played on the accordeon for some time; then stood up and continued playing the instrument.

The second night there were about twenty ladies and gentlemen present. Several persons showed themselves at the same time. The throwing of handkerchiefs and kisses continued for some time, with clapping of hands and other manifestations of rejoic-

ing. Several children walked out, pushing the chair before them — one of our own, named for us, among them. He then showed himself as he has grown up in spirit life.

The most interesting part to us was the meeting, talking to and kissing our former wife. She said she wanted us to have the photographs of our present wife and ourself taken, life size, and hung up in the room, as they would help magnetize it. The concluding "God bless you," falling from angel lips, brings comfort to our heart which words cannot express.

Since writing the above we have witnessed more manifestations than we had ever seen before. At our first meeting in the afternoon every one present had spirit friends who came out and were recognized. Such rejoicing we have rarely seen. Some shouted who have been accustomed to such exercises.

At every meeting we have seen and conversed with our former wife. At our second day meeting she came and stood by us, draped, as ever, in snow-white apparel, and talked freely to us. We gave her a pair of scissors, and she cut a piece out of her dress and gave to us, which looks like the finest linen. We shall preserve it as a sacred memento of materialization.

One of the most affecting scenes we ever witnessed was at our last seance, on Monday night. Some twenty-five or thirty persons were present, and Bro. Given, from Kentucky, and his little daughter, were also there. He had lost his wife and one child, leaving him with only this little girl. Her sister came out in plain view. He then told his daughter to go to her; she started, hesitated to advance, and then we went with her, put her on the platform, and the two embraced as naturally as any two sisters could, in sight of all present.

We have propositions from several States to give Mrs. Miller one hundred dollars and her expenses to visit them, and let her make all she can besides. She is not sufficiently developed to go anywhere yet, but we are doing all we can to develop her, when she will visit a number of places under these

propositions. Those who want her, and those who visit her seances here, should pay her for it. The family are still very dependent.

HON. J. M. PEEBLES.

This distinguished gentleman lectured on the morning of the second Sabbath in December, in Assembly Hall, to a large audience—subject, “Spiritualism the Base of All Religions.”

In the evening he entertained an immense concourse of people with “What I Saw in the South Sea Islands, Australia and China.” He illustrates with some sixty paintings of the Orientals, as well as the Cannibals and natives of the South Sea Islands. We never saw people who seemed to be more deeply interested than those who listened to him. Our people will perhaps never have a better opportunity to learn much of interest to them.

We deeply regret that Mr. P. could not remain longer with us than the last Sabbath in December, he having an engagement for January in New Orleans.

We have learned that Mrs. Stewart, the celebrated medium from Terre Haute, about whom much is said in this number, is to be in New Orleans at the same time.

BOUND VOLUME OF THE MAGAZINE.

We have had a lot of the first volume of the MAGAZINE neatly bound, which we will sell at \$1.50; 25c postage added if sent by mail. It is made up of articles from our best writers, on a variety of subjects relative to the *History, Phenomena, and Philosophy of Spiritualism*.

We propose to send it by mail to any one who will send us five new subscribers, with the subscription price, to the MAGAZINE for 1876. Are there not hundreds of our friends who will send for this book?

It will be on sale at Boyle & Chapman's, J. S. Hatcher's, and at Mrs. Lanier's news stand, Main street, where the MAGAZINE and CLOCK STRUCK THREE may be obtained, with other works on SPIRITUALISM.

TO OUR SUBSCRIBERS.

To those who have paid for 1875 we shall send the January number of 1876, hoping they will send us the subscription for the ensuing volume. We cannot well get along without you, and we think you can do better with our monthly visits to you. Let us, then, try each other for another year. We are very well pleased with you, and hope you may become better pleased with us upon a further acquaintance.

We have not received half a dozen requests for discontinuance, while many new subscribers are being added to our mail books by the payment of the subscription price. Reader, if you have not yet done so, send on the money as soon as you can conveniently. If you cannot do so, say when you can pay, and the MAGAZINE will come to all who paid up last year. Those who have never paid will not be transferred to our new mail books, unless, as we hope, they will yet pay up and continue it.

Since writing the foregoing, we have concluded to add another thousand to our January edition, and send it to all our old subscribers, including those who have paid nothing. Will those who receive it and are in arrears for last year, send us \$1.50 for last year and \$2 for this? If you don't want to continue, please return this number with the subscription for the year which has closed.

ORGANIZATION.

We have a number of communications upon this subject. Our friend Case, of Athens, Ohio, offers some very strong reasons why it should not be delayed. We have seen no reason to change the opinion expressed some time since, that there should be organization everywhere. When this is accomplished, delegates can be elected to meet at some convenient time and place for a convention, to which the subject of national organization should be submitted, and a bond of union formed by which harmonious action may be secured from the Atlantic to the Pacific coast. The first step toward this

important work must be local organization, after which representative delegates will be authorized to act for their respective bodies in the completion of the work.

EDITOR'S TABLE.

The New Age. We are in receipt of this paper, devoted to free religion, labor reform, emancipation of woman, Spiritualism, materialism and temperance, besides all the theories of political economy and government embraced in current political discussion. In addition to these—the relation between church and state. Terms, \$3 per annum, with postage paid. Address *New Age*, J. M. L. Babcock, Publisher, 235 Washington street, Boston, Mass.

Pacific Liberal. San Francisco, Cal. \$1 for twelve months, single copies, 10 cents. Address A. J. Boyer, Editor and Proprietor, 332 Clay street.

Primitive Christianity and Modern Spiritualism Identical. We have received the advanced sheets of the second volume of this remarkable book. Have not had time even to sketch it, but we doubt not from our knowledge of the first volume and acquaintance with its author, that it will fully sustain his reputation as one of the clearest writers we have on Spiritualism. It will be for sale by Boyle & Chapman, Memphis. See advertisement, and send to the nearest place where it can be obtained, and procure a copy, and you will never regret it.

"There is Nothing Like It." We received from Messrs. Colby & Rich this volume, neatly printed and gotten up in attractive style by those enterprising publishers, Boston. We have read the book carefully, and while we cannot endorse it, particularly its opposition to legal marriage, yet there is much truth brought to light in the historical sketches the author gives. It is a very readable book, and may be profitable to those who peruse its pages. We can truly say our distinguished author has chosen a very appropriate name, for we are sure "there is nothing like it."

The Teachings of the Age. We received and read this book last winter, when confined by our fractured limb. It is one of the most important and interesting books we have ever perused. We made extensive extracts from it, which should have been credited to it. It hails from San Francisco, where, as one of our correspondents, when

sending us a lot of subscribers, said of the people there, "they are like our coin—pure." So we say of the book, it is pure; and although in advance of the age, the principle it inculcates will, at no distant day, wield a mighty influence upon the religious and political destiny of the world.

Christian Spiritualism.

THE SECOND VOLUME OF

The Identity

OF

Primitive Christianity

AND

Modern Spiritualism.

By EUGENE CROWELL, M. D.

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- III.—Insensibility to Fire.
- IV.—Clairvoyance and Somnambulism.
- V.—Clairaudience.
- VI.—Dreams and Visions.
- VII.—Trance and Ecstasy.
- VIII.—Holy Ghost.
- IX.—Heresies and Contentions.
- X.—Prayer.
- XI.—The Ministry of Angels.
- XII.—Death.
- XIII.—The Spirit World.
- XIV.—Spiritualism and the Church.
- XV.—Spiritualism and Science.
- XVI.—Conclusion.

This is a work admirably adapted to interest earnest minds that are inclined to investigate the truth or falsity of Spiritualism. There is nothing in it to shock the feelings of liberal Christians—members of churches—while there is much in it to arrest their attention and lead to a belief in the unity of the teachings and phenomena of the Bible with those of Modern Spiritualism. The work is both instructive and entertaining. Price of each volume, \$2 50.

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American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

FEBRUARY, 1876.

NUMBER 2.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, DEC. 16, 1875.

INVOCATION BY JOHN MURRAY.

Loving Father, as the twilight deepens into night, and night gathering up the shades of evening steals away the closing day, we, thy children, come to thee; come from spirit realms to join our voices with those of earth's children in worshipping thee. There is a quiet rest that visits earth at this hour and brings with it the chain of harmony that through the union of the two worlds leads us nearer unto thee. Help us, loving Father, to gain power, that we may enter into earthly abodes and there for a while abide, feeding the hungry and thirsty with the bread and wine of celestial love, that we may so strengthen their inner lives that they may indeed see and feel us and thy glory descending upon them, that they may cry aloud with joy. Help us, oh Father, so to distribute thy light that *spirit* forms, as *material* forms, may hold sweet converse with them, and place within their hands flowers from spirit shores.

Unto thee, our Heavenly Father, we give all the glory and praise, feeling that without thee our works would prove worthless, and the seed scattered be as chaff before the wind. Bid thy ministering angels guard this household, and may their influence fill all souls with a halo of love that may find its way into many hearts that now mourn in darkness beyond the gates of eternity. Shower thy blessings, our Father,

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upon this instrument through which we are permitted to commune. Give to her spiritual grace, that her powers may be increased and the light of thy glory shine through her forever. Amen.

QUESTIONS AND ANSWERS.

Conductor—How do you do? Where are your questions? It seems you are not very curious. You send us but few subjects to discuss. Ah, here is one. Very good!

Question—By what power, and in what manner, does the spirit, after leaving the body, reach the spirit world?

Answer—There are different powers and many ways, by which the spirit, when once rid of the body, reaches the spirit world. It is according to the will that they within themselves possess. The man full of energy and possessing decision of character moves through space into the realms of life, reaching, according to his development, the sphere assigned him. Some spirits linger long upon the earth plane, and there are many who remain for hundreds of years before they can reach any sphere above that which satisfied them while in the body. Such spirits are most to be dreaded in physical manifestations. Many who are pure in spirit, but through long physical sufferings have become weak, are led by the loved ones who are waiting for them as they pass from their earth tenement, and their mode of moving through space into their spirit home is as the will of their escort may dictate. Some are borne in the arms of loving friends, some borne upon beds of flowers, formed by loving hands who have been waiting their coming, but all are assisted by the currents that move through the atmosphere. These currents are electric,

and bear their passengers upon their bosoms with great rapidity. There are resting-places along these electric roads, where the new-born spirits may linger and find strength renewed to continue the journey. Some, relating their experience, will tell you of the high hills over which they traveled, others of soft, green vales and delightful slopes through which their spirits moved, and many tell of mountains of brightest gems over which their spirit guides conducted them. It is as the man within is developed that the passage is made; just in proportion to the increase of spiritual truths, so increases the beauties of his passage into the spirit land.

Question—Will some friend of the summer land please to give us a description of their home, their heaven?

Answer—Yes. I will bring you one who has long been desirous to give to her earth friends a description of her spirit abode.

LUCY P. D. ROBINSON.

My dear friends, let me lead you awhile afar off from earth scenes into the green lands and sunny slopes of the eternal shores, where life has put on the incorruptible, where mortal form has assumed the immortal, and forever cast aside the things of earth for the things of heaven. I will lead you through the electric belt that encircles the vale of shadows, and guide you onward and upward into the soft green vales and sloping hills of the third sphere.

As we roam along let me point out to you the homes of many who either from choice or condition reside here. We are in the fifth circle. Here you see the home of a spirit of beauty and love. In this home is found the most perfect of harmonial circles. Music ever greets the ear of the passers by, and the beautiful spirit within, the guardian of the mansion, has so perfected herself that her true sphere is higher, still higher. But earth holds one who by natural laws is related to her, and that one is inharmonious, full of earth's evils and false conceptions, and this angel, this bright creature, contents herself in the sphere below that which her growth demands, that she may by constant watchfulness at last lead her of earth into this plane, bearing her to the first circle at her second birth; and after that she will strive day by day to lead onward and upward until she leads her into this circle. She will then be contented to leave her for a while, and visit the joys of the higher shores.

Over there, just under the blooming palm, where stands the flower-embowered cot, dwells one who died a martyr to him who should have been her guide and protector. After her new birth she struggled on with earth-weights pulling her back, until she reached this circle. She was eight years reaching her present abode. Each step led her into clearer and more spiritual conditions, where she could see more correctly the causes of the short-comings of her earth companions, and her soul found its greatest joy resting 'neath the flower-crowned dwelling, and gaining power to aid her to lift the mistaken one, whom she loved as when in the earth life, to find his way across the many circles into this happy sphere.

We must move swiftly, for I am not allowed the use of this organism but a few moments, according to your reckoning.

That glittering, shining mansion, so radiant and beautiful, is inhabited at times by two bright beings who come from the higher sphere to administer to those who inhabit this circle; come to teach of the glory higher up, and instruct us in the way to move, that we may the sooner find the path that leads to their bright abode.

Here we are, just at the foot of the hill of prudence. See, where the shadow of the lotus falls across the running spring, there is a path; it has an abrupt turn. Follow me. This is *my* home, here where celestial music wakes the echoes of the hills all the day. Come, let us go in. This trellis that forms the front is of amber and crystal spar; the arch or entrance way is of box-wood inlaid with pearl. The floor I cannot name its composition. It has a name, but you of earth would not understand it; you will see it is translucent, and the flowers that decorate the walls are reflected on its surface. Here is a divan of snowy crape festoonings; it bears the shape of those used by the Orientals. That vase is also of Oriental invention; it is golden, inlaid with precious stones. The flowers in it are lilies gathered from the lake of Arminda. They do not fade, but after a time seem to consume and pass away into vapor, filling the air with their spirits, which go to add new life to fairer flowers. Here in this niche you will observe a statue; it is Christ blessing little children. The face is spiritualized; it is the work of spirit power, and wears none of the harsh, sharp angles of earth work. The children cling to him, embrace his limbs, and show in their beautiful attitude and expressions that they are drawn to him by the great power of love that he is

throwing off. Your earth artist represents the scenes as if the little ones were drawn to him through a sense of fear, not love. Those flowers that lie at the feet of the figures; you may touch them; you will find them pliable and warm; no cold chill follows the touch of our beautiful statues in spirit land. Come in. Here, you see, is another room, and there stands a harp of gold, and there an instrument whose name is unknown to earth. Music, you see, fills all beneath this roof. The flowers sway and tremble in ecstatic bliss. The bright shade upon the wall and the moving waves of gold overhead are all filled with music. Here are seats of spirit pearl; sit down; do you not feel the music fill your innermost being? That holy calm, that delightful sensation, is the thrill that comes from the soul of "music," and the swaying of the gossamer curtains that screen the outer tabernacle from the view is music's thrill. I love to linger here, amid flowers, spirit pictures and music. Here I am drawn nearer my God.

You have not seen the pictures. There is a scene in life—my life. It is my childhood days, when the spirit pure sought God, in purity and in truth. Those flowers show the spring of my existence. There you see a companion piece: it is the sun of my youth striving to struggle from beneath the shadow of more matured life; it is the spiritual of my nature fighting against the material of cultivation; the pure religion of my Father in Heaven striving to show itself above the forms of my educated religion.

But we must hasten. Come this way. Here are golden urns filled with celestial nectar; couches of creamy, fleecy, floating drapery, upon which my spirit rests and inhales the nectar of eternal life; soft, balmy breezes float through the jasper casement, and bear with them the incense of spirit flowers. Oh God, how I thank thee for this, my home in heaven.

I am again delaying. Let us enter the outer tabernacle. This is where I meet my dear friends who come to hold sweet converse, and in holy communion grow stronger and wiser in heavenly wisdom. Notice the seats; they are of amber, with golden crowns above them, and footstools of jasper with sweet-scented mosses beneath them. Here we have the beauty of nature—blooming flowers and graceful vines drooping from branch to branch of the tall evergreen trees that encircle the vestibule leading to our pavilion; for you know I have a number of my loved ones with me in this dwelling. I

have only shown you my apartments. You see we have fountains and rippling brooks, and little children love to linger around these lovely, natural walks. That is a lotus tree—of a larger and more perfect class than the lotus of the East. The group of trees to our left are unknown to me as earth trees. Here we call them the arbor-linneas. Observe how perfect the light of our sphere, how soft and yet how radiant. This is a moss-glen; green, purple, and golden-brown, and sapphire seem to blend in their shades.

I am warned the time allotted me is over. I must guide you back to the land of shadows, and I have only given you a bird's-eye view of one of the many mansions in "Our Father's Home, our Father's Home in the sky." But the dear, good lady through whom I am permitted to do all this, who by the grace of God is what she is, has already used up the power through which I work. Good by!

(Seance conducted by William Taylor.)

SEANCE TUESDAY, DEC. 21, 1875.

INVOCATION BY BISHOP QUINLIN.

Infinite Presence, Supreme Ruler of the Universe, once more we enter beneath the walls of earth habitation to mingle our praises with the people, to lift our voices in unison with theirs, to glorify thee in the fullness of our souls, and to strive through the power thou hast invested within us to draw hearts nearer unto thee. The waves of opposition press strong against our barque, dark clouds gather as the impending waves rush on, but we fear not; with strong arms we steer for the beacon light of truth that burns upon the altar of inspiration; guided by the rays that send their halo of love into the darkness, we feel our strength increasing, and our hearts going out in sympathy toward the creed-bound souls who still grope under the shadow of the pall, and bury their loved ones beneath the dark clouds. Flowery stars start into life with thy name upon each bright bloom. Everywhere, oh Father, we see thee, and at all times we would worship thee. Let the crown of truth fall upon the bowed heads of thy earnest children who call upon thee for wisdom, as, moving onward upon earth they gather knowledge of the life eternal. Little babes express thy spirit in their purity. They hold aloft the true symbol of a perfect life. Out of their mouths, one of old has said, "cometh wisdom." Let thy children see in the innocent lives of those little ones, that

perfect part which is to lift them into the interior of thine inner temple. Help them, oh Father, through the ministering of the perfect men who by thy laws are permitted to return to earth and administer unto them. Amen.

QUESTIONS AND ANSWERS.

Conductor—Good morning! I am ready to answer whatever questions you may have before the circle.

Question—How should true and sincere Spiritualists conduct themselves toward those who differ from them in their religious views?

Answer—They should exercise the greatest charity and forbearance—ever practice what they preach. It is of no use that they preach a liberal doctrine unless they live up to it, and in every case act liberal toward those who differ from them. One of the beauties in Spiritualism is the law which explains the causes of the defects in the nature of mankind, and advances the truism that none are so filled with error but that there may be found something good within them. We are forced to admit that Spiritualists, in far too many cases, are just as bigoted as those they cry out against. They hold as tenaciously what they consider to be right, and close their senses against all else, with as much prejudice as any creed-bound sect that can be found. They are continually crying against the bigots of the church, forgetting to sweep beneath their own stool, before striving to overturn their neighbors'. Let all true Spiritualists practice what they preach, that which the Harmonial Philosophy calls for. Live, remembering that the eyes of two worlds are upon you. Enter not into the citadel of him who differs from you upon the sacred views of God, man and eternity, only with charitable and high elevated motives.

W. K. POSTON.

My dear friends—I am once more in your midst, standing in spirit form; a more perfect man than when through clouded clay I gave utterance to set words and phrases. Those things of the world that taxed my mind and gave to my being its ambitious impulses, have long since passed away. Popularity died with progression, and as the shell mouldered, the kernel ripened, and gave birth to higher and loftier sentiments. Pure, high impulse comes, free from set speech; no skeleton role needed to clothe with flowery words or sarcastic witticisms; no stern debates to win a point, be it just or unjust. *But the mighty change of life has given to*

me clear views, showing in unmistakable terms the one true and perfect road which leads to the courts of high relief. The grand fulfillment of God's laws are now being revealed to man; a divine and perfect code through which cometh salvation. Glory be to his mighty name, the life he gives is forever, and leads on in one continual round to higher and nobler sentiments.

I want you, my friends, to investigate, look well into the case, and see for yourselves the beautiful world that lies so near you. The beautiful dawn is upon you—why will you draw the curtain of prejudice, and shut out the only light that reveals to you *where God has placed your loved ones?* Seek, and you shall find that comfort which surpasseth all joys heretofore tasted. When you seek, go as one who walks up to the altar of God to hold communion with his angels. Let the cravings for the things of earth be cast aside; all selfish motives be forgotten; and your heart filled with a sincere desire for spiritual things. The world of spirits is like unto *your* world; there are good and bad, selfish and unselfish, worldly and spiritual. You must bear this in mind; and when you seek an interview with the loved ones of *our* world, control your feelings, so that only pure and elevated thoughts may dwell there, and the desire of your heart be for that good which is to suppress all wicked inclinations, and spiritualize your natures. This control once gained, you will draw unto you those who will lead you into paths of pleasantness, where all her ways are peace. You will live the dual life of God's redeemed; mixing and mingling together, from two spheres as one, holding communion with those who have put on their robes of immortality, and in spirit visiting them while still you wear your mortal form.

Look, my friends, and see how thin this veil that separates the denizens of spirit land from your material world. It is only a shade that you have drawn before your vision because of the cold material element that chills the spiritual part of your nature, which has crept into your churches and blinded their people, enveloped their pulpits in darkness, and left mouldering stains upon their once fair walls. All along the aisles, and into the bright, cushioned pews, the pride of form, sect, and position lives, and crushes purity, simplicity, and all that constitutes pure Christianity.

It is not necessary for me to point out these facts, my friends, for you are well aware of them. It is to gain the favor of your church you work, not to *gain the love of*

God through your love for his suffering children; but to win the esteem of your minister, and become a popular member. O come to me, my friends; I am waiting, with my hands stretched out, to aid you in lifting the veil that shuts from your sight the beautiful spiritual light that you, in your cultivated religion, have hidden; closed through pride of a popular wave the outlet to your only hope of the immortal life. Christ taught what you discard. Long ago he wept over Jerusalem; to-day he weeps over his mistaken people. O, my friends, turn your faces toward the gates of Zion; lift up your hearts and rejoice, for the Master is with you; cast him not out of your churches, lest you crucify your only means of redemption.

God be with you, and help you to find the way that leads you into the fold of truth. Amen.

SPIRITUALISM FROM A SCIENTIFIC STANDPOINT.

EDITORS REGISTER—I copy from Mr. Edward Cox, of London, sergeant-at-law and one of the finest scientists of England, who has recently published a work on "Psychology," the following: "I have preserved careful notes of seventy-three experiments in addition to the extensive series undertaken by the Dialectical Society. All of them were made with care and caution, with tests suggested by scientific skill applied by scientific men, whose desire and design it was to detect imposture, and who were actuated only by an earnest resolve to expose fraud if it existed, and to ascertain the very truth.

"The utmost precautions were taken to make mechanical preparations impossible and to preclude confederacy. Each of these seventy-three experiments was tried in a private room at the residence of one of the investigators, and no stranger was admitted. The psychic came alone; was never left alone for an instant; was allowed to bring nothing with him; was purposely deprived of an opportunity for the introduction, preparation, or planting of machinery of any kind. For the most part the phenomena were exhibited under full light of gas, and when for special purposes darkness was permitted, the hands of the psychic were always held in the firm grasp of two of us, and our feet placed upon his feet, so as to make any movement by him impossible without instant detection.

"We have seen the departed faces whose

claims would appear to be so much easily proved or disproved. We have viewed them in the light of day, and in the blaze of gas. We have talked with them, touched them, and once being invited to place a finger in the 'spirit's' mouth, we did so, and received a painful proof that the face was not a mask or shadow, but a very human substance indeed, with sharp teeth and salivary glands.

"But although some tests were applied to all of them, none were so perfect as to entirely satisfy us. Once we hoped to have devised a perfect test. In the house of our party, a well-known scientist, the psychic was bound hand and foot with sealed cords, and wrapped in a dressing-gown, the sleeves of which were by us sewn together, and all confidently pronounced an escape from these bonds to be impossible without detection. As usual in two minutes 'the face' appeared at the curtain that was hung between the two drawing rooms, at a distance of eight feet from the psychic, and for full an hour this most human and unspiritual personage kept up an active conversation with us, calling us all by name, taking our hands, putting an iron ring upon our arms, and handing to us books and other small furniture of the room in which he was. We went to view the psychic and found him still in his chair apparently bound as we left him, and we were on the point of admitting that the test had been conclusive, when one of the scientists observed that the dressing-gown, which we left buttoned, was now partly unbuttoned. From the position of the bound arms it was impossible that he could have unbuttoned without releasing his arms from the cords."

I could give a number of extracts from this interesting work, which I think very clearly shows that science does acknowledge the fact that human beings do appear, converse with and are handled by the first scientific men of the world. From these phenomena, admitted to be true by scientific men, I think it is very clearly demonstrated that science does establish that communion, and consequently there is harmony between science and Spiritualism. This is what I assert, and what I think is very clearly proved to the unprejudiced mind. Both are in accord with universal law, having nothing miraculous or supernatural about them.

Prof. Cox's writing says, page 352: "Psychic, (mesmerism), sometimes unite with what is certainly an astonishing celerity in the dark, as well as in the light; with eyes closed, as well as with eyes open. 1

have seen, for instance, a sentence of twelve words, every letter being distinctly and perfectly formed; written in the twinkling of an eye, by a mere sweep of the pencil, that is to say, as rapidly as the hand could be passed across the paper. In another experiment fifteen clearly legible lines of small writing, (being a passage from the *Spectator*) which, with all possible speed I was unable to copy in less than ten minutes. It was written, or rather flashed upon the paper in thirty-five seconds. I know a psychic who, in the state of trance, always writes backwards ten times more rapidly than Jean wrote in the usual fashion. In her normal state she is unable to write a word thus, save as slowly and with as much difficulty as others could to write."

I copy these extracts from the first scientists of England, where the conflict is between science and Spiritualism.

Quite a number have surrendered in this battle, and some of them are wielding more influence in favor of that which they opposed than any other men. Even those who have not been converted by their investigations unhesitatingly declare that it is a significant fact that no person of intelligence, after twenty test experiments in psychism, has ever yet discovered how the phenomena are produced, if tricks they are; and no man has patiently investigated them without coming to the conclusion that they are genuine.

This is just what I have maintained in this vicinity for now near twenty years. These views I gave through the *Memphis Christian Advocate* over my own sign manual before I was elected by the Annual and General Conference as editor of that paper.

My predecessor recently asserted in the office of the paper that I entertained the same views twenty years ago that I promulgated in "Clock Struck One."

I now place upon record again, in one of the secular papers of the city, what I did then: "That no man with sense enough to investigate the subject, and honesty enough to tell the truth, can question the facts, though he may attribute them to some mundane science."

I again ask scientific men to come forward and subject Mrs. Miller to the most critical examination possible, and my word for it, you will be convinced beyond the possibility of a doubt, that her agency is only passive in the astonishing phenomena which occur in her presence.

Science says: "Even if the facts and arguments be rejected, that assign the man-

ifested intelligence to the psychic, we are not therefore compelled to the conclusion that the spirits of the dead are the agents in the production of the phenomena. There remains yet a third possibility, purely conjectural, indeed, but unpleasantly consistent with all the facts explanatory of every phenomena, and which will completely solve all the difficulties of the problem, and account alike for what is done and what is not done. Is it probable or possible that this earth is inhabited by a race of beings imperceptible to our senses under ordinary conditions, our inferiors in intelligence, who are living upon or within the atmosphere of this world, and who are unable to manifest their presence, save under certain conditions, of rare occurrence, which are supplied by the persons who possess the peculiar nervous constitution of psychics, assisted by the psychic force of persons who form the circle? I confess that a suspicion of some such explanation of the phenomena has occasionally crossed my mind during the trial of the various experiments, and discovery of the inadequacy of any of the theories to explain them sufficiently. Surely these facts go far to prove that in some mysterious manner the phenomena are associated with, and are entirely dependent upon the psychic." S. W. Cox's *Psychology*, page 325.

'Tis an old saying, that "a drowning man will catch at a straw," and it seems to me that this last resort of a "third possibility" is scarcely a straw to save them from the inevitable conclusion that the things done which they have seen, and to which they testify cannot be explained upon any other hypothesis, than that they are done by those who are human beings which once lived upon earth.

Again, our author says: "Before science can accept this or any other conclusion, it is bound to examine every fact, every phenomenon, every condition attending production, and to exhaust all known and even possible natural agencies, and all physical and psychical forces, powers and properties. This, and this only, is the contention of the scientific investigators who have advanced the title of psychic force purposely to avoid the foregone conclusion implied in the more popular name. They do not thereby intend to assert that the spiritual theory is absolutely false, but only that it is as yet unproved."

It seems to me that they have "exhausted all possible natural agencies," and that there is nothing left for them but to acknowledge

"the spiritual theory." "If the evidence of the senses is not entirely to be rejected, no fact in science is proved more conclusively than this." The position I have taken is that there is harmony between Christianity, science and Spiritualism. I believe all of them are from the great First Cause, and must of necessity harmonize the one with the other. Convince the intelligent portion of mankind of this truth, and I think there would be few who would not embrace the latter as they do the former. If my Spiritualism be true, then my Christianity is also true; and *vice versa*. When the church can look at Spiritualism from this standpoint, then I think it will cease its antagonism to it and hail it as the harbinger of the great millennial day so long looked for, with so much interest, when the knowledge and the glory of God shall fill the whole earth, and all flesh together see and rejoice in the great salvation so amply provided for all the sons and daughters of man.

The veil which is now sometimes drawn aside, which separates the material from the spiritual world, will be removed, and what is called death will be desired by mankind as the opening of the chrysalis in which our faculties are now confined to earth, which then will soar with inconceivable velocity throughout the immensity of space, and especially to this earth to minister to loved ones from whom they have been only partially separated for a little season.

S. WATSON.

For the American Spiritual Magazine.

THE MISSION OF THE ANGELS.

BY D. WINDER.

Every one has a mission to perform, for which experience and circumstances in life prepare and qualify us. All other circumstances being equal, each one's judgment on any subject is entitled to respect in the exact ratio of his familiarity with such subject. The opinions of those who have never studied the Scriptures carefully and critically, independently and apart from all theological theories, are not entitled to the same consideration as the opinions of those who have thus investigated the subject. A very large majority of Spiritualists are of the former class. Being generally persons of superior mental organizations, and bringing all questions to the bar of reason for settlement, and at the same time taking for granted that the absurdities of popular theology are taught

in the Scriptures, they were incapable, under their circumstances, to arrive at any other conclusion than that the Bible was a book filled with contradictions and absurdities; and that the doctrine of a future life and immortality was entirely wanting in rational proof or evidence.

The conversion of this class from their unbelief in immortality, and then, through them, the conversion of the religious world to the truth, is the mission of the angels in the grand movement throughout the world, called Spiritualism. We can think of no other plan by which either party could have been reached.

Orthodox theology has driven and is driving all the progressive minds of modern times into a general infidelity of all things spiritual and celestial. And here, in the blank field of skepticism, with honest and inquiring minds, the angels find them ready to investigate the demonstrations they give of immortality and a better life. These demonstrations, although almost exact duplicates of the "signs" and "prodigies" upon the history of which Christianity is based, are ridiculed and rejected by the orthodox clergy, who claim to be the conservators of all religious truth. But the angels are succeeding in their mission as rapidly, perhaps, as would be consistent with certain and universal success. In the meantime they are preparing materials and agencies for a final consolidation of all the moral and religious elements of the present and future.

Many prominent clergymen, and an innumerable host of private members of Christian churches, are firm believers in the essential and distinguishing doctrines of Spiritualism; these will finally become the link between Christians who do not believe in Spiritualism and Spiritualists who do not believe in Christianity. True Christianity, as taught in the New Testament, will be substituted for the present absurd systems of theology called by that name; and the true Spiritualism of the Bible will take the place of the present mongrel teachings of "familiar spirits" and true "angels" (*messengers*) of God.

Both Christians and Spiritualists will have learned to distinguish between the communications received through mediums who have "familiar spirits," and those delivered by God's messengers. All messages will be submitted to the test of the apostle John, "Believe not every spirit—but try them; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit

that confesseth not this is not of God;" and the teaching of such a spirit is not to be believed. Many Spiritualists, and more Christians, are now embarrassed to account for the discrepancies in the communications of spirits on religious subjects. Such should know that all who leave the body carry with them their peculiar views to the spirit land; and they will probably entertain them until the time shall come when we shall "see eye to eye" on the earth. We should "try the spirits," both in the body and out of the body, by the same rule. Harmony on earth must antecede harmony in heaven, on the subject of religion.

For the American Spiritual Magazine.

SUNSHINE.

EDITOR SPIRITUAL MAGAZINE—If you have space to insert the following paper in your MAGAZINE, I think those parts referring to the spirit teachings I have received by the writing mediumship will be interesting to some of your readers, and especially so to parents who have a little loving group awaiting them in the spirit land.

The first part was published in *The Christian Spiritualist* for 1875, (headed "Spirit Names,") but as that journal was discontinued in September last, the principal part necessary to complete the interest of that paper was not inserted.

[How would it do for you to take up the now unused title of *The Christian Spiritualist* as your own? your MAGAZINE well deserves to be so called.]

Spiritualists are, I think, beginning to recognize as a truth that spirit names, as given through different mediums, and at seances, are very usually either generic or symbolical, or perhaps both. Probably all writing mediums are alike puzzled at first, as I was, by receiving signatures such as "Love," "Truth," etc. I believe there are several "John Kings" who in different parts of the world assist at the seances for physical manifestations.

A young medium, whom I knew well, once told me he had seen "John Watt" ("John Watt" is the spirit who through Mrs. Everitt's mediumship converses in audible voice at all her seances). I asked my little friend how he knew the spirit he had seen to have been John Watt. "Because," he said, "I saw the name printed on his girdle." Shortly afterward, when Mrs. Everitt was with us, "John Watt" came,

in a very unexpected way, entrancing his medium as she was conversing with us, sitting round the fire, one evening. He told us that he came to remove a false impression that we had—that it was not he himself that had been seen by our young medium, but it was "one of his society," all of whom bore his name. All who have any knowledge of Spiritualism will know that Swedenborg's teachings about the different societies in the spirit land, each with its leader, &c., is now confirmed daily by mediums in all parts of the world.

The name of "Sunshine," or "Sunbeam," is now continually given to mediums, always purporting to belong to a bright young spirit, whose mission appears rather to bring love and harmony, than to teach any very deep wisdom.

Some months ago I was staying with some Spiritualist friends. One of them is a medium for high and holy teachings. Spirits of many kinds make their presence known to her, but they would feel a great blank in their daily lives if one little happy, lisping, child spirit, giving the name of "Sunshine," were to cease its visits. We were sitting *en seance* one evening, to receive some spirit teachings through my own mediumship. Among other questions my friends asked: "Must it be at present hidden from us who the little spirit is who comes to us daily with loving messages? Has it ever known earth life?" The only reply given was, "Your little 'Sunshine' is one of the fairy loves from your spirit group—a gleam of love sent."

This, with the rest of the messages given that evening, was sent to a friend. Her reply was so interesting and suggestive that I will copy all she wrote about "Sunshine," having received permission to do so:

"Little 'Sunshine' is very interesting to me. Several years ago, when I was in the midst of anxiety and trouble, the name of 'Little Sunshine' was given at a seance for me with some loving and comforting message. I thought she must be one of my dear D.'s spirit children, of whom we had heard a great deal.

"When D. first went away I was told she was called 'Aurora,' or 'The Morning Dawn.' Now 'Sunshine' would be the child of 'Aurora,' and D. was taken just at the dawn of Spiritualism. So her communications were the first rays of the dawn, in one sense. . . . The Logos, or Christ, is the Sun of the spirit world. Every ray of the Comforter sent by Christ, would correspond to 'Sunshine.'"

Some months later (January 7, 1875), we again met, (that is, Mr. and Mrs. C., the friends referred to above, and myself). As our time was limited, we did not intend to have a sitting, but Mrs. C. was all at once told by a spirit present that he wished me to receive a message, and that she "must tell me so at once." I did not at all expect to receive anything, but of course took the pencil, and immediately my hand was moved and a message was given to me from the spirit of one who passed away some years ago, and who, when on earth, was an Independent minister, a friend of Mr. C.'s. As soon as I found who was writing, I said to Mrs. C.: "Do you know who is writing?" "Yes," she said, "it is G. S. He has been with me all day." In the midst of a very interesting message, suddenly the subject changed, and it was written, "Your little 'Sunshine,' coming to you in the guise of a loving child, is, in the spirit home, a very high spirit; one of high intellect; but having never learned of earth life, it is not possible for him to come, in the advanced form in which he is, in the groove of your dear wife's mind. Much that is spiritual is very inexplicable, especially in dealing between such spirits as have had no earth life."

On reading this to my friends they told me that they had received similar teachings some weeks before through another source; also, that "Sunshine" had told them that he was Mr. C.'s little son, who had passed away many years before in premature birth. The teaching was to me entirely new, and I was anxious to learn more upon the subject. So a few days after, I, being alone, took the pencil to see if I could receive an answer to this question: "*How is it that 'Sunshine' who is now an advanced spirit, can come only as a little child, after having been so long in the spirit land; whilst 'Louisa,' the eldest of our group—and who never lived on earth—is able to communicate with us, and to let us know of the gradual development of all the little ones who are in our spirit home?*" The following answer was given: "The belief in spirit communion aids the fact in every way. The present influx of spirit power is assisted by the growing belief in Spiritualism; and, on the other side, Spiritualism has come to throw down the division that had so long been raised up between the natural and the supernatural worlds. 'Sunshine' passed away more than thirty years ago, when there was no belief in the parents' minds of the possibility of return; and he has grown up in the spirit land, and the

communication now, through the channel chosen, can only be as 'a gleam of love,'—love that streams from the spirit sphere of 'Sunshine,' and bears with it not *only* love, as you suppose—not only, I mean, childish and child-like love—but it bears in with it an *opening up* power, to the medium receptive of this love; which expands her power of intellect, and will, in gradual time, bring even a richer, fuller reward than at once presents itself.

"Not that I undervalue love! for of all attributes that is the truest and most heavenly; but I give this explanation of 'Sunshine' coming as a little child, when his positive position in his own spiritual sphere is high and intellectual. This is because he passed away so long ago, and as an infant.

"On the other hand, our 'group,'* born into your midst—the midst of you who were all open to receive spirit power—were not, in fact, removed from your sphere. Your faith, your belief, kept open the channel of communication. They had but to knock, and the door of spirit communion was open, and has never been closed.

"Spiritualism is the opening wide of the gates that have long been kept ajar—ajar only, thank God! So, even in the densest hours of disbelief and materialism, some glimmer of spiritual rays has reached your earth by means of the few found really receptive to the influence."

(While this part of the message was being given, spirit raps came clearly and rapidly upon the table.)

Question—"Is it not hard that loving parents, through ignorance of the truth of Spiritualism, (and not from any dislike to it), should lose the benefit of communion with their little ones who have passed on?"

Answer—"The influence from spirit land will pour down upon the relatives of those who are there, provided the rapport is not jarred by the worldliness or earthly prejudices of those on earth. In the case of 'Sunshine,' his genial love has never been separated, but he himself, having never been re-called, (so to speak) from his germ-like state, has got too far matured in spirit life to be able easily to return. His interests were not brought down to his parents' sphere, as yours have been."

Question—"Is it not a disadvantage, then, to draw infant spirits to the earthly sphere?"

Answer—"No; earth life training is bene-

See "Heaven Opened," price 6d, sold at the British National Association of Spiritualists, Great Russell street, London.

ficial and good. The approaching glorious time of Christ's advent is aided, and could only be aided by the means now used. The spirit germs which can remain in the sphere of those they love, are thereby helped themselves, and I need not say how greatly this helps to bring heaven to earth, to round off the circles of purity. For the communion with the pure in the spirit home must tend to purify the circle on earth, which, in a true prayerful spirit, keeps up this communion, permitted by God, opened up by Him! . . . Yes, He took a little child and He placed him in their midst! So does He now; now, in the advent of His personal reign on earth, doth He bring the little ones into your midst, so to help to purify and raise your spheres to theirs—the sphere of purity and love! So are the little ones the 'Sunshine' from Christ's own sphere. O, receive them in His name, and be blessed."

In October, whilst I was staying with Mr. and Mrs. C., we had much given to us of the truest interest, but, with the following short extracts from the spirit messages, I must close this paper, which is, I fear, already too long:

On the 10th instant Mr. C. asked:

"Will you tell me about dear little 'Sunshine!'"

In reply my father wrote: . . . "I wish to say to our dear friend C. that the mystery of his little 'Sunshine' is not half the mystery he thinks it is. From all high and purely spiritual spirits are sent out, so to speak, rays of loving influence, which are the positive embodiments of the spirit loves. They are *Fairies*. Little 'Sunshine' is one of these loving rays. By it, the influence of the son, who never lived on earth—and thus personally has not yet been able to come—can come."

Again, on the next day, from the spirit of one who was the earthly mother of "Sunshine," to Mr. C., was written:

"I have done all in my power to establish the rapport between our 'Sunshine.' I am glad that this link should be strong between us three—you and your dear wife, whom I knew as little Jane, but am glad to see in the place I should have occupied had I not passed on. . . . My delight in the presence of 'Sunshine' has been so helpful and joyous. It is quite true that this relationship will unfold to you something of the mystery of fairy life, and the intense, glorious life of love that flows from us down to you."

MISS F. J. THEOBALD.

St. Leonard's-on-sea, England.

UNIVERSALISTS AND SPIRITUALISTS OF TERRE HAUTE.

It has ever seemed not a little mysterious that the denomination of Universalists, professing so much liberality, should exhibit such hostility to Spiritualism. May not the fact that the Rev. Fishbough, Rev. Britton, Rev. T. L. Harris and a score or more of other Universalist clergymen left the denomination to become lecturers and authors of works upon Spiritualism, together with the additional fact that the Rev. Moses Ballou and many other ministers in this denomination are avowed Spiritualists, afford the key to unlock this mystery? Sectarians with a fixed creed to maintain are inclined to oppose any movement that tends to decimate their numbers. But surely all liberal-minded Christians ought to hail with joy the work of Spiritualists, in demonstrating a future existence, in quickening the spiritual nature, and comforting the mourner. It seems from an article appearing in the *Logansport Daily Star* that the Rev. N. S. Sage, a Universalist clergyman, attending Mrs. Stewart's seances, prints an unjust and most unhandsome article concerning them, as well as covert insinuations, reflecting upon the moral character of the committee in charge. This committee of gentlemen publish a reply in the same journal, from which we make the following extracts:

. . . "Now be it known that each member of the committee has occupied a public position in this city (Terre Haute, Ind.) for more than thirty years, and is well known. If the charge is true it can be easily established. We now publicly challenge the Rev. N. S. Sage and his friends to show that we or the medium, or any one associated with us, by our acts, morally or otherwise, warrant the insinuation. Should the Rev. Sage fail to establish by his friends that the charge can be sustained, we brand him with being guilty of giving publicity to a falsehood, and defaming private character without cause or provocation. The parson introduced his reverence to the committee on the 1st ult., explaining that he was called to the city in the interest of his people (Universalists) and while here desired to attend the seances,

representing himself as an advocate of liberal thought and was favorably impressed with Spiritualism, having read much of its philosophy and believed himself to possess mediumistic powers, and had frequently spoken under an inspiring influence. In proof of which he read from manuscript the report of a funeral discourse delivered by him while in a trance state, the notes having been taken by a reporter at the time. In flowing words he told us how his brilliant efforts intellectually, had won for him unexpected and unsought, the title of LL.D. In short, the fine recount he gave of himself humbugged us so completely that he was readily dead-headed through the seances, and we acknowledge, though it is humiliating to do so, that we did earnestly hope that the kind treatment received while with us had secured a favorable opinion at least. More than this, his public declarations caused those attending the seances to believe him a convert. He positively asserted that a spirit had given him a sign by a peculiar movement of the hand, which enabled him fully to recognize a departed friend. Is it not a little surprising that he should, after making a public statement that he had, at the distance of ten feet, clearly recognized a friend by a movement of a hand, publish in your columns that 'the room was so dark that a friend could not be recognized two feet distant?' . . .

"He in his report says that 'a figure claiming to be the son of a physician came, and that he told the friends frankly that the figure bore no resemblance to Willie A., the son, whom he had known.' We remember with pleasure the parents of Willie A. They will ever be welcome guests at our seance room. They came on the 6th ult. incog., and attended seven or eight seances, at the first one of which the doctor's profession was revealed by the controlling spirit from the cabinet. Their son Willie appeared at every seance. He was recognized fully by his parents, to whom he revealed his name, and his fond caresses drew tears of sympathy from every eye. The parents were overjoyed at meeting with their angelic son, which was repeatedly manifested by tears flowing down their cheeks. The reverend Sage claimed intimate acquaintance with the family, and said he was a special friend of Willie, and had seen him clairvoyantly at his seance. Willie's presence was announced by the controlling spirit, who said that Willie recognized an acquaintance in the circle whose profession was that of a minister. To our surprise, Willie, though

announced, refused to make his appearance. The only solution we can offer for his non-appearance is that the friendship claimed by his clerical acquaintance was not reciprocal. In his concluding remarks he says that the tendency of Spiritualism is to subvert Christianity and develop a moral condition which can only result in injury to the individual and the community. Pray, reverend Sage, how long has it been since you became convinced of this? Certainly since you attended the seances, for then you professed to be wonderfully in love with Spiritualism (in a quiet way), and as a beautiful spirit, after caressing you with her angelic hands, returned to the cabinet, you called upon God publicly, which cannot be denied, with all the fervency and solemnity of your ministerial powers, to bless her.

"Now, in conclusion, we desire to inform Rev. N. S. Sage, LL.D., that we believe his efforts to place us in a false position before the public, were prompted by a cowardly dread of Mrs. Grundy, whose gossips in a prejudiced community might jeopardize the great popularity he in his egotism believes himself to possess; and while we sympathize with him we can offer him nothing further than that he will be the recipient of our prayers in his behalf for mercy and forgiveness for his unmanly, false and malicious statements against people who verily believe that they are doing a missionary work under the direction and with the co-operation of angels whom God graciously permits to visit a sorrowing and burdened world."

ALLEN PENCE,
J. HOOK,
SAM'L CONNER.

Terre Haute, Dec. 16.

A valued correspondent writing us from Chicago relative to the progress of the cause in what is sometimes termed "the Garden City of the West," says:

"The Progressive Spiritualists of Chicago have taken an elegant church edifice, corner of Green and Washington streets, and commenced Sunday lectures, under the charge of a committee of gentlemen of well-known character and standing. Giles B. Stebbins, of Detroit, is speaking for us at present. The committee has engaged Cora L. V. Tappan and others. The *Religio-Philosophical Journal*, a faithful sentinel, continues, as ever, brave and outspoken in its advocacy of Spiritualism, and its denunciation of social abominations."

For the American Spiritual Magazine.

"CONSUELO" TO THE "PILGRIM."

REV. DR. WATSON—Closing my November engagement in Philadelphia, and southward bound like the swallows, I gave a series of seven lectures upon the Oriental Religions and Spiritualism, in Sturgis, Michigan. It is in this pleasant village that Abram and Nellie Smith reside, both inspirational mediums and speakers. Listening one afternoon to the spirit's music upon the melodeon through the entranced organism of Bro. S., the spirit of poesy took possession of Mrs. Smith, and she breathed quite unconscious to herself these rhythmic lines:

When the dawn's rosy light first illumines the sky,
The lark chants her matins—light winds wander
by:

When the angel of dreams lifts her spell from
thy brain,
And thou wakest to life and its labors again,
I will be coming—coming to thee.

When thy soul is oppressed with its duties and
cares,
There comes no response to thy tears or thy
prayers—

When the wrong shall abound, and thy toil seem
in vain,

When truth in the house of her children is slain,
I will be watching—watching o'er thee.

A pilgrim, a wanderer, long must thou be,
To bear our white banner o'er land and o'er sea;
But oh, when the lone heart grows weary and
chill,

When Hope's voice is silent, Love's song is still,
I will be singing—singing to thee.

When the storms are all over, the breakers are
past—

Thy foot on the shore—home at last—home at
last!

Sing huzza! shout huzza! for the victory won—
Anew o'er the hills beams thy life's morning sun,
I shall be ever—forever with thee!

CONSUELO.

All poets, artists, and orators are inspired. They call to their presence kindred spirits from the better land of immortality. Thus aided, they often surpass themselves. Who "Consuelo" is, I know not. But names, as compared with teachings and principles, are of little consequence. Evidently, however, this intelligence, Consuelo, is some resurrected soul that sympathizes with my mis-

sionary labors in behalf of the divine principles of Spiritualism.

J. M. PEEBLES.

For the American Spiritual Magazine.

FROM DARKNESS TO LIGHT.

BY J. MURRAY CASE.

If we examine the history of the religious beliefs and forms of worship of the different people that have lived at the various stages of intellectual development of man, we find that each form of worship indicates the intellectual development of the race or nation, and that their heathen gods are of as high an order as their mental unfoldment can conceive of. One people may worship stones and reptiles; another the sun; another the moon and stars; another Jupiter; another Olympus, seated upon the azure sky; another the great goddess Diana; another the one living God. The heathen may pray to wood and stone; the ancient Hindoo and Egyptian to Krishna, Buddha or Brahma; the Chinese to Confucius; the Arab to Mohammed; and the Christian to Christ or the Virgin Mary. In these ceremonies each fulfills his religious instinct according to his highest conception of truth, and it necessarily follows that all are spiritually blessed.

The objective personage to whom we address our prayers does not send the blessing—we bless ourselves by an earnest effort to reach the ideal of our worship; we are the architects of our own fortunes in spiritual attainments, just as much as in learning or worldly enterprises. We cannot grow, or become better spiritually, through the blessings of God, without bringing into activity those qualities of our inner natures that are calculated to elevate and ennoble our being. If we pray with empty words, it were as well that we worship God by beating upon a drum, for each act will produce nothing but the vibration of air. If a prayer goes out from the depths of our inner soul, whether it be in words or thoughts—addressed to God or Brahma, to Christ or Krishna—we by that very act are elevating ourselves to a higher and nobler condition. We thus mingle our spirit with our highest conceptions of a something better than ourselves; much of the crude matter that has enshrouded our spirits is thrown off; we drink in particles of divine essence, and are thus enabled to take one step nearer to God.

This is the result of the universal law of cause and effect, and is just as fixed and un-

changeable as the law of gravitation. Angels and spirits may labor to remove the evils that beset us on every side, in answer to our supplications, and often are instrumental in doing us much good; but if God especially intervened at our bidding in answer to our prayers, he would certainly answer the petitions of Christian mothers whose children are naked and cold and crying for bread, while their drunkard husbands are wallowing in the street. They cry to Him by day and by night, "O, merciful Father, save my husband, and bring him back to me as he once was!" yet there comes no response. One by one their famished, dying children are borne away from their beds of straw to their last, long resting place. That Christian mother's soul soon leaves the form of clay, and the last words she utters in her dying moments are, "God, save my husband!" Yet downward, downward he moves to a drunkard's grave. The Christian world has yet to learn that the only way we can receive God's blessing is to study to conform to his unchangeable laws; for it is through them that we are governed, both in body and in spirit.

To worship is an instinct of our nature. To believe in a being superior to ourselves is universal with nations and ages; and to ask for blessings which we most stand in need of is the natural outgrowth of a belief in a superior intelligence, who we believe to be able to answer our petition if he chooses. Hence, without understanding that all matter and spirit are governed by fixed and unchangeable laws, we are prone to ask for blessings through God's especial intervention, in opposition to his laws, and are therefore disappointed. Yet prayer and worship are essential to our spiritual unfoldment, though it may be of the crudest form. It has filled its mission in raising us from a state of barbarism, just as certainly as the instinct of sexual love has in perpetuating our race. No man can worship an ideal god, that embodies his highest conception of the wise and good, without becoming more like the object of his worship. Without this best and holiest instinct of our nature, I believe we would to-day be burrowing in the ground, and roaming the wild woods in the very footprints of primitive man.

One by one the heathen gods have died, and let us say, peace be to their ashes, for they have served a noble purpose. They have been the dim lights in dark places, but brilliant as the clouded vision of those in mental darkness could bear. They have filled their mission in the ages of antiquity,

to lead man into the bright sunlight of the one omniscient God.

Progression is the divine order of things. When certain nations had reached an unfoldment sufficient to conceive of a spiritual ruler, having just given up their gods of wood and stone, their ideas of a spiritual God were necessarily crude. They gave to him the individuality of a man of great authority and power, together with all his passions, his love and his hatred. Right here we find the ancient Hindoo, Egyptian, Chinese, and a little farther advanced, the Hebrew. Sparks of living light had commenced to flow in upon them. Prophets and Saviors were born, and angels administered to man. Here we have the first historical dawning of Spiritualism—away back in the misty past. There were times in those early ages when the relative condition of the planets to each other, or from some other cause, man was visited with seasons of spiritual ministrations. At these times Christs were born and many raised up as prophets, teachers and healers of the people. At each successive spiritual influx we find the spiritual man raised a step higher, and their teachings more sublime and beautiful. Krishna taught like a prophet; Confucius like a philosopher; Christ like a God.

But always during these epochs of spiritual communion, the evil forces have exercised a power to do evil. Undeveloped spirits taught false doctrines, some of which have become incorporated into our Bible, as into the Hindoo, Egyptian and Chinese Bibles. The Christian world condemn all of those ancient inspirations, including their sublime moral truths, and receive the whole of the Hebrew Bible as divine inspiration. Here is where they err.

We should receive "the truth where ever found, on Christian or on heathen ground," and condemn the error alike in all. Compare the New Testament with the Mosaic law. How marked the difference! How opposite in their teachings!—which demonstrates that they have emanated from different degrees of intelligence.

We have now just entered upon the last great ministration of angels to man. Much of the crude element has come first to open the way; but floods of living light begin to flow in upon us, and ere another century shall have passed, all the false creeds, ecclesiastical dogmas and popish decrees that now enslave the human intellect, will have gone the way of the ancient gods, and we will be living in the radiant light of the millennial day.

ANGELIC MINISTRY.

The Sacred Writings are full of the subject of Angelic Ministry. All through them are accounts of employment of celestial messengers. In the olden time the angels talked face to face to man. They came in palpable shape and warned of approaching danger. They sat in the tents of the patriarchs and engaged in holy discourse. Sometimes they communicated the will of God, or mapped some grand design, or outlined some eventful chapter in the world's history, by means of a vision or a dream. Often were they sent to execute benevolent purposes, to furnish help when no other help was nigh, and to guide the wandering and lost in the ways of safety and peace. Christianity comes to us to confirm the soul's intuition by telling us of a calm and sunny shore, a happy land in midst of the central universe, which we call Heaven. And it assures us that in that fair clime, and in that many-mansioned house of the Father, there are white-robed spirits who, when we are tired and made sorrowful, come to minister to us and to strengthen us for the burdens we have to bear. We make no doubt that often have there come to human souls sweet visions from this "curtained realm of spirits," and that through "gates ajar" human eyes have caught gleams of glory from the Eden of the blest. In times of deep and perhaps sorrowful meditation, or in some hour of quiet thought when the heart has been busy with its memories of the departed, have we not heard the rustle of unseen wings, and our name pronounced by lips that on earth will speak never more? The fact of Angelic Ministry is confirmed by the experience of many an one, and it has its testimonies in human hearts that have been strengthened and consoled. The dying have seen it verified, and along the path of many a tried and suffering life have been beheld the footprints of ministering angels.

The great lesson we are to learn and keep ever in our hearts, is this: That there is always a divine help for us—that always there is a shining ladder let down from heaven upon which the angels come and go—that never is an infinite love weary of watching over us. In all that comes to us—in all that smites—in the hardest trial—in the bitterest grief—in the darkest of life's mysteries—there is a benevolent purpose. All will end well. All is now for the best, or God would not permit it to be so. Through ways of darkness as well as of light—through sorrow as well as joy—*through* death as life—He is bringing his

children home to himself, educating them for a better world, and for the companionship and employments of the angels. The end for which Jesus lived and died and now reigns at the right hand of the Father—the end for which all discipline was ordained—shall at last be reached; and in the bright morning-land, when wanderings shall cease, and sorrows shall be comforted, and weary hearts shall ache no more, we shall look back and see that there has not been one useless pang of suffering—not a dark day too many—not an outcast life over which God has not kept a loving watch—and that all that has come to us, all bitter as well as happy experiences, have wrought for our eternal glory and joy. A. C. B.

For the American Spiritual Magazine.

SALEM, JEWELL CO., KANSAS.

BRO. WATSON—As I am sometimes used by the "immortals" to pen some thoughts they wish to give to this world, I will give you the following communication from that source, and if deemed worthy, you can give it a place in the MAGAZINE.

MRS. ABBIE M. LEWIS.

COMMUNICATION.

When in the course of human events it becomes necessary for some new light to be given to the world—when mankind have outgrown their present unfoldment, and are reaching out for something to satisfy their longings for a more perfect development of the God within—when, we say, this is the condition of a great portion of the human race, then the powers above are moved with compassion toward their brothers and sisters who occupy a link in the chain of progression just below them, and set themselves to work to find some person or persons whom they think they can use as instruments in giving that light to the world. But you must not think that everything can be done either to our satisfaction or to yours. We have to use such means as lie within our reach, and do the best we can under the circumstances or conditions. You, as well as we, are responsible for those conditions, and it behooves all to live up to the light they already have, and look not backward, but onward and upward, for a solution of all things that look mysterious, and seem involved in present difficulties, ever bearing in mind that there is a "divinity that shapes our ends," or to speak more plainly, the intelligence that reigns in the spirit world,

is conducting the affairs of this lower world, and endeavoring to bring about a more perfect state of development—to bring mankind up to a higher standard of morality and rectitude, and to cause them to see the great beauty there is in living pure and holy lives, and squaring their conduct by the rule of justice and equality; in short, to live up to the golden rule, on which hangs all the law and the prophets.

No great good was ever achieved by any one in the flesh or out of it, without their first going through a certain discipline for mental or moral perfection. To be counted worthy to do the work of spirits from the spheres of love and wisdom where harmony prevails, one must be purified from the dross of earth, and put selfishness far from them. It is a sacred mission, and should not be lightly used. Neither can any be made to do the wishes of the enlightened powers successfully unless they will give themselves up to the work, and be guided by their control, let it lead them where it will. They must feel to trust in their guides, that they will lead them safely through all difficulties, and bring them out conquerors at last.

Of course they must heed the admonition to "try the spirits," to see whether they are worthy to be trusted. "It must needs be that offenses come, but woe be to those by whom they come;" and woe be to those who oppose the powers of the "ministering" ones who are endeavoring to awaken in earth's children a desire to look up, above the groveling things of this lower sphere, and to contemplate the mighty workings of God and his angels in the uplifting of humanity from the germinal state in which they now exist.

In order to arouse mankind from their indifferent and lethargic state, some startling and unlooked-for event must be thrust upon them, that will cause them to wonder from whence comes this strange and unaccountable manifestation of power. While some will turn from it in terror and dismay, lest it should prove an enemy to them in some way, fearing to meet it in confidence and trust in the All-wise Power that governs and controls everything—we say, while some must of necessity from their unfoldment pursue this course, in self-defense, as they think, still there are others who will look upon it from a more philosophic standpoint, and reason in this manner: that there is a Power supreme above all others, which, seeing the end from the beginning, fears not to undertake a work, though it may meet with many obstacles, and be at times, as it were,

seeming to go backward, instead of progressing in the way it was intended.

There must needs be many who will be willing to suffer persecution for the truth's sake, before the inhabitants of this earth will be redeemed from the slavery of sin and moral pollution in which they are at present bound. Little by little, and one by one will the chains be lifted off the enslaved and down-trodden of earth, and many battles must be fought with ignorance and bigotry before the victory will be won. Many must give themselves up to be crucified, as it were, by a blind public opinion, and be looked upon with scorn and derision, or be pitied for their delusion; but the angels of God will hold them up amid all persecution, and they will feel that strength and courage that the world knows not of, neither indeed can know, until it is brought into communion with the angel world.

Some will scout at the idea that persons, after they have left this lower world, or passed the change called death, will care to come back, even if they could, to this sin-sick world, and mingle again in its cares and sorrows; they would be engaged in loftier work, even if they were disposed to do anything except to sing praise to the God of their salvation. But would it not be selfishness in the extreme to be satisfied with their own redemption? Surely they must retrograde even from their attainments while on earth; for then they are not satisfied unless they can see a probability that they shall meet the dear friends on the other side, to which all are tending.

Dear mortals, though long in the spirit I've dwelt,
Unencumbered by earth or its dross,
And though amid flowers and perfume I've knelt,
Yet, even here, we at times bear the cross.

'T is not in inaction and listless repose
That we gather the ripe, golden fruits,
But in laboring to soften the sorrows of those
Who are following their earthly pursuits.

Sometimes 't is a cross to leave our fair home
And come to this earth here below—
To dwell with earth's children, with them to roam,
To take part in their hearts' bitter woe.

But we remember a Christ who incarnate did dwell
On the earth, with one Jesus of old,
Whose goodness and purity none could excel,
By prophets and sages foretold;

If a Christ could descend from his home in the
spheres,
And mingle with want and with woe—

If he could be willing, through days, months and years,
His labors on earth to bestow—

Should not we, far inferior in wisdom and power,
Though ever so humble it be,
Strive to be unto others a fortress and tower,
And help them some evil to flee?

If God or his Christ, in their infinite love,
Could come from their mansions on high
To teach us the way to a Heaven above,
Where tears will be wiped from all eyes—

So is it the duty of angels, and seraphs,
And spirits of lower degree,
To imitate Him, whose example should merit
The love of all souls yet to be.

By experience we learn 't is a beautiful truth
That in labors of love we are blest,
And we feel all the joy and the freshness of youth,
And our conscience is ever at rest.

For the American Spiritual Magazine.

MORAL BEINGS AND EVIL SPIRITS.

BY J. M. PEEBLES.

No solid thinker will dispute that the brain, rather than the hand or foot, is the organ of the human mind. Phrenology, now received into the pantheon of the sciences, proves man to be a *moral being*, having moral brain faculties. And moral being implies moral law, and moral law implies not only conscience and freedom, but moral government and compensation.

Conscience, in connection with moral judgment, ever prompts to the right; but the reasoning and reflecting organs, in connection with moral consciousness, must ever determine what that right is. This applies to every scale of human life. "Green apples are good," says a Spiritualist writer—"good in their place, as the ripened ones of October." The proposition is a bald sophism. Neither green nor ripened apples are good. No *moral* quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

There is a class of pseudo-philosophers who tell us there is "no moral evil in the universe"—only a graded good. Is a positive lie a lower degree of truth? malice a lower degree of love? and rape a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such rea-

soning. Good and evil are *moral* conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the intellectual and spiritual, and *not* to the body, except medially. Can the foot of a corpse tread on forbidden ground? Is it the fleshly hand that steals? Are not *these* rather the implements of conscious force operating in and through them? Without this intelligence, or spirit, man is but a corpse, and a corpse never violates either physical or moral law. The body does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only a severing of this outer envelope from the spiritual, affects in no way the real, immortal man. Each, at death, goes, Judas-like, to "his own place."

All sensations, all thought, reason, moral responsibility, pertain to soul—the inner-thinking man. Accordingly, the shrewd and the selfish, the wicked and the evil-minded, enter the spirit world as such, and are there denominated *evil spirits*. Nature knows no spasms. Sudden leaps from vice to virtue, from folly to wisdom, are contrary to the processes of development. The same clairvoyant and phenomenal evidences through mediums that prove the existence of spirits, prove the existence of unregenerate, or evil spirits.

In New Testament times, these evil spirits were termed "demons." And that eminent church writer, Dr. Lardner, says: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the nations of those times, and believed by many Christians." Jesus addressed these *demons*—that is, evil-disposed spirits—as thinking, conscious individualities, and commanded them, as beings distinct from the obsessed, to "depart." There are obsessed mediums in this age; and there are those gifted with power to "cast out these demons."

Although we term them "demons," we must not forget that they were once mortals, and are still our brothers, though occupying the lower spheres of spirit life. They are also the subjects of progression, and the objects of God's love. To such—denominated by Peter "spirits in prison"—Jesus preached, after being "put to death in the flesh" upon Calvary. And the fact of his preaching to them implies that they could be benefited

and regenerated by this preaching, or these moral efforts in their behalf. Progress is open to all orders of beings in the future life—spirits becoming angels, angels arch-angels, and these Arsaphs, and thus onward toward the Infinite.

The prevention of obsessing influences lies in the pure purpose and the good life, in the cultivation of broad aspirational aims, a firmness of moral principle, a determined desire to do right, and a calm trust in the overshadowing presence of God and good angels.

In spiritual seances, truth attracts the true, wisdom the wise, charity the charitable, and purity the pure and holy that walk the heavenly fields of immortality.

From the Cincinnati Enquirer.

SPIRIT PHOTOGRAPHY.

To the Editor of the Enquirer :

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

seems indeed to be fully realized and proven in this wonderful age of startling discoveries. Spirit photography, it has been claimed, solved this momentous question; and various persons, from time to time, have claimed to have the peculiar power of placing their hands upon the camera, by which means the instrument became "sensitized," so as to enable "spirit forms" to impress their image on the plate with the sitter. Among others Mr. Jay J. Hartman has claimed this power, and has been producing "spirit pictures" at Teeple's Gallery, No. 100 West Fourth street. He has been bitterly denounced as a fraud and trickster by the skeptics and unbelievers, and lately one of the morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion; and Hartman a miserable humbug. Although he gave private "test sittings" that seemed satisfactory, yet even many of his friends began to doubt him until he, last week, published a card that on Saturday morning, December 25th, he would give a free public investigation, addressed to the public generally, and to

the photographers especially; stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held; bring their own marked plates; furnish their own camera, chemicals, in fact every thing, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and, as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strong skeptics and practical men quick to detect fraud. Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong skeptic, the three entered the dark room, Mr. Murhman selecting his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate, and then setting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "no result." Skeptics somewhat jubilant. Another plate was ordered. Mr. Murhman again followed Hartman through. No result. Unbelief above par, and rising rapidly. Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera,

seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera and giving Hartman the "holder," he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed with no result. Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do from his long experience in detecting "professional mediums." Mr. Cutter having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morrow as the "sitter," and a third person to place hands on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled and appeared to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend seignors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove indeed that "life is but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded, with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't *do it as it was* one of his own plates, and he *knew there was nothing* on it when it went

into the camera. There was the picture! *Hartman had never touched the plates or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!* While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during this great and conclusive trial. Conclusive, in that, while Messrs. Cutter, Murhman *et al*, do not admit the "spiritual" origin of the form on the plate, yet they all agree that Mr. Hartman did not and could not, under the circumstances of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the face of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All finally agreed to sign the following certificate as justly due and fairly earned by Mr. Hartman:

"We, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Temple, (all practical photographers), E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M. D., E. Hopkins, and Robert Leslie."

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and with the balance exclaims, "*There's the fact, who can explain it?*"

The Spiritualists now have another eminent scientific man to count among their recent converts. This time it is a distinguished Russian Zoologist, Prof. Wagner, of the Imperial University of St. Petersburg.

For the American Spiritual Magazine.

SPIRITUAL BROTHERHOOD.

BY J. MURRAY CASE.

A Plan for Organization Proposed.

INITIATORY CIRCLE.

1 We recognize in the perfection of the laws which govern the universe of spirit and matter an evidence of an all-wise intelligence which we call God, yet in our weakness we cannot define him or measure his attributes; for no man hath seen him at any time, neither hath it entered into the mind of man to comprehend him.

2 We believe in the immortal individual identity of the human soul, and that under proper conditions it may commune with those in the flesh, and influence them for good and for evil.

3 We believe in rewards and punishments, both of the body and spirit, under the operation of the physical and spiritual laws; and that the highest development of the body and spirit is the result of a knowledge of and obedience to these laws.

4 We believe that heaven and hell are conditions of the spirit, created by good and evil deeds, and that reformation and progression is the result of education and development, and that this may take place in the spirit world as it does in earth life.

5 We believe that true Christianity consists in following the example and precepts of Christ; which is, supreme love to God and universal brotherhood of all men; purity of body and spirit; to love one another; to do unto others as we would have others do unto us; to return good for evil; to visit the sick, feed the hungry, and clothe the naked; to administer unto those in distress, and in prison—and to this end we consecrate our lives.

CIRCLE OF JUSTICE.

In all business transactions with my fellow-men I will deal justly, honorably and openly. I will refrain from taking or appropriating to my own use that which does not belong to me. I will pay my just proportion for the support of the church, and for the relief of those in distress, so far as it is in my power so to do.

CIRCLE OF BROTHERHOOD.

If any brother or sister in the church are in need, I will administer unto their wants; if they are sick, I will visit them; if they

are alone and among strangers, I will take them in; if they are in trouble, or in prison, I will visit them; if they have fallen into sin, I will endeavor to raise them up; if they meet with misfortune, I will assist them. I will not speak evil of my brother or my sister; but if they do me an injury, I will repay them with kindness.

CIRCLE OF TRUTH.

I will speak the truth, and lead a life of truthfulness; I will not be a tattler of what I may hear derogatory to others, lest it be a falsehood and I do them an injury; I will not assume to be what I am not; I will not lay claim to spiritual gifts which I do not possess, and if gifted by the spirit, I will not assume for the spirit that which I do myself, for this is a lie and a cheat.

CIRCLE OF PURITY.

I will strive to be pure in body and mind; I will keep myself unspotted before the world, knowing that my spirit friends behold my every act and thought, and grieve when I sin; I will not use profane, or other improper language; I will avoid licentiousness, that seeks to creep into houses and destroy the peace of our homes, the purity of our souls; I will abstain from the use of tobacco, and alcoholic drinks as a beverage, and will use all my power to suppress those evils; I will keep my body, as well as my spirit, clean, and will endeavor to be pure in all things.

CIRCLE OF LIGHT.

I will praise God always; I will seek to know and obey His laws; I will store my mind with useful knowledge, and will let my light so shine that others by my example may be drawn nearer to God. If spiritual gifts are freely given unto me, even so will I give unto others. I will seek not the praise of men, but will glorify God in good works. If others shall persecute me, and say all manner of evil against me falsely, I will remember that even so were Christ and the Apostles, and all reformers, persecuted, and I will rejoice to repay them with kindness.

BRO. WATSON—I give your readers this plan for organization as it has been given to me by my spirit guides. Coming through an imperfect channel, it is necessarily imperfect in language, but will serve to awaken thought in this direction.

Following each circle, or degree, should be an admonition, or lecture, suited to im-

press upon the mind the importance of the obligation which we have taken upon ourselves—and following the degrees should be a constitution and by-laws for the government of the body.

This affords a gradation so that all may come into our ranks, and holds out an inducement for all to reach the highest degree of man and womanhood. The reward for good deeds is an advancement; the punishment for the violation of one of the degrees is a reduction to a lower degree, where the member is required to remain in a state of probation until he has proved himself suitable for the higher degrees.

At first thought this may seem to be arbitrary, and a disposition to control the liberties of others; but on more mature reflection we find that this is not so. If a member takes the degree of Purity, and afterward continues the use of tobacco, or strong drinks, he has by his own acts reduced himself to a standard below that degree, and all that the church or by-laws do is to place his name where it properly belongs.

Thus are we fulfilling the law of recompense, the universal law which governs all organizations and conditions in the spirit world. I look forward to the time when Spiritualism will have become the leading church of all nations; and who can calculate the moral force of the one degree of Purity in relieving mankind from the use of those dreadful poisons, alcohol and tobacco? But while all will not attain to this degree, is it not well that we should give to each a position in our ranks according to the *measure which he shall make for himself*? shutting out none from the privilege of remaining with us in the initiatory degree, although they may continue in sin? It would become our duty, through deeds of kindness, to raise them to a higher condition of life.

In this you have the basis, in *crude form*, of all church and benevolent organizations in the spirit world. I give it to your readers as it has been given to me.

Whenever Spiritualists can agree upon some platform for organization, I shall take the field to lecture and organize societies; but until that is done, I feel that the small amount of good which I might do will not justify me in giving my time. To preach Spiritualism without organization is like planting corn and leaving it without cultivation.

I shall be pleased to correspond with those who *favor or oppose* this manner of organization, and to receive any suggestion which *may be offered*.

A SPIRITUALIST REUNION.

A *conversazione*, largely attended by the leaders of the Spiritualist movement in the metropolis, was held last evening in the Cavendish Rooms, Mortimer street, with the dual purpose of inaugurating the second annual Conference of the British National Association of Spiritualists, and of welcoming Mr. J. J. Morse, a gentleman possessing a considerable reputation in his particular sphere as a "trance medium," on his return from a lengthened American tour. The company having partaken of refreshments and exchanged greetings, the more formal business of the evening was commenced by the veteran Spiritualist Mr. Benjamin Coleman taking the chair and delivering an address, devoted mainly to the progress of the movement and the incidents of the past year. He affirmed that the "great truths of Spiritualism" were finding a multitude of fresh adherents in spite of the continued opposition of the leaders of public opinion and the foolish theories by which men of science, who seemed afraid to look at a new fact lest it should overturn the labor of their lives—sought to explain away the phenomena. Regarding the association which was formed in 1873 with the object of uniting Spiritualists of every variety of opinion, and promoting the study of psychological subjects, he said there was no doubt it had now taken a firm root and assumed a position of some importance. The members were daily increasing in number, and he referred with pride to the long list of corresponding members, most of whom held high social positions in their respective countries. Mr. Morse having been introduced to the meeting proceeded to recount some of his American experiences. He acknowledged that so far as his observation went the present position of Spiritualism in the United States could scarcely be considered as satisfactory. He thought this was not owing to any radical defects, but because the movement was in a transitional state—of necessity a period of confusion. Excepting Boston, the headquarters of Spiritualism, where it was a recognized fact, the Spiritualists were generally sneered at in public and by the press, although he found that privately in many families the facts of Spiritualism were admitted and earnestly discussed. Mr. Morse then related the particulars of some remarkable seances at which he assisted whilst in the States, and was warmly cheered on concluding his speech. Music and recitals were given during the remainder of the evening.

The real business of the Conference will commence this afternoon with the reading of papers on Spiritualism and kindred topics at the rooms of the association, Bloomsbury.
—*London Standard.*

The Galveston (Texas), *Civilian* thus speaks of our MAGAZINE:

Dr. Watson sends forth the first number of volume two of his interesting MAGAZINE enlarged and improved in appearance, and looking as if his adventure has assumed a permanent form. "Spiritualism from a Christian standpoint" is a new phase of doctrine, and seems to have promise of vigorous life. Faith ceases to be the substance of things unseen, and the facts of apostolic days are reproduced in palpable form, pointing to the promise "The works that I do ye shall do also; and greater works shall ye do, because I go to the Father." Nor is the new movement wanting in vigorous aggressiveness. The review by F. J. Patillo of the Rev. Dr. Baker's attack on Spiritualism, published originally in the *Jefferson (Texas), Leader*, is an article of remarkable directness and force; while the charge of falsehood brought by Dr. Watson before the White River, Arkansas, Conference, against Rev. R. W. Massey, and the accusation of a shuffling and "whitewashing" course by the Conference, are pressed with remarkable plainness and vigor by Dr. W. in a personal article which thus concludes:

"If the White River Conference, with a knowledge of these facts, are disposed to whitewash him, we repeat here what we said to the preachers, 'if they can stand it we can.' His location may be the best thing that could be done with him."

This number contains much interesting matter. The leading editorial has the following pointed reply to opponents:

"Before concluding, however, we wish to notice one other thing in this connection. If one is convinced of the truth of spirits communicating he is classed as a Spiritualist. Then, if his life does not come up to the standard they have erected, Spiritualism must be held responsible for his misgivings. Let us apply this rule to Christianity and see how it will work. This is a professedly Christian nation, and was there ever a more corrupt one? Go through any community and interrogate the people as you meet them, thus: 'Do you believe the Bible?' 'Certainly I do,' is the answer that will be given by nine-tenths of the people. 'Do you believe in Christ and Christianity?' 'Most

assuredly,' is the reply. Now, we ask in all candor, must the pure teachings of Christ be held responsible for all the crimes of this numerous class, represented in every phase of society? Certainly not. And yet, many charge Spiritualism with all the misdoings of its converts. A simple belief in Christianity or Spiritualism will be of little value here or hereafter, unless it leads to purity of heart and life, and the bringing of all the faculties and powers of our threefold nature in subjection to the principle of love to God and man, as fulfilling the whole law."

The *Helena Daily World* thus speaks of one who recently lectured here:

As was formerly announced in these columns, Hon. J. M. Peebles lectured at the city hall last evening to a good audience, the subject being explanatory of the teachings of the Spiritualistic faith, and his association with men and travels in foreign countries. The gentleman, by his appearance, at first glance impresses those who gather to listen to him with the idea that he is a person of deep thought and massive intellect, and as his discourse proceeds we are forced to the conclusion that his mind is cultivated to a high degree of attainments in the world of science and literature, while his extensive travels around the world and his description of countries and people of which we have no knowledge but that of reading, eminently fits him for an instructive lecturer, and chains the knowledge-loving mind of those who would know more and more as the world turns on and new developments present themselves for examination. His flow of language was both graceful and fluent, and we regret exceedingly that a larger audience could not have greeted him; but this was impossible in consequence of the very inclement state of the weather. There are some skeptics who are too ignorant to believe that the faith of any one is honest but their own, and are too narrow-minded to even allow a lecturer to address them when in opinion he differs from them. It is true that "ignorance is bliss and it is folly to be wise," and we suppose in the present instance that there are some minds in the community in a state of blissful beatitude. We cannot endorse the Spiritualistic views enunciated by the honorable gentleman, but are at all times willing to be instructed in the path of progressive ideas and listen to an orator who can deal with his subject in a manner to challenge competition. Mr. Peebles goes from here to New Orleans.

MRS. STEWART,

The Wonderful Medium at Terre Haute.

Our special correspondent gives us quite a lengthy account of the manifestations, and the philosophy of them. We have been compelled to omit nearly one-half of her article for want of space. Mrs. Stewart's history verifies the old idea that genius is born of poverty and sorrow. She has undergone a depth of privation rarely experienced by mortals. In her younger days she was compelled to toil from early morn till late at evening, when she should have been at school. In her early development as a medium she was annoyed by insolent and rude people to such an extent that she found her gifts were a curse instead of a blessing. With these convictions they moved to Kansas, where she worked on a farm, living in a dug-out. Her husband was employed as a common laborer, hauling dirt on a new railroad, and Mrs. S. cooking for the hands by an out-door fire. For months they labored thus, to find in the end that base speculators had defrauded them out of their hard earnings. Our correspondent says she was as brown as a berry, and might have been taken for the queen of a strolling band of gipsies. After an immense amount of suffering and privation, the spirits told her to go to Terre Haute, Indiana. Arriving there they lived in a quiet way, doing whatever they could find to do, carefully concealing her powers. After it was known that she was a medium, Dr. Allen Pence, Capt. James Hook, and Mr. Samuel Conner, three of the most prominent and influential citizens of Terre Haute, bound themselves together to advance the interest of the truth by befriending and developing this remarkable woman. By the means, patience, and timely assistance of these three unselfish workers, who have never asked or received a penny from the earnings of the medium in their charge, she has been sustained. They gave her their seance room, and rooms for her family in the same block, and promised to manage her seances, and defend her if necessary from *the unjust attacks of prejudiced and ignor-*

ant people. They have adhered to their agreement for three years, and the result has been the most thoroughly developed medium in the world. We have condensed the above from our correspondent's history of her, omitting much of her personal history. We will now let her speak for herself as an eye-witness of what she writes:

It would doubtless be interesting to some of your readers to review the steps of her development; but there is hardly space in your valuable columns for more than a brief reference to the slow but sure growth of her powers. One thing is evident, namely, that in this, as in any worthy achievement, care, attention and perseverance are necessary. Certain conditions must be complied with, and then certain results can be assured; moreover, constant practice seems to be essential to materialize strongly and effectively. Belle, who has materialized hundreds of times, can stay out now in a very good light for about twenty minutes, can speak in a clear, audible, full tone for several minutes in succession, and carry on a conversation on almost any topic for ten or fifteen minutes, before her voice is reduced to a husky whisper. She is the one who will allow any one to cut off a lock of her hair and spread it on the front of the platform, while she goes back to the door of the cabinet and stands quietly awaiting its return to her head, which it surely accomplishes, gliding along the floor, and up her white dress, and leaping to her head, fastening itself upon the identical spot from which it was taken. This we have often observed, and examined the head of the medium afterward and found no hair missing. She also puts her materialized slipper upon the front of the platform, and it will glide back to the cabinet and place itself upon her foot. She knits little mittens and stockings, and eats apples, oranges, candy, etc. Sometimes she will not give these tests, saying there are those present who would be made more skeptical by such acts, considering them too human and real to be acts of a spirit.

A number of other spirits exhibit considerable power, but all of them are those who have frequently appeared, and are used to the business—have learned it as an art. One of these is a negro boy, who talks, dances and eats, and climbs through the window of the cabinet, then to the top, and then jumps to the floor. His name is "Bill," and he is a favorite with all but the

Indian spirit, "Minnie," who affects to scold him, and complains about him a great deal.

I visited Bastian Taylor's seances while in Chicago, and Bill came that night, made himself known to us, and said he had seen me here. Upon my return, he came out of the cabinet, and after entertaining us for a while, turned to me and said: "I stirred 'em up pretty lively down at Massa Bastian's, didn't I?" I agreed with him, and he seemed much pleased, and said he was "going down there often hereafter." Last night Minnie told me she wanted me to write to Bastian Chief, and tell him to drive Bill off.

Charley Smith, who is the leader of Mrs. Stewart's band, shows a good deal of strength, especially in talking. He seldom appears, except at a business council with the committee. He discusses measures with them, offers suggestions and prefers requests with the air of a mature business man, which he really is, being at this time about sixty years of age, though retaining the youthful appearance of twenty-five, the age at which he died.

Besides the band, very few spirits have strength enough to walk about, talk and sing. This is only because their friends do not stay long enough to give them an opportunity for practice in coming. I am satisfied of this from observing three different spirits who have frequently appeared during my attendance at the seances. One of these is my sister. At first she could only stay a moment, and she had appeared four or five times before she could speak more than a word. Now, however, after appearing about fifteen times, she can give me quite lengthy messages, sing five or six verses of a hymn with me, come off the platform around to my side and converse with me and caress me, and once has allowed me to get on the platform and measure with her, giving thus an admirable test to those who might imagine that the medium was personating, as all in the room saw that sister was four or five inches taller than me, and I am fully that much taller than the medium.

Another who shows strength and marked improvement, is Albert Pence, who could remain but a moment when he first came, and the second time lost his power and fell across the lap of the medium; he now walks all about the platform, shaking hands and talking naturally, improvising verses and beautiful invocations in a clear, firm voice, that all can hear.

Sammy Tucket, son of Mr. Tucket (well known to the Spiritualists of St. Louis),

comes frequently out of the cabinet, and dances for two or three minutes to amuse and interest us. He was used to materializing at home, in his father's cabinet, and consequently shows great activity here. Many spirits have gained strength enough at the third or fourth appearance to sit at a table and write a letter for their friends; but all cannot learn so fast, and some do not try to do so much, believing that they can convince by easier means.

When a spirit first appears, it invariably resembles the medium, especially across the forehead, however tall it may be or however strangely attired for identification. The oftener they come, the more thoroughly can they reveal their identity, and some succeed in doing this perfectly, although I believe that I have never yet seen the golden gleam upon the hair of a returning blonde. This may be partially from the shaded light in which they appear, but it is more likely that the darker hue is borrowed from the raven tresses of the medium. Light hair we have observed upon our returning dear ones, but it has the drab or leaden shade, instead of the yellow tinge that we remember and expect. Some old people appear with snowy-white hair and beard, while others cannot divest themselves of the medium sufficiently to show the hair white. Often, when it should be the latter, it is black or dingy brown. The spirits struggle hard to overcome the obstacles to complete identification; and recently one wept aloud because the father and mother could not perfectly recognize her. She turned to me amid her sobbing, and said: "Tell them it is Phoebe! Phoebe!" and continued to whisper her name over and over during the time she stood in the door. A perfect recognition afterward followed, and she was relieved and happy, though could say but little.

As I have mentioned, the main point of resemblance to the medium is across the brows. Her's are heavy and black, meeting in the middle, and almost as thick at that point as directly above the eyes. They are but little curved, and, in a dim light, make almost a straight line across her forehead. I have observed this peculiarity upon a returning friend who is six feet tall, wears beard and moustache, and has a full, high forehead, his identity marred only by the strange likeness to her across the eyes. I have seen the same resemblance upon young children much smaller than the medium.

One of the best tests given of the genuineness of these phenomena, is the bringing of the medium out of the cabinet. This is

done nearly every night. Belle generally is the spirit that is materialized for this work, while Minnie occupies the medium's body and walks it out, talking in a quaint and funny way to us or to Belle during the process. There stands the spirit, in white, in one door, and the medium in the other, each swinging a door, or sometimes one clapping hands, while the hand of the other is swinging the door, discovering to us not only two forms, but two living, acting, thinking, talking beings.

Last night I witnessed for the first time what is generally considered dematerialization of the medium. Charley Smith appeared, and told us to be patient, as he wished to experiment a little. In about fifteen minutes he opened the door and walked out, giving us a full view of the interior of the cabinet, and revealing nothing but the empty chair. He simply informed us that she was gone, and enjoined the utmost quiet upon us. After standing before us, talking a few moments, he said: "Mr. Stewart, I hear you drawing a long sigh; but do not be alarmed; I will bring her back." He then closed the door, and we waited with throbbing hearts the result of what seemed to all of us a doubtful and dangerous experiment. In about ten minutes the door opened, and there stood a strange young lady, taller than the medium, with white, flowing dress, and a white veil fastened to her head with a wreath of white flowers. She did not make herself known, but merely opened the door and showed us that the chair was empty and the medium still missing.

Some of us felt altogether too nervous for comfort by this time, but we were obliged to wait fifteen minutes or more before there was a sign or movement from the cabinet; then we heard the medium groaning as though suffering, and her husband hastened to the door and found her there, but scarcely out of the trance state, and thoroughly exhausted. Vanished she certainly had been, hidden completely from us, but I for one could not believe that her nervous and circulatory systems, her anatomy and the delicate tissues of the brain, had been taken atom from atom, and then reunited into the marvelous, moving machinery of the human body, and clothed with the identity of Mrs. Stewart. This would be a greater miracle than raising the dead. It would be causing not only the death of the body, but its complete return to the invisible elements, and then a recall of the essential atoms and a *rebuilding* a full-grown, compact, living

woman. I cannot believe it, but do believe that Mrs. Stewart was enclosed in the materialized form of Charles Smith, and thus hidden from us. This could easily have been done, as he is taller and larger than she; yet in this case he must have dematerialized her voluminous attire, as he appeared appareled as a gentleman.

I tried to have him explain, through the independent slate-writing, how it was done, but he only wrote, "You have a better idea of dematerialization than I could possibly give you, as the power would not hold out long enough." This brings me to another phase of Mrs. Stewart's mediumship, which she has in as marked a degree as Henry Slade, of New York, or Mrs. Kate Blade, of Chicago.

Many people do not understand precisely what is meant by independent slate-writing; so I will merely mention that the medium puts a minute piece of pencil upon the slate, then lays the slate upon one hand and puts it under the table, pressing it tightly up against the leaf or bed of the table. The other hand is laid on the table, in plain sight. In a few minutes you hear the little pencil scratching upon the slate as naturally as though you were writing with it yourself, and soon the slate is pushed from under the table, and behold! it contains a message to you, signed often by the name of your friend. The substance of the message, the formation of the letters, and the name, each and all a complete test of the presence and agency of your departed friend. I have had messages, through Mrs. Stewart's mediumship, from four different friends in as many different handwritings, and in each instance perfect tests, so far as the communications are concerned.

She also gives tests by clairvoyance and clairaudience, and to a limited extent by drawing and painting. Her mediumship is improving all the time, and the prospects now are certainly such as to confirm the belief that the spirits will keep their promise, and appear in full daylight next summer, upon a public platform, and address the people. They have never made a promise but they have fulfilled it, and the development has been so great during the past year that we can hardly overrate the possibilities. Frequently, of late, they have materialized in view of all, and dematerialized while we still watched them, allowing the medium to remain in her normal state, and enjoy the scene with us.

God is with us, and we thank Him daily for the ministrations of His angels, whom

we recognize as our loved ones who have suffered with us in the flesh, and who love us with a love that death nor the grave can restrain. Tears of gratitude to Him and to them dim our eyes, as they join us in sacred hymns to His praise; and we wonder how any one can trammel the beautiful science of life that spirits are unfolding with impious philosophy, that at best can only be called misasml exhalations from imperfect brains, illy developed.

Not an irreverent word has escaped the lips of any spirit whose return I have witnessed, while many a blessing, many a whispered or audible word of prayer and thanksgiving I have heard, and I am more and more confirmed in the belief that all impure teachings, ridiculous notions and crude thoughts, that visionary people have from time to time attributed to spirits, are of the earth earthy, and that it is a base libel to assume that the disembodied would counsel or uphold the same. MAUDE.

Terre Haute, Ind., Jan. 8, 1876.

AMERICAN SPIRITUALISM.

The Spiritualism of America presents very many points of difference in comparison with that of England; its style and character, genius and thought, are more radical and speculative than our own. It is conceived by many of its advocates that no question is outside of its limits; politics, religion, sociology, finance, commerce and every imaginable philosophy are broached from its platforms with a grace of oratory and power of eloquence, which, if lacking in logical acuteness and rational sequence, lend an undeniable charm to those whose reasonings are not of the sectarian and practical method. The Bible, Jesus, the Young Men's Christian Association, nicknamed the "Jesuits of America," and the "Young Men's Assassination Society," are in for a liberal share of criticism, satire and hard usage. Davis, Peebles, Randolph, Epes Sargent and Edmonds, may be classed among the standard authors on the subject in America, while the *Banner of Light* and the *Religio-Philosophical Journal* are the leading weekly newspapers. The SPIRITUAL MAGAZINE, published in Memphis, Tennessee, by the Rev. Mr. Watson, gives the Christian liberal view of what we call in this country Christian Spiritualism, and tracts, pamphlets and other literary works are circulated in abundance. The work of organization can scarcely be said to be in a prosperous condition, and on nearly all sides

there are laments for what used to be, when compared with what is. Mediums abound whose gifts are available for the building of a railway bridge, the curing of a baby, the finding of a lost purse, advising on intending matrimony, curing all diseases incidental to physical life, and the propounding of theories for the spiritual happiness and welfare of all mankind, and the delivery of lectures; but candor compels me to admit that a vast quantity of American mediumship is genuinely useful, and many of the lectures delivered through the inspirational and trance speakers are well worthy of attention and consideration. The future of American Spiritualism will, in my opinion, evidence more of a conservative tendency than has hitherto been the case. The peculiar breadth and freedom characterizing its past and present utterances, as well as the collective experiences of the whole, are being subjected to a slow and careful sifting, which, when completed, will weed out much that is undesirable, leaving the soil freer for the growth and development of those ideas of greatness and goodness with which America so peculiarly abounds, and without the presence of which American Spiritualism would have long since disintegrated. On the whole, I was well pleased with Spiritualism as a movement in the United States, and am in the full and complete hope of it recovering from its present torpor, and bursting into lusty health and activity.—J. J. Morse, in *London Spiritualist*.

THE *Banner* says of Dr. Crowell's book:

DR. CROWELL'S SECOND VOLUME.—We have only space this week to announce that the second volume of Dr. Eugene Crowell's elaborate and exhaustive work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," is now in the binder's hands and will soon be ready for publication. We have seen proofs of the volume, and from a brief examination can confidently say that it promises to exceed in interest the first volume, good as that was. The chapters on "The Ministry of Angels," "Death," "The Spirit world," "Spiritualism and Science," are especially full of matter of the profoundest interest, not only to the psychological student, but to the general reader. We have marked many passages for quotation, and must defer to another week a more extended notice. Dr. Crowell's work will take rank as the most comprehensive that has yet appeared on the subject of modern Spiritualism.

For the American Spiritual Magazine.

SPIRIT CLOTHING.

Infantile Life—When Immortality Begins.

BY J. M. PEEBLES.

The spiritual is the real. All that the physical hand can touch, all that the external senses can cognize, is unreal and shadowy. The mortal body is but a changing vesture, a traveling-dress for the soul—to be laid aside when the death-angel bids us cross the crystal river. All things, all beings, from cells to angels, are either dual or trinal. Accordingly, the apostle speaks of "body, soul, and spirit." And as here the earthly body is clothed in fading garments, so in the future world of blessedness the spirit body is arrayed or robed in spiritual vestures.

In the twenty-eighth chapter of Matthew a spiritual being is said to have a "raiment white as snow." The sixteenth chapter of Mark describes a young man sitting by the "sepulcher, clothed in a long, white garment." In that spiritual manifestation recorded in the first chapter of Acts, there were seen "two men who stood by them in white apparel." And John, the seer of Patmos, tells us that when a door was opened in Heaven, he saw seven angels coming out of the temple, "clothed in pure, white linen." This "linen," this "raiment," and the long "white garments" of those residing in the world of spirits, may be so manipulated, so materialized by resurrected scientists and chemists in spirit life, as to become visible to the physical eye. Children and infants have appeared at materializing seances.

But when, or at what period of foetal life do the unborn begin to be immortal? Taught by the angels, I reply: Immortal life begins in its outward manifestation from the sacred moment of embryonic existence. Evolution is the term now generally used in place of creation. But evolution implies something to be evolved from; and what is more, it implies conditions, and parents afford the conditions for new incarnations. Matter and spirit are both pre-existing and eternal. And accordingly Emerson, our American Plato, speaks of the infinite "Over-soul." In this conscious "over-soul," this divine realm of the Absolute, all finite souls, allied thereto as drops, or streams, to a living fountain, primarily pre-exist, and have a "glory with the Father." They descend from the pure ether of the heavens for experiences with the material things of earth.

The law of correspondence is founded in

science. Alkalies and acids correspond to the male and female principles. And whenever an alkali and an acid unite there is formed immediately a third and a different compound, a *salt*. So with the paternal and maternal relations. Or again: two clouds positively and negatively charged are just conditioned to evolve the lightning's flash. And so with the positive and negative procreative principles; when there is a proper relational interblending in marital life, the conditions are given for the descent of the spirit, for the implantation of the soul-germ; and from this consecrated moment the foetal being is consciously intelligent and immortal.

The spiritual or soul-germ once rooted in the *matrice*, its destiny onward is a necessity. Nature takes no backward steps. There is no law of absolute retrogression—no law whereby something, or *substance*, ultimates in nothing.

Therefore, from embryonic conception the infantile being is immortal. And physicians, nurses, parents, who purposely blast these buds, who, through medicinal violence, strip these immortal buds from the "tree of life," are guilty in the eyes of God and angels of foeticide—guilty of murder!

We need not talk of child-murder in China, need not piously prate about the social vices of Paris, when foeticide is so fashionable in what is sometimes denominated "the good society of America!" Every child begotten ought to have a natural birth; a careful watching in infancy, a vigorous discipline in youth, a useful employment in manhood; and then, a calm, serene old age, ripening up gradually for the transition to that summer-land home of beatific bliss and blessedness.

"I dream I see him in his radiant vest,
Among his angel kindred up on high."
New Orleans, La.

For the American Spiritual Magazine.

BRO. WATSON—Terre Haute, Ind., has a new medium, in the person of Laura Morgan, a girl only fourteen years old. The piano is played by invisible hands, voices speak from the cabinet, she is tied and untied by the spirits, and they also put out hands of various sizes, that take a pencil and write messages upon a slate. If she had proper conditions, she might soon rival our most renowned mediums. If she had a committee of managers, large-hearted, discreet men, intent upon developing the truth, like those who have charge of Mrs. Stewart's seances, it would be better for her and for the world. M.

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MATERIALIZATIONS.

Since our last issue our experience with Mrs. Miller has been varied and interesting. We shall notice mainly those manifestations which have been merely of a personal character. The materializing at the public seances have been very satisfactory to nearly all who have witnessed them. A few have believed the whole thing was a fraud and delusion; some remarks to this effect have been made by the reporters for the city papers. To notice what has occurred at all of the seances we have attended, would require too large a space in the MAGAZINE. Confining ourself to the developing circle, and meetings with but few persons, we give a few facts as they occurred.

At our first seance in the afternoon, there were some seven or eight persons present. Soon after the medium was tied, she was entranced, and a number of persons draped in white came out, several of whom were recognized as relatives of those present. Such rejoicing we have rarely seen. Some who are not accustomed to excitement, shouted aloud when they met their loved ones, and shook their hands rejoicingly.

"Frances," who plays on the accordeon, whom none of us knew in her earth life, laid aside her instrument and shook hands with us all. We felt as one of old expressed, that it was "the gate of heaven." At one of our meetings Redface told us to bring them some pears, which we did the next day. "Mollie," our former wife, took one of them, taking two or three mouthfulls of it, and ate it as naturally as she ever did. We gave her one for Redface, which he said

was very good, but not so good as those they had in spirit land. He said he could not come out to thank us for it, but he would dance for us, when such a rumbling as we have rarely heard was produced. Having been requested by him to bring our scissors, Mollie took a chair, and set it on the floor, stepped on it, and then down on the floor, and came to us, draped as usual in white. We gave her the scissors, and she cut a piece a few inches square out of her dress and gave it to us. We felt of her dress, as well as her hand and face. All felt and looked as natural as in earth life. The fabric is very fine, and as one of our largest dry goods merchants, to whom we showed it soon after, said, he could not tell whether it was linen or cotton. We have given most of it away, but the piece we kept is still, now over a month, preserved.

At one of our afternoon seances we had Dr. Burney, of DesArc, Dr. McCargo, of Olive Branch, Miss., and Dr. Pittman, of Memphis, a committee to tie her. When entranced they pronounced her, as others have done at other times, utterly incapable of performing any action. The manifestations, though not so demonstrative as at our private circle, were such as no sane man could question were beyond the power of any mortal to produce.

On another occasion, after some conversation, our wife asked us if we remembered a green silk dress we had given her soon after we were married. On our replying in the affirmative, she remarked, "I will give you a piece of it." Retiring behind the curtain a few moments, she came out dressed in what looked like it. She gave us a piece of it, which we have kept in our pocket-book ever since. On different occasions, when the weather was cool, she has brought a blanket and wrapped it around us. On one occasion, in the daytime, she went to a distant part of the room, and got a coat which we had not observed, came behind us, threw it over our shoulders, and pressed it to our bosom.

One morning Mr. Peebles and ourself were making some experiments, and talking

as usual, Mollie appeared with a shawl on her arm. We said, "Mollie, you took that off of Mrs. Miller." "No," she said, "we materialized it." We examined it carefully; it was thick, fine, and heavy, a dark ground with large white stripes. She called Mr. Peebles and Mr. Miller to examine it. We four stood together and examined it, as carefully as we could, and we never saw a more natural shawl to all appearance. She came round on the other side, took a chair we had our hand on, moved it some five or six feet, and set it down, and did many other things.

Another morning she came off the platform, took a chair and sat down by us, talking, looking, and feeling as natural as in earth life. She changed her dress in a few moments from white to black silk. She went up to Mr. Peebles and stood a few moments, he saying he could hear the rustling of the silk dress.

On several occasions there would be another standing on the platform. One was a relation of Mr. Peebles. She pointed to her, saying, "do you see that girl?" On another occasion, when a woman was there, she pointed to her, saying, "do you see that woman?" She breathes naturally, as we have several times felt, when kissing her.

We have said enough to make some people think us crazy; but those who have investigated the subject, know it is a most glorious reality.

Mr. Peebles saw, conversed with, and embraced a relative of his. An old gentleman who had been there several times meeting his mother and wife, after talking to his wife some time and kissing her, on returning to his seat, said, with much feeling, "I know that is my wife."

There is one phase of materialization we have never before seen or read of, nor had Mr. Peebles, who has traveled around the world, lecturing on Spiritualism. It is the materialization of spirits on a vacant lot. We have witnessed this several times. Mrs. Miller always dressed in dark clothes. Beautiful forms in purest white will appear with

her, talking to her, and walking on each side of her, all kneeling down several times, apparently in prayer. The last time we witnessed this, Mr. Peebles was with us. Fire came down, if not from heaven, from the atmosphere above their heads, fell upon the ground, and although the ground was wet, it blazed up, creating considerable light by burning the grass.

We give facts, and leave other people to invent theories or disbelieve the whole, just as the plane on which they live may enable them to judge of these remarkable manifestations. We now have a new cabinet, made by directions of Dr. McFall.

At our last meeting he not only tied Mrs. M. securely, but nailed her dress down to the floor, sticking a pin in the floor between her feet. Soon after persons came out in white, walking about the room, and doing many things. One of them asked for a coat which was hanging on a chair. It was given to her; (she had carried a chair on the platform, stood up in it, with another in her hand, raised above her head). She laid the chair down, spread the coat on it, and laid down on the floor. After all was over, Mrs. Miller was as she was confined; her dress had to be torn loose from the floor, the pin between her feet.

We expect to give all the tests that any reasonable skeptic can ask, and thus demonstrate that she is only a passive agent in these wonderful spiritual materializations.

DR. CROWELL'S BOOK.

After several weeks of pressing duties, attending seances day and night with Mrs. Miller and other mediums, with not a leisure hour, we sought a little respite on the *Ruth*, for Augusta. Dr. Crowell's second volume of 516 pages, "*Primitive Christianity and Modern Spiritualism*," was our companion. We had but little time for anything else until we found "*the end*" of this most intensely interesting book.

Dr. Crowell was the son of a Methodist preacher, and from the age of eighteen to

fifty was a materialist. In his investigations of Spiritualism he was converted from his materialism to a belief in Christianity. We know him intimately; have shared his princely hospitality in his palatial residence, 196 Clinton avenue, Brooklyn, N. Y., at different times, with his interesting, intelligent family.

Dr. C. remarked to us, in conversation, that it was a singular fact that he and ourselves should reach the same plane from such different standpoints. In one point, however, we differ: in regard to our dual nature, and the separation of the "outer" from the "inner man" in earth life. This we have believed and preached for a quarter of a century. There are many well-authenticated facts, which we think cannot be accounted for on any other hypothesis than that the inner man does come out of, and act independently of the physical organization.

As we shall give our readers the benefit of his labors by drawing largely from his book, we defer further notice at present, calling attention to the extract from the tenth chapter, which furnishes abundant food for Spiritualistic thinkers.

OUR PROSPECTS.

New subscribers and renewals have been pouring in upon us for weeks, so that we find it almost impossible to keep up with our business.

The *Banner* speaks thus of our MAGAZINE:

"THE AMERICAN SPIRITUAL MAGAZINE, issued by Samuel Watson, at Memphis, Tenn., has assured the world of liberal readers of its success as an enterprise by coming out for 1876 with a new dress, as to typography, and an increase of size, the subscription price being only nominally advanced. Its contents for January are spicy and valuable. We wish Bro. Watson the fullest measure of both mental and pecuniary remuneration for his resolute attempt to do pioneer work in the southern portion of the vineyard."

We are determined to devote our time and whatever ability we may have to make the MAGAZINE worthy of support. In this

we are aided very much by our spirit friends, by whose direction we were placed in our present position, and from whom we are assured we may expect their continued co-operation for the promotion of the cause of truth in the elevation of our common humanity.

PERSONAL.

MR. PEEBLES.

This distinguished gentleman lectured three Sabbaths, in the Assembly Hall, to large and appreciative audiences, on Spiritualism, in the forenoon, and on his trip around the world, in the evening. He will spend a few weeks in New Orleans, then visit some places in South America, returning this way, spending a week or two with us. Any community which can secure his services will be much interested and profited by his lectures. We have never been associated with any man who is more genial, affable and interesting than Mr. P. His extensive travels, close observation, and happy mode of communicating, render him one of the most companionable of associates. To those who wish to know more of him, we say, get his book, "Trip Round the World."

DR. M'FALL.

This most remarkable medium from Nashville, spent a few days with us. He was a practicing physician for ten years, a member of the Legislature, and chairman of the Committee on the Lunatic Asylum when a member of that body. He confirms the statement we made some time since upon the authority of an old citizen, that not one of the inmates of the asylum had been made crazy by Spiritualism.

Dr. McFall is the medium of perhaps the best circle in the world. They turn it to more practical account than any we have ever known. Such is the estimate placed upon it that some have offered a thousand dollars to be admitted into it. The Doctor was controlled by two of his band in our library. One night, while he was with us, one of them, a Hindoo, who has been in

spirit life five hundred years, gave us more important information than we ever received from any one before. A few fragments were taken down, which we give our readers.

We made inquiries respecting the materialization of fabrics, especially the silk dress worn by our "better half." His theory was in substance this: That there was nothing created. The matter of which that silk dress was manufactured was in existence before it passed through the silk-worm fed by the mulberry leaves. More than a third of a century had elapsed since it was made into silk; that spirits possessed the will power to reproduce it.

We confess our ignorance of the *modus operandi* by which it was produced, but the fact we do know.

The following answers to the questions propounded were given through Dr. McF.:

Are there any questions that you would like for me to answer this evening?

Will you tell me what I can do to advance the cause of truth, in its bearing upon Spiritualism?

Well, sir, you must have a clear conception of what truth is in this relation. The world expects, and has the right to expect, clear and unmistakable evidences of truth, especially when it would lead man from cherished views and fixed opinions. Much is received as truth that is not truth; and much that is clear to you it will be difficult to make evident to others, of different organic and educational conditions. In convincing men that you are correct you must take each one on his own plane; you must comprehend the inquirer's grade of mental ability and development; lead him out and on by his own method of reasoning; take him on his own ground, convince him in his way. This will require discretion, tact, forbearance; we must not conclude that *our* light will enable them to see; light on our plane may not illumine their sphere; they must have light in their own dark abodes, and evidences adapted to their own ability for apprehension. Some will not believe; the blind cannot see. The enlightened have the evidence in themselves.

May we expect a rapid advancement in Spiritualistic belief?

During the next five years more great *minds and persons of influence* will come

over to correct views on this subject than during all past time.

Will you give your views as to the talked of war between Catholicism and Protestantism?

There will be a great contest. From 1880 to 1885 the world will be shaken by revolutions, calamities and pestilences; there will not be a cessation of these until 1916. This will not be sent as a curse, but the result of natural causes. The contest of which you speak will begin in Turkey and will continue by way of England to the United States. It will be here in four years and will continue eight years.

What will be the great principle involved in this contest?

You will find liberalism the moving cause. Rome has lost her acting head, but Rome will not yield her ideas of dictatorship and ecclesiastical and political supremacy without this struggle. In this contest the Protestant churches will finally reach a condition of united action, founded upon liberal views of individual responsibility. Acquiescence in views from the officiating altar is now expected and is given. The people are talked to and they pay for it. There is more love and reverence for the preacher and church institutions than for the creator of all good; more benefits conferred by the people than good received from the officary. The churches are to be united upon liberal principles and with due regard for individual rights.

What is to be the result of this contest?

The result will be harmonized thought—unity of entities. All humanity will reach a harmonial condition—all who have ever existed. Humanity was originally a unity—it became a diversity—it must return to its original condition; all must reach the plane of perfect entitization. This point is to be reached by the functions of the church, the teachings of science and by the reactive energy of natural causes; each giving its influence to accomplish the common work.

How long to this period?

After this we pass quickly to the point of *perfect harmony* and then enter upon the millennium. You may not know precisely when the one ends and the other begins. We all have a part to perform in bringing about these results; we may be governed by different motives—every action in life has its motive—we live by motives. By a diversity of motives and influences this great work is to be accomplished. This combined motive power is the Infinite.

What are your views of the various

phases of Spiritualism, viz.: Christian, scientific and radical?

All end in the same result, all tend to harmonize. In chemistry you take three elementary principles or agents all opposed chemically, bring them together and they unite, forming a compound of an entirely different character. So with the chemistry of mind. In your physical atmosphere all you see is due to combination; in the beautiful world around you the same principle holds. Look at beauty in its perfection—the female form. All here that we so much admire is the result of antagonizing forces and principles; all, both of body and mind, the discordant in the physical and mental harmonized, the opposing principles kept intact and control by harmonized action; discord blending in beautiful concord. The principle of radicalism is being changed by passing through the filters. The spirit is an emanation from the divine Original. From the earliest period of existence until the mortal form is put off and its atoms return to mingle with original elements, we may trace the workings of the life principle. First we have a single germinal point, a small cell; then its multiplication by vital action into other cells; then in due time the outlines of the human form appear. The development continues with new evidences of vital movement, until the form assumes a positive condition and the spirit is clothed in material drapery. Then comes the separation from the maternal support and an independent condition of life results, thus reaching the first great epoch in life. Now the form develops and the mental faculties are called into play by the same vital action, and now maturity is reached, and finally, when the purposes of organization are accomplished, the material drapery is put off, and we assume another and a still higher mode of existence; a condition still further removed from the restraints of earth life, and with greatly augmented powers for usefulness and for enjoyment. The second great epoch is now reached. The natural must follow the spiritual or vital; the natural is but the reflex of the spiritual. Here we have developed the divine image illumined by the light of life, yet obscured and darkened by the shadows of earth. Like begets like; effect follows cause. How could Christ be other than Christ, since he was formed under laws of the utmost perfection, resulting in the Christ principle? We know the power of acting principles or forces by the results. The rose is not known in its appreciable excellence but by its properties.

How are fabrics materialized?

Well, sir, take the silk of which you have spoken. It had existed in the elements from which it was coalesced during all time. You know how silk is produced by the worm. It is first in the fluid state, then the mucilaginous, then as the exhalations move off, the substance is left. It is coalesced by the laws of nature, and whatever is coalesced may, by concentration of mind and will power, be re-coalesced. The time will come when you will only have to will, and the object of your wishes will be accomplished. This will be effected by concentration of mind and will power. After a while, instead of wearing out your organization in writing and speaking, you will bring forth your thoughts by musical sounds. Your language is very imperfect.

You wish to know whether I can control your friend, Mrs. H., so as to communicate through her.

In controlling a medium, there must be unity in the physical, spiritual and mental condition of the control and the party controlled. In controlling the strong organism of the medium through which I am now communicating, I must be mindful of the force applied, or the brain might be crushed. We must have reference to conditions. All nature is a series of conditions. The object to be obtained in a medium is to hold the greatest control that can be effected without injury to the medium.

Want of harmony produces discord that affects the results. Where there is want of harmony there may still be power to control; but the controlling power may communicate either from heaven or hell—either truth or falsehood. In your sphere all are more or less subject to spiritual influence, which influence may be for good or evil. The thieves confined in your jails and penitentiaries should be treated kindly, for they are insane; they may be thereby elevated above the sphere of evil spirits. There would be no evil born were humanity elevated, by holy living, above the sphere of evil. My friends, clothe your souls in robes suitable to harmony in the higher spheres beyond the grave.

Frank T. Ripley writes from Baltimore, Md., that his guides have given him a recipe by the use of which sufferers from kidney complaint or diseases of the blood can obtain a certain cure. This recipe he will send to any address on receipt of \$1, and one three cent stamp. Address him, 343 West Baltimore street.

We call attention to the article respecting Mrs. Stewart. We have devoted more space than usual to this subject, but we wish our readers, and especially those who visit Mrs. Miller's seances, to profit by its perusal. She says: "Moreover, constant practice seems to be essential to materialize strongly and effectively." We find a number of persons who think they ought to see their friends the first time they go. They seem to think it strange that we can have our friends to come out, and they not have their friends. They should bear in mind that we have been near two years investigating the matter with Mrs. Miller, at much sacrifice of time and convenience. It has now been over a year since our wife first came outside of the cabinet. It was not until she had come out several times that she could talk to us. The first sentences she spoke, we detected the accent of Mrs. Miller, which mystified us for a while. There is this peculiarity about these materializations—at first they resemble the medium. As conditions improve, this resemblance decreases, and their own personality becomes more identical.

Our conviction is, that if we had taken Mrs. Miller two years ago, and given her the opportunities that Mrs. Stewart has had, there would have been no intelligent investigator who would stultify himself so as to question the truth of the phenomena. May we not hope that those who know this to be true will show "their faith by their works," and aid to place her in conditions that she may convince the most skeptical of the truth of this glorious philosophy?

OUR BOUND VOLUME.

The *Banner of Light* thus speaks of our volume under the head of New Publications:

"THE AMERICAN SPIRITUAL MAGAZINE, S. Watson, editor and proprietor, is now issued in the form of a substantial volume for the completed numbers of its first year. It is published at Memphis. Of the excellent character of Bro. Watson's MAGAZINE we need not speak to those who have been its readers. That it has done good service *and lasting, where its work is known best, is*

the testimony of all. It is published at only two dollars a year, and we rejoice to learn from its prospectus that its success for the past year has exceeded its publisher's expectations. The editorial matter is ripe and thoughtful in its character, full of practical instruction and inspiration for Spiritualists, while its selected matter and contributions evince an eclectic taste and a sound judgment, which have evidently met with deserved popular appreciation. We have been pleased and instructed with a desultory look over the pages of this first volume, and extend to the editor the cordial expressions of our sympathy in the good work he is engaged in. Spiritualists in the West and Southwest should not suffer so sterling a publication as Watson's MAGAZINE to languish for lack of a ready and vigorous support."

We have these numbers bound as the demand may be for them. They are for sale at Boyle & Chapman's, E. S. Hatcher's, and Mrs. Lanier's, Main street. We will send a copy of the volume by mail on receipt of \$1.50, with 25 cents for postage, to any address. To our new subscribers we will pay the postage on it when the price of it accompanies the order.

We will also give a copy of the volume as a premium to every one who will send us five new subscriptions, and ten dollars for them. There are hundreds who might thus secure this interesting book, and confer a real benefit upon those who take the MAGAZINE, by a little effort. Who will respond by sending us clubs, as above?

SPIRIT PHOTOGRAPHS.

We have received from Bro. W. H. Taylor, of Cincinnati, an account of the test experiment, to which we call attention. We thank him most sincerely for the test picture, which is the best we have ever seen. We will loan it to Mr. Coonley, from which others may be taken, and those who desire them may be supplied with this, to some, very demonstrative proof, of the truth of Spiritualism. The spirit face almost hides the face of the sitter. When we take into the account the circumstances as certified to by the photographers who were not Spiritualists, there attaches an importance to it which perhaps never has been to any picture of the kind ever taken.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

MARCH, 1876.

NUMBER 3.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, DEC. 16, 1875.

INVOCATION BY ———

Our life, oh Father, is so mingled with thine that we cannot, without thy affiliating spirit, accomplish anything, in this world or in the mansions of spirit homes. There are now, Infinite Spirit, waiting ones, watching at the outer portals of thy kingdom for some token of thy presence. They are asking for the evidence of the all-living principle that their reason speaks to them is within them, as a portion of the invisible attributes that make up the great life of immortality. Give to them, we pray thee, power to see and feel the influence of the great magnet that moves their beings and controls all matter through which and upon which they move. Out of the chaos of delusion, aid us, oh Father, to lift them, that the purity of their spirit may control and govern their material life; washing with the pure waters of immortal life the dross and corroding encrustations of years from the germ center of their souls. Help us, through the works of our expounders, to disseminate far and wide the grand fundamental principles of the life eternal—those upon which the Platonic teacher moved his hearers, and the inspired Tasso touched hearts. From the quickening of the great central part of our invisible lives let the awakening come that is to draw all men unto thee; and from the many walks of spirit land let the pure in heart come to perfect and purify the hearts of earth. Help

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us that we may so adapt ourselves to each and all with whom we come in contact, that they may feel the electric throes that comes from thy spirit, and, like unto the pure teacher of Galilee, forgetting none, ever turning aside in our walks to listen to the poor blind Bartemus, and admonishing the rabble who cast stones upon the unfortunate, that we may bid them seek truth and sin no more. Amen.

QUESTIONS AND ANSWERS.

Guardian—Good morning, lady. We are filled with joy to find you so full of earnest desire for good, and with so determined a will to conquer obstacles. We desire this: we wish you to exercise your individuality, rely upon your own exertion, and your guides will aid you. Man too often rests entirely upon spiritual aid, and forgets his duty as an independent actor upon life's stage. Have our friends any questions for us?

Question—How are we to conquer our daily faults?

Answer—Through a firm and determined will to do right. When once you see a fault, then half the conquest is won. Do not get vain or proud of your strong will to subdue wrong within yourself, neither allow despondence to gain control, for it is not humiliation but vexation that awakens such a spirit; ever strive to lift yourself up; if you fall do not, cowardlike, cringe and crawl, but resolve to stand erect, and whenever the true sense of your weakness comes upon you you will feel the necessity of arousing the true spirit of your manhood and lifting from the clouds of error the spark of God that is within you.

Guardian—I bring you a true, noble friend. He will speak for himself.

POWHATAN.

Pale Lily, Powhatan comes a messenger from the hunting grounds of the Great Chief. He brings his bow strung with roses and his quiver filled with healing buds; he comes that Pale Lily may learn to love the red man. Powhatan clasped the hand of the great teacher Ouinita and found the trail that leads to Pale Lily's wigwam. Ouinita calls Powhatan's brother "Pilgrim Brother." Powhatan's brother listened to the voice of Ouinita and taught Powhatan to know him. Powhatan drops his red blanket at Pale Lily's feet. Much love makes the trail smooth and takes the pains away from Pale Lily's body. It pleases the pale brother that Powhatan makes Pale Lily's trail strong with healing buds. Powhatan's council chief speaks much good. Great spirits speak much good through council chief—make council fire burn big. Away where the sun sleeps Powhatan's medium chief works much. One moon one half me come—me bring more healing buds for Pale Lily. Good moon.

THEODORE PARKER.

We are all connected by the reign of power, law and mind. Wheresoever we go—in whatsoever sphere we move—the world of matter, the world of man or the world of God, the same great power, law and mind, controls our destinies. We may gather delight from the sphere in which we move, in which we have our respective duties to fulfill—our rights to enjoy—these joys increasing as our duties are performed. We may unite our destinies with the combined spheres of matter, man and God, or content ourselves with the lowest grades of human enjoyments, or we may reach out into the great spiritual field of truth, to be fed with everlasting food from angel hands. It is the complete and perfect spirit that unites all three; the infinite spark of life; the divine principle; the perfect and absolute love for the great indweller of our beings; spiritual goodness. Through this perfect part—this particle of the Father, God—we feel our souls going out in love to him; in will force to serve him; to worship him in spirit and in truth. The pure in spirit, the true in heart, worship God from the fullness of love he bears his fellow-man. The wild, vague notions of churches and creeds in their superstitious fear and fanatic hate, striving to love God from the material plane, while they cultivate reverence, strive through faith of things hoped for to love God, keep themselves forever upon the downward plane because they *will not let the love of God come out of*

their hearts in their love to man. That which man calls God, and looks up to and worships is formed to suit the mind which that man is governed by; he creates his God according to the sphere in which he moves, and increases his joys as he finds his pleasure grow greater in his trust to his God. The God of Moses was a God fond of battle, and battles were fought to appease his anger. To-day the world is full of men, who, through bitter invectives and unkind feelings toward their fellow-man, feel that they are but doing their duty to their God. The God of Genesis gives a picture of a created world, an infant in swaddling clothes, created from the fancy of the mind—drawn from the stories of ancient Pagan teachings. This child does not grow—the churches keep him in his baby-hood. The increase of the minds who have united the material, the human and the divine, demand a wider and more natural creation of humanity. From the world of matter they gather facts that bring, through nature's God, the true conception of the human race. Rocks, rivers, the ocean, with its coral caves, the high heavens, with their glittering, dancing stars, speak of a power who never violated a law; a true God, who, as Father of all, governs through love, in union with his divine attributes, that are shown through the workings of matter upon the great throbbing bosom of mother earth. As the soul strives to lift itself into the higher walks of nature, the law of mind will increase until through the union of the three great spheres in which mortals move, the life-inspiring principle will come, increasing our love, until the God-will within will show through good deeds as shines the morning light upon some fair flower. As we move through the sphere of life so we must find a respective sphere in the life to come. The controlling power of law and mind governs. Lift yourselves by the law of progression out of the uncertain grooves of your life plane, and let the mind expand and gain power, and you will attain a clearer and nearer road to God; and the duties increasing through love will bring added joys. Let the ruling power of your souls govern all. Rely upon that divine presence that is within your own soul, the eternal word of God, that which speaks through the inner life, the faculties he has given you—Truth. Let there ever be a union of all planes, of all laws and all gospels, for in all lies a portion of the true scriptures. From the teachings of the Jews may be gathered much of good; Phœnician laws have their lights that it were well to keep burning; from the

fount of inspiration that filled the soul of Moses Jesus drank, while their teachings differed as differs one star from another in its glory. But the Father was in all, and Jesus, with his pure, loving heart, gathered the purest of the gems that fell from the gatherings of Moses. Let the life of forms and useless words pass away; move your altars of stone and wood and build altars of good deeds, that live long after the wood and stone have decayed. Govern your life by the great power of love, that the law may be perfected and the mind filled with the holy principle of well-doing, until you so perfect your sphere that matter and man may receive the influx of God, the father and mother of all principles.

SEANCE THURSDAY, DEC. 23, 1875.

INVOCATION BY FATHER STREETER.

Father in Heaven, we hallow thy name. We worship thee as the great power of all creative power. From the blade of grass that grows by the roadside unto the forests of sturdy oaks we see thy life-principle, and we feel in all motion thy almighty hand. Greater beauties hath not man seen than those created by thy power, made glorious under the shielding folds of nature's mantle, as thy laws, through perfect principles, bring about the beautiful springtide of a new life. All life speaks of thee as the One Father—the one quickening power of their existence. The bright constellations of the distant skies, moving through the fathomless sea of blue, whisper Father, Father! Time, with its changing tide, O Father, we feel will bring to them the change that comes to all as the age of their beings progress.

We have watched from our station upon the great mount of Progression the pilgrims as one by one they moved up its shining heights, and each day we have been made to feel that every man must draw his own life-line, and out of darkness and ignorance lift himself. Thy light, O Father, shines forever. To those who see it through a glass darkly, no clearer view can come until they themselves have cleansed the glass, so as to bring the rays more perfect. Strengthen thou them, our Father; give them wisdom; let knowledge increase until the dark shade may disappear from out their souls, and thy Spirit triumphant show itself in all men. Help, through magnetic laws, we ask of thee, to show them that within their own hands must rest the staff upon which

they are to lean, and that the saving grace of their lives lies cradled within the manger of their souls. Amen.

QUESTIONS AND ANSWERS.

Conductor—Clouds make your earth look gloomy. That gloom enters the medium's spirit and renders the power to work through her organism imperfect. Extreme sensitives are more easily affected by such atmosphere, and find their temperaments work as barometers.

Question—Will the power controlling give us his views in regard to organization of Spiritualists?

Answer—The organization of Spiritualists under the harmonial laws of Spiritual Christianity I fully endorse. Their organization, to be free from creeds or forms, following the Christ principle in harmony and love, and working in unison for the advancement of all truths that shall increase the welfare of the human race. Let the more advanced minds of your Society be as teachers unto those who are less favored with the great light of progression. Let each mind be ready to receive whatever may come that appears as an improvement or a step in advance of where you were when first you gathered together in the harmonial bands. Never discard a truth, though it may be from the dead ashes of the past, or the new awakening of the present. All alike demand your attention. Living brands hidden beneath the ashes of altars that burned long ago may be the means of lighting up the way to more advanced and glorious shrines of the growing age. The Great Spirit of the universe dwells in the present as in the past. Let your acts be seen of men. Labor harmoniously, with a determined will to establish your works upon a practical platform, and you will grow in beauty, grace and strength until the world, admiring, will seek to do as you have done.

Question—Was not the Golden Rule original with Jesus?

Answer—Confucius taught, "Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you." Years afterward the Master of Galilee taught, "Do unto others as ye would that they should do unto you." Jesus had gathered light from the teachers of the past to illumine the beautiful altar he had erected, perfecting and beautifying it by his advanced spirit.

(Seance conducted by Henry Bacon.)

SEANCE TUESDAY, JAN. 4, 1876.

INVOCATION BY W. TAYLOR.

Thou perfect Life, into thy hands we place our happiness. We can trust thee without fear. In thy life we are forever safe; and at this hour, when we come to thee, we come trusting, hoping, that our souls may receive the quickening of thy Spirit, giving us full control over our shortcomings, that we may all the more perfectly work through the weakness of a human life. We ask thy blessing to fill us with the conscious knowledge of thy never-dying presence, that we may aid in lifting the darkness that has fallen across the pathway of human souls. Aided by thy love, let them feel the incoming of thy kingdom, until the ray of glory shall fall upon them and around them, gleaming into shadows where rest their doubts, thawing and penetrating all fossil ideas, that the hidden germs of great thoughts yet unspoken may awaken to life, increasing and multiplying through thy love until all have received that knowledge which shall increase through wisdom into a royal diadem of never-dying facts. Amen.

QUESTIONS AND ANSWERS.

Conductor—Once more I find myself in your midst. I am anxious to do a good amount of work to-day. Your questions, I see, are ready. Ah! from John!—the words of his Master, the Spiritual Teacher, Jesus.

Question—Please give us an explanation of 2d verse of xiv chapter of John: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

Answer—The spirit of the Master was troubled; the hour was drawing nigh when one he loved was to betray him. The great power within him foresaw it all, and his soul trembled with pain. The law must be fulfilled, and only through his death could it come. He had worked out his mission on earth as far as he could through a material element, and now the hour was nigh at hand when the great spirit must be born through death into eternal life, that through the change he might send unto them another Comforter that would abide with them forever. He bade them not be troubled. "Ye believe in God; believe also in me." "In my Father's house," etc. His spiritual eye had visited the many mansions of his Father's house, and each sphere had revealed to him their towering hills and soft, green glades. He knew where the boundary line

of earth met the golden margin of the heavenly kingdom, and that for every soul there was a resting place after their career in the form was over, and to those who loved him and remained true to him, walking as he had walked, he saw a home in the spheres that he was soon to enter; there he would count all their good deeds, their fond words and ever-thoughtful watching of him while he journeyed with them amidst prejudice and ignorance, and out of all their virtues prepare for them a mansion, as their labors while upon earth merited. His spirit saw that through the teachings which he had given unto his disciples they were prepared to receive still greater gifts, and that when freed from the flesh he might, through the glory of the Father, give unto them the power to do still greater works than he himself had done. Through their increased goodness and trust in his sayings he saw the power to lift them to his own plane, and prepare for them a mansion where together they might labor for the spirits in prison, preach to them, and lead them out of darkness even as they had been led. There can be no doubt but Jesus and his followers had often spoken of the joys of the life to be, and that he had revealed to them many of the divine laws of his Father. But as to their respective homes in Heaven, there is reason to believe that he had never expressed his views or given any description of that celestial plane. Thinking they might wonder at his silence upon the subject, he adds: "If not, I would have told you." His words to the eleven who were with him at that hour plainly show to man that there are "homes not made by hands eternal in the heavens." These homes are conditions of the soul, and in accordance with the *advancement* of the soul so increases the beauty and glory of that home.

Jesus, after his departure, returned to his disciples. Three times after leaving the body he visited them, giving them positive evidence of his continued existence and his resurrection from earth conditions. He ate and drank with them, and to those who doubted his resurrection he went at the evening hour as they sat and ate, and upbraided them for their unbelief, because they believed not those who said he had risen.

In a short time after this he passed unto the high home where his Father's mansions were, and with earnest invocations plead to his Father to send the Spirit of the Holy Ghost, that it might fall upon his beloved disciples, and fill them with that true aura

that emanates from the eternal Godhead, which is the Comforter, the Spirit of Truth, and which dwelleth in all who believe—a thing unseen, yet quickly felt by the soul within, and enabling all who have received it in purity of spirit to do the works the Master did, and even “greater works,” if they but live the true Christ-life.

The Comforter shall bring unto all who will receive, and perfect their lives as they receive, that perfect condition of soul which shall thrill with the influx of glory that falls from the Holy Ghost, and lift them into the higher mansions of our Father, where loving angels are preparing the place.

Question—Please give us your views upon this verse: “And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.”—Rev. ix, 2.

Answer—My dear friends, John when on the Isle of Patmos, through the clairvoyant state, received many metaphorical visions, which have long troubled the minds of your students of divinity. This, as many other verses through the book, has been interpreted in a literal sense. From my own knowledge of these peculiar readings, I must explain the verse. I have received all that I know from observation, and I have never had any evidence of a proof of the truth of a literal reading of Revelations.

All through the book you will see the picture of dark-stained corruption that through lust and vain desires entered the churches of Asia.

In those who escaped the contamination and remained as representatives of the God divine, you will see the influence of the Christ principle, or, in other words, the purifying element of true charity and love, which is represented as Christ.

Those who refused to listen to the knockings of Christ at the door—who would not receive the true teachings into their hearts, and preserve their church spiritually pure, but rather embraced the desires of the flesh until nothing but the material element remained, found the pestilence entering their souls from their corrupted bodies, until from the bottomless pit of their worthless lives came smoke and clouded vision, which increased until all the light of truth and sunshine of love was obscured.

The verse presented is but a prelude to the vision which is revealed in the same chapter. It shows through it all, that sin brings its own punishment, and the knowledge of that sin must come to the wrong-

doer before he can be cleansed. The laws of recompense are unavoidable, and the prickings of conscious wrongs come in their own appointed time with the swift wing of the locust and the sure blow of the scorpion's sting.

As to the sin committed, so as to the time or growth out of the dark conditions. I might take each verse in the chapter named, and explain in like manner. The retribution comes with the strength of the horse prepared to do battle, while the glittering crown of man's ambition shines above their heads, which were as the faces of men. Each verse denotes the great strength or power that comes with retribution of wrongdoing. It is all metaphorical—the book, from beginning to end—understood by John, who saw the crash that was to come upon all who had aided in corrupting the churches; and the revelation stands as good to-day as in the days of John. The church that prefers corruption to truth and purity, will find more fiery hells and torturing devils to deal the stinging blows to their souls than any hell their literal expounders draw.

(Seance conducted by Edward.)

SEANCE THURSDAY, JAN. 6, 1876.

INVOCATION BY AN ANCIENT SPIRIT.

Father and Mother God, out of the dark shadows of an unreal life thy earthly children come seeking to gain a nearer view of the real and true life that dwelleth in thee. From their inner being whispering words of reason which leads through conscious knowledge bid them go up higher and seek beyond the palings of unseen things, where faith is fed through things hoped for, into the realms of spiritual truths, where they may find a nearer and clearer view of thy works, and through tangible evidence receive the blessed faith that admits no doubt. The earth is teeming with glorious sunshine; all nature rejoices; everything is typical of thy love, and the glory of thine image showeth in all of life.

We praise thee, O God, as our Father and our Mother, for thou art both.

In thy ever-watchful care and loving-kindness, in thy tender mercies and forbearance, and in the golden chain that binds thy Spirit to men and women, we feel the presence of a Father and a Mother, and as such we worship thee and ask thy aid, that while we labor on earth our lives may go out into the material element, and so infuse it with the spiritual life, that all may be cleansed,

and thy kingdom come, that Earth may harmonize with Heaven, and thy power be glorified unto the end. Amen.

QUESTIONS AND ANSWERS.

Conductor—How are you, my friends. There is an air of comfort here which I like. I have been appointed to work with you for a while. I see your questions through the organism of our medium.

Question—Can spirits give correct descriptions of the different spheres or realms in the spirit land? and are the drawings representing spirit scenes that we get through our medium correct?

Answer—That depends entirely upon the advancement of the spirit communicating and the power that the spirit-artist has over the medium's organism. Many spirits who are still lingering near earth give you descriptions of spiritualized earth scenes which they call heaven. Such spirits enjoy material things, and live through the material elements. They interest themselves entirely in all matters that promote your temporal welfare, show partiality, exercise selfishness and jealousy.

These spirits are a class known as undeveloped spirits. Any description they may give you of their spirit home will not be a true description of celestial realms, and yet they will give you, I have no doubt, a correct description of the sphere which they inhabit, which is near you, for it is all around you like a belt that circles within the earth-belt.

The drawings that you have before you are scenes in the fourth sphere. They are not perfect, but they are as near perfect as the artist could give them through the organism of the medium. At the time the drawings were executed she was not as far advanced as now, and as the water partakes of the nature of the soil through which it runs, so those pictures blend with the nature of the medium. To-day, as we have learned better how to exercise control over her, an artist would find but little difficulty to give you an ethereal picture—a perfect spiritual scene.

Question—Why is it always considered necessary to have singing at circles and seances?

Answer—I do not consider it *always* necessary to sing at spiritual interviews; but there are times when the harmonious influence adds greatly to the manifestations. The mind of the medium becomes passive under the influence of music, and the minds of the inquirers are taken off the medium.

The great anxiety that many persons feel when they enter a circle or seance much impairs the conditions necessary for satisfactory tests. The will power to see and be satisfied is so strong within them that the surroundings become positive, and the result is unsatisfactory demonstrations, if any.

Instrumental music does not take the mind off the object for which the party came; but if all join in *singing*, then ends the constant workings of the mind, and the desire quieted, the passive condition is soon brought about, and happy results follow.

ABBIE HAWKS.

My dear brother and sister, kind friends and readers, I have been permitted to come and give to you as briefly as possible a description of my spirit home.

I was gathered to my Father many years ago—went out of the body through a fearful pestilence (smallpox). My dear friends mourned me sincerely, and expressed many regrets over past conditions in which they thought my life had been shadowed. There was no need of sorrow over past circumstances over which I nor they had any control, and all my life, sum it up as they may, was the side that best worked out the dross from the more perfect part of myself. On this side of God's great universe there are but three of us—father, mother and myself. Six remain on earth; some divided through religious views, others through political; one, a dear, noble brother, whose soul clings to all regardless of religion or politics, dwells in the sunny land of Mexico, growing grand in his old age. Living apart from all since early manhood, he has not felt the change. The home-ties and home-loves are still green in his memory, and his heart goes out longingly to all. My home is amid everlasting joys; not a trial, no pain or misery, no silent tears shed—all bright and beautiful in this celestial city of our God. A never-dying harmony infuses every particle of life within this sainted sphere, and the great joy of my soul is to gather from out the love-laden atmosphere incense of a divine and holy order, that I may aid in swelling the tide that falls earthward with its exhilarating aura. The contact with earthly bodies impairs the power to give perfect delineations of spiritual homes; and I feel, now that I have gained control of my sister, my inability to give the description as I hoped to do. I am in the fifth sphere—the sphere of love and glory—where the beautiful rays of the morning sun hath wrapped in golden dyes the mountain, and cast its shining bars

across the valley. The dew, like diamonds rare, glistens amid the hearts of flowers whose fragrance fills the soft, clear air; birds, all melodious, carol forth their matin song; beauty and love are everywhere; bright and happy spirits are moving to and fro, drinking in these joys beneath the lambent spirit sunlight. Their robes are of purest white, with girdles of golden light around their waists, while crowns of radiant gems encircle their brows; happy in the love of God and his glories, their voices in concert sing his never-dying praise. The spirits of loved children, all matured through spirit culture, are everywhere around me. Their musical voices, full of innocent joy, fill every vale. Old age is not found here; many have passed from your earth who had seen their threescore years and ten, but the infirmities are left with the body to moulder away beneath the earth; here, with the second birth, they appear in all youthful beauty and spiritual maturity, as joyous and bright as the children that skip about them.

Who can conceive of the joys of such a home that have never felt the magnetic thrill of spirit atmosphere? Who can understand a heaven of rosy lawns, flower-crowned vales, and silver-threaded streams wandering adown sweet-scented slopes, whose soul has never received spiritual food?

Mansions in Heaven! Yes, glorious mansions, all framed from the souls' desires, erected by the perfect life of the builder, increasing in beauty as that life increases in purity. Every noble and pure aspiration is granted. The heart-wish comes as by magic; as comes the color of flowers from the nature of the soil and inner electric vapor of its life, so comes the raiment of the spirit from the inner desire prompted by the nature made perfect by electric spirit-vapors.

Mansions of many flowers and drooping vines make glad some hearts, while the glittering, snowy spar, peculiar to this sphere, is erected to fill other souls with joy. A soft, translucent substance that falls like satin folds, with more of the gossamer texture than satin, forms the mansion wherein I dwell with my mother. It floats with the gentle breeze, as its folds fall in artistic waves over a golden frame—or numbers of bars crossing each other; each frame forms separate apartments, and each apartment is adorned to suit my soul's desires, and as my mother loves what I love, a harmony of adornment exists. My father has his home in the fourth sphere. We visit him often, but he cannot come to us yet. The law of progression is the conducting power, and no

spirit loving God desires to come by any other path. There are many beauties where he dwells, much that he needs to learn from, that he may with the wisdom gained work good to those of life with whom he feels it his duty to labor.

The will of God must be fulfilled. Immutable are his laws ever working in harmony; they guide the traveler onward and upward through the paths which make his way most perfect. It is the duty of the spirits so qualified in this sphere to visit the fourth and give instruction to those who are desirous of advancing. The stronger must ever help the weaker, and as the light grows brighter to them, show them how best to understand its radiance. I know I have fallen short in my great wish to write something that would interest and instruct, and the picture drawn is full of unsightly marks. The contact with material substance impairs the power within me to do as my spirit desires, and the impressions of my spirit home lose much of their refined and spiritual nature, when I find myself striving to express myself through a body that is still of earth and encumbered with the duties of earth life, interrupted often to consult upon matters of an entirely different nature to that with which I am striving to infuse her spirit.

(Seance conducted by Tudor Torrey.)

For the American Spiritual Magazine.

WHAT WE WANT.

In matters pertaining to our immortality the human mind is not satisfied with any of the articles of faith set forth by the different sects of religion, but seeks for something more positive.

When a person begins to think seriously of what is to be his eternal destiny he will not be satisfied with the theologies of the day, but wants a certain and indisputable evidence that there is a future life. Religions and philosophies have left their votaries the alternatives of being compelled to fall back on such beliefs as each sect may in turn present, or settle into materialism.

To fail to prove positively to the senses that man is immortal, leads men of the highest order of talents, and the profoundest thinkers, to accept materialism. They look around them in vain to find anything that points in that direction, and the church only offers them some system of theology based on the articles of faith to which that particular sect subscribe. Comparing the creeds

of the different sects they become bewildered and turn from them all, saying that they can not all be right, but more probably all are wrong, and that it is only belief at last, so conclude that after all man is like a leaf or tree, and goes back into earth, his native element. This is the tendency of mankind both in and out of the church—to this they are drifting.

The church looks to its Sabbath-schools and young attendants for recruits, rather than to the matured and thinking part of its congregation. To admit none as members under middle age, the church would show a great depletion in the second generation.

The church tells us that the old become hardened, while the truth is they become thoughtful and not only ask but require a tangible, positive proof that what is submitted to them is literally and absolutely true.

Until the church can and does furnish them with something more reliable than faith, which they find differs, not only in different sects, but among the various members of the same sect, they will not be inclined to give its dogmas a very hearty acceptance.

Men do not want to believe only, but to know, whether or not they are immortal. One man believes that we are, another thinks that we are not. Opinions are of no value; to know is what is required, and they will not be satisfied with anything short of knowledge. Faith in history is not sufficient. It will not do to assert that miracles were performed thousands of years ago, which are impossible at the present day. Men can not be expected to accept that as true in past ages which is impossible in this age.

The church, in undertaking to support its claims to inspiration or revelation, saps its very foundation, and undermines the whole superstructure by denying modern revelations and materializations of the spirits of the departed. Where, then, can we look for the proof that man is immortal—not as a theory but as a fact? How can we know the fact? Belief is not knowledge, and nothing less than knowing will suffice. The church relies on the Bible for all the proof it can offer; take that book away and it has nothing to fall back on, and the very passages it relies on to prove it, record events which it says are impossible in the present age of the world.

If it is a truth that when man passes out of this life that he goes to a bourne from whence no traveler returns, it would be hard indeed, if not impossible, to prove to *our senses that he has an immortality*;

but fortunately for the church and for seekers after truth, such is not the fact; but travelers to that bourne do return, if not in the flesh, they return spiritually, and can be seen, recognized and conversed with by mortals. This is not an assertion that requires faith for its basis, but a positive, tangible and intellectual truth, which every one may prove, by at least three of his senses, that will take the trouble to do so.

Spiritualists do not ask any one to believe what they say, or even what spirits say, but to see, feel and hear for themselves, and know whether man dies at the separation of soul and body or continues to live and retain a spiritual individuality which under proper circumstances may be so far materialized as to be seen, felt and heard. They have no dogmas, no articles of faith, no creeds; they do not ask you to subscribe to or embrace any set of tenets, or entertain any opinion that you do not know to be absolutely true. Disembodied spirits seem to be as fallible as mortals; have every grade and shade of opinion that they had while living in the flesh, with only the advantage of being better informed; but such education is by no means sudden; does not flash over them as does a ray of light and illumine their intellects, but is of slower growth, and is learned, as is everything that man knows while in the body.

Opinions do not alter facts; truth is truth wherever it may be found, and no belief different will affect it, no matter from what source it may emanate.

Spiritualists, as a mass, are people of mature or advanced age; people of reflection, and capable of thinking for themselves; more inclined to accept what is palpable to their senses, than to put faith in any creed, whether promulgated by the church or by philosophy—differing widely in that regard from the congregations that are to be seen in churches. Like the Jews, they are satisfied, and care very little about making proselytes. They have no expensive organization to keep up by popular appeals to the community for aid, which would require popularity as a sect or order to secure. Theirs is a large liberality of opinion. Error and perverted judgment will have no worse effect on man than to retard his progress in the after life; they believe that man will be judged by his acts, and not for his opinions, and that he will suffer only for his misconduct, not for refusing to accept by faith any dogma. They simply invite you to investigate and know for yourself whether what they say is truth or not; if error it will fall of its

own weight and rottenness, but if truth it will require no exhortation from them to impress it, but will of itself become fixed and indelible.

ELGIN, JAN. 2, 1876.

REV. S. WATSON—I am well pleased with the January number of your MAGAZINE, and most heartily trust its pages may be appreciated so highly that it may prove to you a grand *financial* success and promote the advancement of the glorious truths of which it is the exponent. The articles on Organization seem to look toward what appears to be a strong need of progressive Christian Spiritualists. All my life has been spent amongst orthodox friends, and my search after truth and the manifestations of spirit communion have been limited. Yet I have found very many—among all classes—members of all orthodox churches—who believe in their secret hearts in the fundamental truths of Spiritualism.

Now, if those who believe in future progression, human devotion, mental culture and self-respect, can meet together on a spiritual plane of thought for mutual improvement and growth, it seems to me that it will meet a need which the hour demands; it will be a power for good; a help to those who are examining these questions with an earnest desire for truth and light; our answer to the *cui bono* of bigoted skeptics who would deter them from investigation and throw them back into the barren and unsatisfying enfoldment of creeds and ceremonies. Organization will command the respect of all other societies; especially so if its members *live out* the grand principle taught by *true* Spiritualism. It will gather into a haven of rest many, very many who are now tossed hither and yon among the breakers of doubt and distrust, giving them peace and rest; it will bring to many light in the dark night of uncertainty and fear, when all creeds fail to satisfy the soul's questioning for some *sure evidence* of man's immortality. It will help others as it has helped me, to stand beside the open grave, and, while the tears of fond affection fall, fold to the inmost heart the sweet comfort that our dear ones are not lost in some far off heaven or wailing among the sons of perdition in everlasting torment; while reason shouts exultant, O, grave, where is thy victory! O, death, where is thy sting? By all means let Spiritualists become an organized body with a *home*, so that the stranger, the doubter, the seeker for its truths, may

find it; a place in society, where the practical questions of life and right living are taught untrammelled by creeds, tenets or dogmas; where the weary can come and gather strength and courage to meet the trials of every day life, and a glimpse of sunlight from the "beautiful beyond."

H. L. R.

For the American Spiritual Magazine.

AN OBJECTION CONSIDERED.

"I don't believe God ever sends good people from heaven back to this troublous, cold, heartless, sorrowing world! No! God is too good for that! When we have once passed safely through this life of trials and temptations, by the help of the Lord Jesus Christ, we are not to be sent back again into earth's thorny ways." Thus did a life-long Baptist once reply to me on the subject of Spiritualism. And thus do many who exclusively arrogate to themselves the title of Christian seek to dispose of the whole subject.

We are sorry to see the fraternal principles taught by the good Jesus so swallowed up in creeds; that his professed followers are developing such intense selfishness as to be utterly oblivious to the sufferings of their fellows. Is it then true that the sublime love which Jesus manifested in his earth life, the churches have degraded into mere self-seeking? Look about you, think, fully consider and determine for yourselves. In the above the objector evidently forgets that heaven is not *there*, but *here*; is not a *place*, and beyond, but a *condition*, and within, is, as Christ taught, "*within you*." Ah, my brother, happiness will not come to you by going to a place; neither will you attain it so long as you seek it for yourself. Happiness, if it come to you at all, must come unsought and unasked. Only as you labor for the happiness of others, your less fortunate fellows, shall it come to you, pure, fresh and free, like God's sunlight. Says John Stuart Mill, "Those only are happy who have their minds fixed on some object other than their own happiness."

Again, the objector forgets that the gentle Jesus went not into the fashionable places of worship, nor exclusively among the pure and good, but into dens of infamy, among publicans and sinners, and among the sick, the afflicted and the sorrowing, striving to do good to both the physical and the spiritual natures of those with whom he came in contact, saying, "It is better to visit the house

of mourning than the house of feasting," and "The whole need not a physician, but they who are sick." He forgets that if it be true that God sent his son on a mission of mercy to mankind, because he "so loved the world," that infinite love has not so much diminished, that he now continually dandles the "saved" on his deific knee in a paradisaical nursery, making eternal babies of them, but sends them also forth "ministering angels" to their benighted brothers in lower spheres of spirit life and on the earth, that thus by doing *earnest labor* for others, they may more and more develop their own strength and ever grow in wisdom, love and goodness, and experience that unutterable joy which is felt among the angels of God over the "one sinner" whom their ministrations have induced to live a better life, and thus bring happiness to himself.

But, to take a philosophical view of this objection. We know that by repeated exercise the muscles gain strength; so does the mind, reasoning from analogy; so also will continual efforts to do good give greater power to accomplish the same; and as individual happiness is the result of obeying the laws of our being and doing good to others, so the nobler and more unselfish our actions, the greater our happiness; and this gives us still greater ability for higher actions in the future, not only, but also a finer susceptibility for that most deific of all happiness—the knowledge that we have been instrumental in developing others, and in enlarging their love from the narrow range of self to the unlimited one of all. Looking around us in the world, we observe that they, who, in the best sense of the term, are religious, whom we most call good, are they who visit the widow and the fatherless in their affliction, and seek the troubled, the cold, the heartless, the erring and the sorrowing, to bring them physical, mental and spiritual aid, and, if possible, to lift them into higher planes of life. The better and the wiser men are, the more do they labor in these directions. Now, if man survive the tomb at all, it is evident that he must be the same entity with the same mental and moral growth after, as before the event of death; since there is no chemistry in death which can change imperfection into perfection, nor *vice versa*. Hence, as we have seen that the better, the purer, the wiser, the more nearly perfect man is before death, the more does he minister to his fellows and labor to ameliorate their condition, so will he do after that event. Like Christ, he will "visit *spirits in the prison*" of their own ignorance;

as his nature unfolds in the great beyond, and approximates more and more to perfection, so will he more and more labor to bless his fellows, descending therefor, if need be, to the lowest hells of want and woe. Were this not the case we should have the strange anomaly of a man's being worse the better he grew, and more unloving as he became lovelier. If it be true, as most professing Christians seem to suppose, that at death the Christian becomes perfect and is transported to a celestial paradise where he ceases his labors for the suffering and degraded, it is a blessing to mankind that such a state can not be attained on earth; for if it could, as rapidly as men became sanctified wholly into the image of their "Master," so rapidly would they become swallowed up in self, and cease to labor for humanity. It would then become the duty of Christians to pray God not to let men get *too good*. Let us be thankful that the reverse of this is true, and that here on earth not only, but in all spheres of man's immortal existence, the purer and better he becomes the more does he seek to relieve the suffering, and to guide his fellows into a higher life, that thereby they too may experience joys unutterable by laboring for the happiness of each other. It is for this, and because their own goodness and noble self-sacrifice impels them to do so, that the good and wise from spheres beyond return to earth as "ministering angels," to "feed the hungry" with love, sympathy and instruction, and to "clothe the naked" in the garments of wisdom and righteousness.

C. W. COOK.

Warsaw, Ill., Jan. 15, 1876.

A "SCIENTIFIC TEST."—There has been a "scientific test" in the experiment of obtaining paraffine molds of spirit hands. The bucket containing water and paraffine was weighed before placing it under the table; after the manifestations had ceased, it was weighed with the mold, and there was over *one-half ounce* difference between the first and the last figures. It was *supposed*—it was "supposed" that this amount would about cover the loss by evaporation. And this is a "scientific test." It will pass for an experimental guess. A "scientific test" would necessitate that it should be *known* that the evaporation was one-half ounce.

"DR. OTIS" talks on the ways that are dark, and the tricks that are not in vain. He wants to know "why?" and echo answers, "why?"—*Scientist*.

From Dr. Crowell's Book.

HERESIES AND CONTENTIONS.

CHAPTER X.

"For there are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. *This witness is true.* . . . They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate."—Titus i, 10-16.

By some it has been charged that the adherents of Modern Spiritualism disagree among themselves upon many important points of belief, and not only this, but that some of them maintain doctrines which are opposed to generally accepted views of morality.

That there is much diversity of opinion amongst Spiritualists is not surprising, when it is considered that the fullest latitude is freely accorded to all, no man claiming, and none acknowledged to be authority for prescribing and dictating the belief of others. Spiritualism is destitute of leadership, and equally so of organization. It has neither pope, bishop, nor priest, no ostensible head, nor has authority been delegated to one or more to represent and bind believers in the faith. In these respects it stands to-day an anomaly in the religious history of the world, and I fully believe that this is ordained of heaven, and not the result of chance, and that our beautiful faith is sustained by God and the spirit world, and will never be degraded to the level of a sect, and cumbered with forms and ceremonies, nor deformed with the swaddling-clothes of creed and dogma.

Sects, as such, have answered and are now answering their purpose in the world, and in one respect at least a highly useful one, in energizing the different religious views of mankind, and from the abrasion of ideas ensuing great truths have been, and are now being brought to light, which otherwise would have remained unrecognized, or unknown, or been interdicted; but the revelations of Spiritualism are so broad and comprehensive in character that they must of necessity overleap the narrow boundaries imposed by the sectarian spirit. It is for these reasons that, though often attempted, no organization of generally recognized authority has ever been established, the mission of Spiritualism being on the one hand to permeate the churches with its truths,

and on the other to emasculate materialism by depriving it of every vestige of excuse for its existence.

Spiritualism, as misrepresented in the lives, sentiments, and language of some people, is as humiliated as Christianity is by others, and, like the latter, it is capable of being used as a cloak for excesses which are abhorrent to just and virtuous minds, and also like Christianity it has its Judases to betray it, its Peters to deny it, and from outside its Sauts to persecute it. There is nothing so exalted or so pure that it is secure against simulation and misrepresentation. Vice affects virtue; ambition and pride ape humility; the rogue affects honesty; demagogues claim to be patriots; politicians to be statesmen; there are usurpers as well as legitimate kings; the mock sun strives to share the glories of the true; Christ had his antichrists, and even God himself is counterfeited by a host of false gods.

When we consider that it costs less to cover our sins with the cloak of religion than with the mantle of charity, we cease to wonder at the free use which has been made of this means of concealment, both in the churches and by some Spiritualists. The desire of gain prompts some to assume the garb of the devotee, and when they perceive no other avenue open to them, these rush into Spiritualism. There were many like these in the time of Jesus, and he understood them well, and to these he addressed the words:

"Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

These are the hangers-on of Spiritualism, those who prey upon it, and are one of the objectionable elements that must sometimes be encountered.

For men to avail themselves of the benefits flowing from the knowledge of spiritual truths, they must educate themselves in spiritual knowledge, and they must be educated by others. The first class of minds—those who can educate and improve themselves without direct teaching—is in the minority; and hence it follows that the majority, in order to gain any considerable advantage from their belief, must be taught and directed by those who are competent to teach them.

At present, as it always has been in the past, the majority of professed believers in all faiths, from lack of original mental capacity, or from deficient or defective education, are unable to comprehend the essential principles of the faith they profess. This

applies to Spiritualists, as well as to believers in other systems: and hence we observe all grades of mental and moral character among Spiritualists.

Spiritualism is no more responsible for the vagaries of the fanatic, who on the house-top proclaims his absurd conceptions of Spiritualism, than the church is for the old-fashioned camp-meeting antics of this fanatic's grandfather, from whom perhaps he has inherited his disordered mind. This man, and thousands like him, have invaded the field of modern Spiritualism with the influx of pioneers, and are displaying all the unrestrained impulses of their enthusiastic natures; but they are steadily subsiding under the psychologizing influence of stronger and better balanced minds. Minds like theirs constitute the fermenting principle in all new systems of religion, and in many reformatory movements in their early stages, and serve a wise and useful purpose; but after a system becomes established, their weak mentality invariably becomes absorbed in the mass, and they lose their noisy pre-eminence.

"The attempts," says Epes Sargent, "to make Spiritualism responsible for the heresies and vagaries of certain persons calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free-love, pantheism, socialism, etc. As well say that the Newtonian philosophy teaches these things. Spiritualism is no more responsible for nominal Spiritualists than Christianity is for nominal Christians, among which last may be counted Free-Love Anabaptists, Mormons, and the brigands of Italy."

Hudson Tuttle, the inspired author of some of the ablest works on Spiritualism, in reference to this subject, very truly says:

"Too often the ignorant accept the vague utterance received from a moving table, answering they know not by what force, or of a medium, as infallible authority, and thenceforth their lives are tinged by its influence. They gain the self-conceit of being specially ordained for missions; they ventilate their insanities from the rostrum; they crowd the press with their driveling vagaries; they put their conceits into their lives, and become insufferable nuisances.

"Hence flows the flood of 'communications' from the 'great departed' which would disgrace a country school-boy as compositions. Their bad grammar and rude style might be referred to imperfect 'control,' but they have a singular want of common sense and ideas, and the skeptic pertinently

inquires if Washington, Webster, Clay and Parker have become driveling idiots. If any cause be capable of bringing these worthy individuals to earth, one would think the 'communications' to which their names have been affixed were sufficient. It is not to be supposed for a moment that those worthies dictated such messages. Possibly they may communicate; but if they do they assuredly will stamp their individuality on their sentences, and not content themselves with the stereotyped trance rigmarole, with here and there an old platitude glittering in comparison with the surrounding verbiage."

Such minds are not in harmony with wisdom, and can no more appreciate true words and sentiments than an ear out of key with the melody of one of Beethoven's sonatas can appreciate its beauty. They are often so ignorant, conceited and deluded that they cannot understand that any attention their inane productions attract only serves to show their folly in a stronger light. It was to such that Paul said:

"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. iii, 2.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v, 14.

There are in most cities, and in some towns and villages in this country and Great Britain, halls hired and paid for by a few believers, where all who desire to do so can attend, no questions being asked as to the faith of any, so that any person can profess to be a Spiritualist, and no man, or association of men, is authorized to question such profession. Is it then in any way surprising that some who are fanatical, ignorant, and even depraved, should claim to be Spiritualists? But as no authority admitted such persons, and as the great majority of Spiritualists condemn their sentiments and conduct, Spiritualism should not in any way be held responsible for them, nor for the mischief they effect. To condemn Spiritualism and its teachings because a few like these, through their ignorance and grossness, attract evil influences, and misrepresent it, is as irrational as to condemn preaching because some preachers degrade it, and some hearers pervert it.

Because a person witnesses some experiments in chemistry, or hears or reads a lecture upon that branch of science, we do not regard him as a chemist, nor hold chemistry responsible for anything he may say or do in its name. We claim for Spiritualism similar immunity from responsibility for the

sayings and doings of those half-witted, deluded, or knavish persons who thrust their crude and visionary ideas upon the notice of the public, regardless of knowledge and discretion, and sometimes even of decency. It should be understood that simple belief in Spiritualism makes a man neither better nor worse; something more is required to either improve or vitiate him.

Then again many professed Spiritualists, having been educated in the churches to denounce all who differ from them in belief, have, in embracing Spiritualism, left their church dogmas behind, but not the illiberal habits of thought originating in their education, and they are now turning against the old fortress the instruments of warfare with which they were originally armed for its defense. They are, unconsciously to themselves, living up to the illiberal teachings instilled into their minds by sectarianism, and in their methods of viewing and treating the faith they have abandoned are to be seen the legitimate fruits of the uncharitable spirit inculcated in their youth. They mistake the spirit of our faith, as they formerly did that of the Christianity they professed. They believe Spiritualism to be revolutionary, while it is only reformatory.

All good in this life is associated with evil, and if it be a necessity inherent in its nature that Spiritualism shall be free and unrestricted in the field of its operation, with no walls of exclusion, no conditions for acceptance, it is to be expected that many

"vain talkers and deceivers, . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, . . . who profess that they know God, but in works deny him, being abominable and disobedient, and unto every good work reprobate,"

should creep in, and become stumbling-blocks to many right-minded men. Thus it was in the times of the apostles, and thus it always has been, even when rigid rule and precept ostensibly determined what should constitute the qualifications of members of the fold.

The temple of Spiritualism is capacious enough to shelter all who enter its portals, and all the different planes of humanity are represented by its votaries, so that those whose highly developed moral and spiritual natures demand association with others of like development can always find congenial souls with whom to associate, and those who are sufficiently advanced in love and wisdom to find their highest enjoyment in efforts to elevate those less fortunate than themselves, will here find a vast and spiritually profit-

able field for the exercise of their highest faculties and powers.

We claim for Spiritualists no greater average merit than we accord to ordinary Christians; but we claim superiority in this, that while the restrictions of church organizations suppress but do not eradicate evil, the unrestricted freedom of Spiritualism permits the evil which it cannot suppress to work to the surface, and to properly appear in all its deformity, thus exciting a repugnance to it in honest but uncultivated minds, and arraying against it all that is virtuous and correct in others.

The state of affairs in the primitive Church revealed to us in the passages at the head of this chapter, does not impress us that the mere *profession* of Christianity, even by those who enjoyed the privilege of partaking of the truth so near its source, necessarily endowed the professors with all the cardinal virtues. Paul found among the professed Christians of Crete unruly members, vain talkers, those who deceived, subverters of family peace, teachers of wrong doctrines for sake of gain, and one of their own prophets declared them habitual liars, and Paul emphatically endorses the accusation. Their lives were false professions, they were disobedient, and unto every good work reprobate. So much for some of the Cretan Christians.

ORTHODOXY ON SPIRITUALISM.

Angels walk up and down the paths of sacred story as natural and necessary actors and factors of it all; . . . they are employed as instrumentalities in the physical sphere of things. Though spirits, they can act upon matter as easily and potently as our spirits can act upon bodies. They are intermediate between God and man; . . . of different ranks, and very numerous; they can pass from place to place with the quickness of thought; they have a definite form after the human type, but of far nobler presence. In some *real* way they are in vital relations with living Christians, to soothe the weary, to comfort, protect, inspire and hold them up. Church history is full of such ministrations. . . . This doctrine fills up the mysterious break between man and God, and furnishes us with an intelligible conception of the heavenly life, and society, and work. Reader, what think you of the angels? Have angelic ministrations ceased? Have those bright visitants withdrawn themselves entirely from our society and world?

Are they no longer engaged actively and positively in human affairs? Do you believe in them in any practical and profitable way? Is this doctrine a kind of romantic air-castle theory, or is it a practical experience, full of majesty and comfort, and working stimulus? It ought to be the latter. . . . God wills, that great tides of pure and quickening sympathy beat into and through our hearts daily from the sweet societies of the invisible world.—Rev. Ira G. Bidwell, in *Zion's Herald*.

THE "DOUBLE;" OR APPARITION OF EMBODIED SPIRITS.

Emma Hardinge Britten writes an interesting paper on the above subject, composed mostly, however, of narratives of well attested cases. She cites several instances where the appearance of the "double" was the result of will. We quote the following which closes the article:

Mr. Harrison Greene, of Brotherton, Yorkshire, England—a gentleman of distinguished social position, and one who as a visitor to the United States will be remembered by many Americans as a worthy and truth-loving person—belonged to a circle in the neighborhood of his own estate established chiefly for the purpose of investigating the phenomena of the "double." The records of this circle, although far too voluminous for quotation in this paper, furnish a most profound and interesting chapter in occult philosophy. On several occasions Mr. Harrison Greene, himself a good seer, and a young lady of remarkably fine clairvoyant powers, Miss Chapman, one of the principal mediums of the circle, saw the author of these papers in spirit, and heard from the lips of the phantom Emma Hardinge an announcement of her intention to return to England some weeks before the mortal Emma Hardinge had even decided upon such an arrangement. The appearance and dresses of this phantom were so clearly seen and described by Miss Chapman, that though she had never seen her except thus spiritually, no portrait could have been more accurate, no *modiste's* description more correct. A marked change in the style of *coiffure* too was observed, and just at that time, when a few days before embarkation, Mrs. Hardinge had her hair cut short, the phantom presented itself in Yorkshire for the first time, with a closely cut head of short, thick curls.

At a seance of several well-known French

Spiritualists in New Orleans the author's wraith made an appearance, gave certain characteristic communications, entertained the circle with her weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one, the materials of which were in the author's possession, but only made up and wore about a fortnight after its apparition had been seen, and the exact record of its pattern, trimmings, etc., entered among the minutes of the evening's proceedings. Mrs. Hardinge received the letter of her New Orleans correspondents, all strangers to her, detailing her appearance amongst them, and describing the dress she had worn, on the very morning when it came fresh from the dressmaker, and was put on for the first time for a New Year's reception at the house of her friend, Mrs. Eliza Neal, at Cincinnati. Miss Laura Edmonds, Mrs. Sweet, Mrs. Kellog, Miss Seabring, and several of the best New York mediums who were cotemporaries of the author when she commenced her spiritual experiences, some seventeen years since, endeavored to tranquilize her mind, when she found that she was constantly annoyed by being made the unconscious medium of communications from the spirits of still living persons, by the assurances that their experience was of a similar character. "For my part," said Mrs. Sweet, one of the best and most truthful of the early mediums, "I am always uncertain whether the spirit I am communicating for is in the form or out of it, until some test facts reveal the true state of the case." If these remarkable phenomena complicate our researches into the realm of the spiritual, they prove most clearly, on the other hand, that all the powers and possibilities which belong to the soul enfranchised from its mortal tenement, also belong to it here; that it is our ignorance of that soul's capacity and quality which hinders its expression, limits its executive functions, and narrows it down to the circumscribed attributes of its material body. Whatever we may be or can do hereafter, we may anticipate and measurably be and do here; we need only an earnest, thorough and rational system of investigation, carefully conducted experiment, and a lofty aspiration after spiritual things, to make us beings of a higher mold, nobler powers, and mightier achievement than we have ever dreamed of in our wildest flights of prophecy. Spurning all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances which savor of charlatanism, and casting out from our midst all that can deform

by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science, we may, and WE MUST IF WE WILL, "take the kingdom of heaven by violence," eat anew of the fruit of the tree of knowledge, and become as the gods; the fabled Paradise forfeited by sin and ignorance will thus be regained by innocence and knowledge.—*Spiritual Scientist*.

For the American Spiritual Magazine.

THE SPIRITUAL GROWTH OF THE AGES.

It is now pretty generally conceded that the long-accepted chronology of Christendom is seriously at fault; that not six thousand years, but six thousand epochs more properly express the past duration of life on this planet of ours.

To a close observer of history, and especially of church history, it will appear evident that there are certain recurring cycles, producing periods of mental and spiritual illumination of the race, which gradually subside, or relapse again into comparative darkness; or, in other words, there are light and there are dark ages. Connected with this fact is another, which, though it has not been so generally observed, is nevertheless fully as true and pregnant of promise for continual development of the race to higher and higher planes in the illimitable future which awaits it. We refer to the fact that no period of darkness is as dark as that preceding it, and that each successive period of light is more luminous, or, rather, of a higher grade than was its predecessor. Thus is there a continual ebbing and flowing in the spiritual as well as in the physical ocean of the universe; and thus are the waves of spirituality continually rising higher and higher as the ages succeed each other. Prior to any history recorded in our Bible, the sacred records of the East record many such eras, each of which, in a time of spiritual dearth, is marked by the advent of some Krishna, (of whom, under various names, their Holy Writ records several), who was regarded as the special light of the luminous period which followed.

Coming down to later times, and within the record of the early religious aspirations of the Jews, we find the same phenomena manifested; their light ages indeed seeming to us darkness, but light they were in that stage of man's development. Passing over the earlier records of this people, we find the spiritual illumination of its age of prophets had ceased, or existed but in feeble

flickerings, and the people were wandering in *present* darkness, with eye turned toward the *past* for their highest illumination; when such as John the Baptist, whose natures were so finely attuned as to be receptive of impressions from the spiritual universe, began to awaken men from their lethargy and turn their attention from the past to the present. Another wave of spiritual light is about to break upon the earth—brighter, stronger, higher than any in the past—and to leave its impress on the centuries. Again is the spirit world brought in near contact with the human; its power to be manifested through numberless agents, with Jesus of Nazareth for its mouthpiece and principal medium of communication with his brother men. The world knows how this good man was revered as a God, and was hated as a devil, and was finally put to death by his ignorant and benighted cotemporaries. The man Jesus they could force before his time into the spirit world, but the onflowing influx from spirit spheres they could not stay. There remained others who were receptive of its influences. Ignorantly so, it may be, regarding them as miraculous manifestations of the Deity, and finally worshiping the *person* Christ more than the *principle* which had been manifested through him, yet receptive nevertheless. Instead of blaming them, we should remember that they acted up to the highest development to which the race had then arrived.

This wave of spiritual light swept on, illuminating century after century, until at length it began to recede, and in the darkness which followed, doubt and denial are seen to appear in the writings of such as Voltaire, Hume, and others. The far-seeing mind of Carlyle characterized the early part of this present century as "an age destitute of faith and terrified at its own skepticism." The clouds of doubt and denial obscure man's spiritual sky, a cold, dark, cheerless materialism wins its way, and a French Revolution deluges a land with its blood. Meantime, this very epoch has its use. It is culturing the front brain of man. He is becoming an adept in logic, in material science; above all, he is learning the unchangeable action of law. But while he is demolishing the superstitions of the past, while his front brain is getting so clear, so cold, what of his upper, his superior brain? Will a new light dawn to show him the worth, the meaning which lies hid in the myths and superstitions of the past? to show him that matter does not evolve its own motive power, and that it is but an

outward expression of an infinitely deeper, more substantial, more real reality? In breathless suspense, this age, "terrified at its own skepticism," awaits a reply. This, if it be satisfactory—if it be a reply—must satisfy its keen intellect by reconciling science with religion—by rendering its religion also a philosophy.

Listen! ye believers that thought is a product of mere brain! Those tiny raps in the humble cottage of Hydesville communicate thought which emanates from no brain therein. Listen! ye deniers of the marvels of primitive Christianity! The lame walk, the blind see, the sick are healed, and all through not any one son of man, but through many a son and a daughter of man, and by natural laws so simple that they are capable of being taught and understood. Spirits are discerned, not by miracle, but by the clairvoyant eye, and so described as to be readily recognized as fond friends or dear companions of former years. Unknown tongues are spoken and written, sealed and stitched letters are answered in the well known language of a former denizen of earth, and photographs of those long since passed away are taken from what to the physical eye seems mere empty air. But the image of the loved one, smiling at you from the photographer's plate, proves beyond peradventure that he or she is indeed there. Even a semblance to the old body is manufactured from the imponderable elements, and you behold, hear, touch and handle the suddenly created form of an old friend, who has thus manifested his presence to you, that you might know the solemn truth of immortality, and the wondrous, the unlimited power which the human spirit shall attain, as it more and more acquaints itself with law, which, after all, is but the "mode, and the only mode, of the Divine procedure."

These things, occurring, as they do, through the mediumship of hundreds, and in an enlightened age, preclude the possibility of their being attributed to any incarnate deity. They rather exemplify the divinity which dwells in the innermost of every human being, and show that those whom the ignorance of the past has worshipped as the deity incarnate were but outgrowths of what lies dormant in every human being, and which, like all other natural phenomena, will manifest itself when conditions are right.

To him who views them wisely, they serve as a key to unlock the myths of the past, and show us the spiritual outgrowth of the race through successive stages of progressive

development to the present. From old faiths, they bridge over the gulf of doubt and denial to a new. Or rather to a further development of the same old spiritual tree, which takes its root far back in the rude soil of the primitive races; which had developed to its budding some eighteen hundred years ago, which is now putting forth its hopeful blossoms, and which shall bear its sublime fruit in the harmonial philosophy of the coming future.

To materialism they indubitably demonstrate that there is a spirit in man which passes from the "thin rind of the conscious" through the shining portal of death, into the deep, the unfathomable unconscious—the spiritual universe, which is all life, and beating, throbbing, with indescribable pulsations of the love, the goodness, the use, the beauty, the power, the justice, the wisdom of the Infinite Spirit, whose habitation is immensity, whose throne is in every human soul, whose form is the material universe, whose being is incomprehensible, and whose "ways are past finding out," "whose presence bright all space doth occupy, all motion guide;" "whom we name God, and know no more."

C. W. COOK.

Warsaw, Ill., Dec. 15, 1875.

NOTICES OF THE PRESS.

Dr. Eugene Crowell has made an important contribution to the literature of Spiritualism, in "The Identity of Primitive Christianity and Modern Spiritualism." It is written in a temperate style and with evident fairness, and is especially remarkable for the amount and aptness of the evidence adduced. Readers who desire to know just what intelligent Spiritualists believe, will find this work well worth their attention.—*Literary World*—Boston.

The leading object of Dr. Crowell throughout these comprehensive volumes is to prove that the so-called miraculous occurrences of the Bible really did take place mainly as stated. This he does by establishing the fact that similar and equally wonderful occurrences are taking place in our own day, and at the same time he shows that the teachings of the New Testament in spirit and substance are identical with those now received through modern Spiritualism. This object, as expressed on the title-page and never lost sight of, but continually coming to the surface, gives a dramatic unity to the

work, which makes it one of exceeding interest to the sincere inquirer into religious truth and the proofs of man's spiritual nature, while to the Spiritualist it offers a storehouse of facts, ancient and modern, confirmatory of his views and presenting a vast array of impregnable reasons for his convictions.—*Banner of Light*.

The book is intensely interesting, and read by persons of whatever faith or opinion, it will prove a volume of more than considerable interest. For those who will see all things, prove all things, this latest addition to our spiritualistic lore will be welcomed with gladness.—*Brooklyn Daily Eagle*.

The two volumes of the work show deep research, a faithful presentation of the views of all parties pro and con, and a determination on the part of the author to be thorough and systematic in his work.—*Brooklyn Union*.

Correspondence Religio-Philosophical Journal.

SOUTHERN NOTES.

MEMPHIS, TENN.

Cotton is the life blood of the South. Traversing the streets of this interesting city, everything bears the marks of thrift; and yet the cry of "hard times" is constantly heard. The cotton yards are full of bales awaiting shipment. Would it not be better for these Southern States to raise more breadstuffs—more grains and fruits, and less cotton? It would certainly secure greater self-dependence. Most of the apples that show their shining faces in the markets are brought from the North. A large apple costs five cents—a fine orange considerably less.

Though there are many excellent Spiritualists residing in Memphis—men of influence and affluence—they have no organization. In this condition of affairs the burden of public meetings can hardly fail of falling upon a few liberal and heroic souls. Dr. Watson, impressed, so the spirits say, wrote me to visit Memphis. The field cultured by the Doctor's skillful hand, was already prepared. Our labors, seconded by the leading Spiritualists of the city, proved in every sense of the word a success.

REV. SAMUEL WATSON, D. D.

This exponent of the Spiritual philosophy and editor of the *AMERICAN SPIRITUAL MAGAZINE*, reminds me socially of a valued friend over the water—a quiet, scholarly

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English gentleman! For thirty-seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the State Female College—was ten years editor of the *Memphis Christian Advocate*, and Presiding Elder as long as the Methodist discipline would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomena, and the divine principles of a broad, liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more, they would preach it openly, if they could so afford financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses of himself and his excellent family. Mrs. Watson, though a believer with her husband in the present ministry of spirits, continues in the Central Methodist Church. Genuine Spiritualism and the Christianity of the New Testament are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady, whose name stands at the head of the "Inner Life Department" of the *SPIRITUAL MAGAZINE*, bears the same relation to it that Mrs. Conant did to the *Banner of Light*. Mrs. Hawks, formerly Mrs. Torry, so well known in Texas and other Southern States, is an excellent medium, speaking in the semi-trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giving at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so feeble.

Miss Clara Robinson retains her mediumistic gifts, convincing the doubting and the skeptical of a future conscious existence beyond the grave.

MRS. T. W. MILLER.

It seems a marked purpose of the spirit world just now to present before us the materialized forms of the departed. But the term "spirit materialization" is too vague, too inexact, to apply to this form of manifestation. Spirits do not materialize. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, versed in spirit chemistry, have the power to collect and use the aura of mediums, the emanations of individuals and the elements of the atmosphere, manip-

ulating and molding the same into shapes, forms, and garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the constructed clothing of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is often seen. That the spirits of certain mediums occasionally leave their bodies for a time, I have the fullest proof.

Mrs. Miller is an excellent medium for slate-writing and the phenomena of materialization. These phenomena, so common now, require no minute description. I will, however, mention this test condition that I applied to Mrs. Miller in the presence of Mr. Miller and Dr. Watson. The medium had taken her seat in the cabinet and become entranced. Her hands, her limbs were rigid and cold. While she was in this state I took from my pocket a small thread-like string, and putting it around her neck, tied it in hard knots behind, and then tied the same to the back of the chair. The curtain of the cabinet was then dropped; and yet, before I had got off from the platform a spirit form clothed in white, stepped out in full sight. Dr. Watson saw it—we all saw it!

SPIRITS BY STARLIGHT.

Conversing about Mrs. Miller's mediumship with Dr. Watson, he assured me that neither a house, nor a cabinet were absolutely necessary to see the manifestations attending this Memphian medium:

What do you mean, Doctor?

"I mean that these spirits may be seen out in the fields by moonlight or starlight."

Have you witnessed anything of the kind?

"I have, several times."

Can such a privilege be granted me?

"Most certainly; if the medium's delicate health will permit of such a nightly excursion during this damp weather."

The evening and the hour were agreed upon. At the appointed time we were treading streets leading toward the outskirts of the city. Now we pass a gate; climb a fence; travel a few yards, and are in an open lot or common. There are five of us present, Mr. and Mrs. Miller, Dr. Watson, Mr. Stillman, and myself. We halt; keep silent! Mrs. Miller is partially influenced. Now she is clairaudient. The spirits wish us to step aside two or three rods and remain quiet. We obey. It is clear, and the stars are shining bright. We can see Mrs. Miller distinctly, hear her *talking with invisible intelligences*. She

kneels and prays. Rising we see by her side a spirit form clad in white. And now there is another; and ere long, still another appears, a soldier, seemingly dressed in a dark grayish suit. But the medium is exhausted and falls to the ground. We lift her up. In this half rigid trance state she cannot stand. Her husband rubs her hands, her arms, and pathetizes the brain till consciousness returning, we return by the same winding way, not doubting that our forefathers saw as they said, warning angels by the wayside and ghostly figures in grave yards.

FIRE FROM HEAVEN.

Spirit lights or fiery lights have been given at seances; and have been seen many yards by clairvoyants. Such phenomena are as ancient as the records of the Old and New Testament. In connection with the "burning bush" that remained unscorched, Moses saw a "flame of fire." The patriarch Abraham saw a "smoking furnace and a lamp of fire." A "pillar of fire" guided the Israelites out of Egypt; and "cloven tongues like as of fire" sat upon the Apostles. So while Dr. Watson, myself and others were out in the open field on that auspicious evening in Memphis with Mrs. Miller, awaiting the re-appearance of more spirits, there appeared suddenly a flash, or flame of fire above the medium's head, falling to the earth, kindled into a blaze the twigs, grass and leaves, partially fading, then brightening up, and lasting I should judge some two or three minutes. And so modern spirit manifestations continue to parallel the ancient.

LIVINGSTON, THE MEDIUM IMPOSTOR.

Many and hearty were the thanks you received from Southern Spiritualists for the editorial warning against the strolling "tramp," Livingston. Dr. Watson, taking his hint from you and the *Spiritual Scientist* of Boston, put the Memphian citizens on their guard; and yet, a crowd rushed to the theater on Sunday evening, hoping to see, as advertised, their "materialized spirit friends" walk out in front of the foot-lights and give messages of identification. It was, of course, a failure, and a fraud. The people left the theater provoked, disgusted, while Livingston, as is his custom, left the city the same night. He played a similar trick in New Orleans, leaving upon the "heels of a mob." He is reported to pass under different names. To Mr. H. Housoh, a book and news dealer on St. Charles street, New Orleans, he confessed himself a

"sleight-of-hand performer," with the aim in view of "money." Many Spiritualists who half starve genuine mediums at home, have a dollar at any time to pay out to a tramp, a trickster, or a "humbug seance." Americans are a gaping, wonder-loving people. The "Jews require a sign," said the Apostle, "but the Greeks seek after wisdom." America has more Jews than Greeks.

DR. M'FALL, NASHVILLE.

Occultism, Voodooism, angelology, demonology, black magic and white, are nothing more nor less than spiritual mediumship in its manifold phases of manifestation, modified by temperament and nationality. While in Memphis we had the pleasure of meeting Dr. McFall, formerly a medical practitioner as well as Representative and Senator in the Tennessee Legislature. The Doctor, a clairvoyant from childhood, has been devoting several years of close study to the sunny side and shady side of mediumship, and to the uses and abuses of spirit manifestations. This subject, though deep as thought, and broad as the universe of mind, is one that ignoramuses specially delight to dabble in. It has just enough of mystery to be exciting. Often it becomes a mania, and wrecks are the result. Dr. McFall, with a committee of gentlemen, is devoting his time to the science of spirit intercourse, and the best method of conducting seances. There can be no more beautiful field of research.

JAMES BURNS, OF LONDON.

Keenly do I feel, and quickly do I sympathize with those, who martyr-like, toil for the spiritual enlightenment of humanity. Of this class is James Burns. It is fashionable with the purse-proud of the nineteenth century to starve men while living and praise them when dead. These lines from Mr. Burns' *Medium and Daybreak*, tell volumes:

"The spirits wanted me, and they took me. They have loaded me well, and the best and worst of us can only run the race of life once, be it long or short, or be the weight light or heavy. During these years I have had many things to allure me from the spiritual work,—the special work which I am now endeavoring to perform. The cup was placed to my lip by invisible hands, and I must drink. My family are able to do for themselves, and cannot derive much benefit from being attached to the meager fortunes of a spiritual apostle.

"Two more years such as the last two have been, and it is all over with me, unless

some unforeseen paroxysm cuts affairs short before that time elapses. I pause to weep bitterly as I write these lines, but thank God, I can write them. Death is no longer to me a terror; life, as it has been these last two years, is the most fearful alternative. 'Whosoever shall lose his life shall preserve it.'"

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

1. I am a Christian Spiritualist, because I believe that God is a spirit, and must be spiritually worshiped. "For God is a spirit; and they that worship Him must worship Him in spirit and in truth."—John iv, 24.

2. I am a Christian Spiritualist, because I believe that I will soon be a spirit in the world of spirits. "For the spirit shall return unto God who gave it."—Ecc. xii, 7.

3. I am a Christian Spiritualist, because I believe that Christ, who is our forerunner and example, lived and died, and came back to earth after death from the spirit world, and appeared and talked with his friends, just as many spirits are now doing all over the civilized world. "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi, 20.

4. I am a Christian Spiritualist, because I believe the gospel of Christ is the same spiritual gospel in this day, it was in Christ's day, without one word of all its miraculous signs or wonders having passed away. "Heaven and earth shall pass away; but my words shall not pass away."—Mark xiii, 31.

5. I am a Christian Spiritualist, because I believe that in obeying all the commands of Christ, we can do all the wonders, signs and miracles that He did, and sometimes even greater works than He did. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—John xiv, 12.

6. I am a Christian Spiritualist, because I believe the religion of Christ to be a religion of good tidings unto all people; it heals all sickness and disease; it unstops the deaf ears, opens the blind eyes, makes the dumb to speak, enables men to see visions, imparts the gift of prophecy, enables men to discern spirits, grants the gift of tongues and the interpretation of tongues; it gives the power to cast out devils, to raise the

dead, to become entranced, to dream dreams and to work miracles, all of which makes the religion of Christ a religion of great joy. "And the angel said unto them: fear not; for behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii, 10.

7. I am a Christian Spiritualist, because I believe that the true gospel of Jesus Christ is accompanied with all the signs and wonders in this day, as it was in the days of Christ and the apostles, and that it is precisely the same gospel in this day it was eighteen hundred years ago; and that wonders, signs and miracles are no less the religion of God in this century than they were in the first century; and that not one word of His commands have ever perished or been repealed, nor will they ever become abrogated or pass away, but that true Christians must continue to teach whatsoever Christ commanded unto the end of the world or unto the end of the ages. "Teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world."—Matthew xxviii, 20.

8. I am a Christian Spiritualist, because I believe that the religion of Christ is a religion full of signs and wonders, every miracle of which is full of love and happiness from God and the angels to the children of men, and that signs and wonders will follow all who truly believe the gospel. "For they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen!"—Mark xvi, 20.

9. I am a Christian Spiritualist, because I believe that the gospel of Christ can be of no more benefit to the children of men in this day without its signs and wonders, than it would have been to the people in the days of Christ, without its signs and wonders; but that the wonders, signs and miracles of the gospel kingdom are in as full force now, in this day, as they were in the days of the apostles; and that the gospel kingdom is as much the kingdom of miracles now as it was then; and it can nowhere be shown in the Scriptures that a single wonder, sign or miracle has ever been repealed, abrogated or done away; but that the kingdom of Christ, with all its fullness, shall consume all other kingdoms, and shall stand forever. "For the God of Heaven shall set up a kingdom, which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other

kingdoms, and it shall stand forever."—Dan. ii, 44.

10. I am a Christian Spiritualist, because I believe that Christ established his gospel kingdom, with all its wonders, signs and miracles, on earth, to endure forever; and that not one of its glorious signs or miracles shall ever fail or pass away from His gospel kingdom until all dominions shall serve and obey him. "For the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii, 27.

11. I am a Christian Spiritualist, because I do not believe that Christ came to establish a kingdom and a miraculous religion, whose heavenly signs and glorious wonders were to perish in a century, and die out forever; but that when His gospel kingdom came, it was to endure until God's will was done in earth, as it was in heaven. For Christ tells us to pray as follows: "Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven."—Matt. vi, 9, 10.

12. I am a Christian Spiritualist, because I cannot believe that Christ came to earth to spend a self-denying life, and die a shameful death, merely to set up a religion of signs and benefits for mankind, that was only to continue for one generation, and then pass away for ever. For Christ says: "Heaven and earth shall pass away, but my word shall not pass away."—Luke xxi, 33.

13. I am a Christian Spiritualist, because I believe that when Christ came to set up his kingdom and establish his miraculous and holy religion, he established it for all generations and for all time, and that not one principle, sign, or miracle of its gospel should ever become void, but that it should be possessed by the saints forever. For "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever."—Dan. vii, 18.

14. I am a Christian Spiritualist, because I believe that the religion of Jesus Christ, with its blessings and benefits, is not only the greatest and best of all religions, but it is the only true religion, because it gives us a gospel that not only heals all the maladies of the body, but it raises us from the dead into the spirit world. "The blind receive their sight, and the lame walk, the lepers

are cleansed, and the deaf hear, the dead are raised up."—Matt. xi, 5.

15. I am a Christian Spiritualist, because I believe with Christ that the dead are raised now, just as Christ himself was; and that they can appear to the living sons and daughters of men just as he did, for he is not the God of the dead. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke xx, 37.

16. I am a Christian Spiritualist, because I believe that the dead rise, and can visit their friends just as Christ did. But if the dead do not rise, then Christ has not risen. "For if the dead rise not, then is not Christ raised."—1st Cor. xv, 16.

17. I am a Christian Spiritualist, because I believe that the dead are raised, just as Christ was, in the spiritual body, and like him, in their spiritual bodies can appear and disappear at pleasure, as the spirits in every section of the earth are doing now, in their spiritual bodies. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1st Cor. xv, 44.

18. I am a Christian Spiritualist, because I believe that the dead are raised from the natural body into the spirit world, or Paradise, just as Christ was on the day he died, as he told the malefactor on the cross that he would meet him in Paradise that day. And that the spirits of the dead can return to earth the same as Christ did, and appear to and talk with the living just as he did. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xxvi, 14.

19. I am a Christian Spiritualist, because I believe that the resurrection takes place like that of Christ, immediately at death; that the spirit of every one at death is resurrected into the world of spirits, or Paradise, in the very same manner Christ himself was, and can come back to earth the same as Christ did; for he went before and opened up the way for all our race. He preached to the spirits in prison, proclaimed liberty to the captives, opened the prison doors of death, liberated the spirit world, and came back to earth a triumphant conqueror over death, hell, and the grave. For he declares: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath

sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. lxi, 1.

20. I am a Christian Spiritualist, because I believe that our resurrection will be just like Christ's resurrection; that we will not have to wait until the end of the world for our resurrection, but like Christ, as soon as we leave the body we will go into Paradise, the spirit world, and, like Christ, return at pleasure. For he is our resurrection, and our life. And we shall also be in the likeness of his resurrection. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

[To be Continued.]

From the Medium and Daybreak, London.

ADVICE TO YOUNG MEDIUMS UNDER DEVELOPMENT.

MR. EDITOR—Having in my experience seen much that is detrimental to the progression of young mediums in their development, I think it my duty to write a few lines and to ask your kind forbearance to insert them in the *Medium*. First, let me speak of order, management, regulation, and conduct of circles and seances. Without these nothing can be done. A convenient and comfortable room having been secured, order must be preserved and visitors equally arranged (seated on cane-bottomed chairs, if possible). Strangers and skeptics to be allowed seats behind or away from those attending regularly, unless they be good, honest people, and called to the circle by the controlling influence. Doors and windows of the apartment to be fastened, to prevent egress or ingress during seance. Sitters not to break circle until so informed by conductor, and while medium or mediums are under influence. Good management should be shown and used in seeing that the sitters are comfortably placed, that the mediums are in good health and strength, that necessities are in the room before the door is finally closed—such as, for instance, a little cold water and glass, musical instruments (if for physical seance), speaking-tube, wax vestas, lead pencils, and paper, also a good table, though it must not be too heavy, a circular table of about three or four feet across will be found best adapted, and a shade, or what is infinitely better, a dark blue or violet glass shade, to screen the rays

of light from affecting the medium. No one should be allowed to sit or stand behind mediums, while under control or otherwise. The regulation and conduct of the sitting or seance should be given to and discharged by one in whom the medium can have full confidence, in whose hands everything should move agreeably and orderly; he should have the full command of the circle, and be harmoniously and sympathetically disposed, and do all in his power to contribute to and promote a noble personal behavior, and while superintending, should guide and lead those of his friends to be humble and obedient, to let their minds be passive, freed from the cares and anxieties of the world, and prayerful to let their thoughts aspire and go out to those of their dear friends that once lived on earth, that they may be welcomed and return again, and bring messages of peace, joy, and love.

A unity of purpose should pervade the minds of all, and singing or suitable conversation should be engaged in to produce a harmonious feeling. Those attending circles should be careful and regular in their attendance, as an irregularity oftentimes causes much inconvenience and annoyance. Some individuals prefer dark, others light seances; both are necessary. Dark seances are more for the development of physical and clairvoyant mediums, and for physical demonstrations and the better manipulation of substances, moving, lifting, and carrying materials, and for the display of phosphoric lights, music, etc., etc., to demonstrate unmistakably the truth of spirit existence. The light seances are of a more advanced and intellectual order, and best suited to the delivery of trance and inspiration addresses, giving information to private circles, public meetings, etc. A pure and dry atmosphere should always be kept in the seance room. Patience in all circles is very essential to good manifestations. Mediums should never sit under test-conditions, unless surrounded with honorable, harmonious persons; power, and the necessary elements emanating being mostly obtained from them, in all manifestations, it becomes of importance that that power should not be suddenly disconnected with the operating spirit force, as, if so, or if there be any other fault, it follows, as of necessity, that the mediums suffer; hence I would observe that rules and acts for the better regulation of spiritual meetings and seances, for the more sure guidance of mediums under development than at present exist, should be more fully brought to the notice of all mediums.

Mediums, to my experience, are persons of negative more than of positive minds and temperaments, and are, as a rule, easily persuaded and controlled. Under these circumstances it should be one of the first duties of all Spiritualists to protect and afford them help, consideration, and kind attention; an interest should be taken in training them in purest motives, and not only should they be cared for at the spirit circle, but (so much of importance depending upon mediums) their homes and surroundings should be carefully kept. With mediums depend in a great measure the character of the manifestations; if, therefore, proper conditions are brought to bear, manifestations will occur such as have never yet been seen. On the contrary, if the mediums, conditions, etc., are not perfect, the manifestations, of whatever kind they may be, must, as a matter of course, be deteriorated in their power and grandeur. Surely, then, it behooves every one to use forbearance and charity toward struggling mediums; to use all powers of the intellect for their advantage and welfare. At the present time, ignorance of their capabilities, as also of their requirements, exists, and many a one little thinks that but by a simple word or thought he may intrude and bring discord to disturb the harmony around them. Sympathy from loving friends oftentimes does them much good, and encourages them in their noble work. Suspicion and opposition do them much harm.

Mediums, as also all who sit at circles, should regard spiritual advice, and use it always to good advantage. Many times they would be kept from harm by acting under the advice of their guides. Nothing can be so dangerous to mediums as their sitting at promiscuous seances, where skeptics surround them on either side, where there is neither conditions, order, nor respect of persons; for, while it is fully known that there are good and kind spirits, even so, as also in the world, there are an abundance of evil, deceitful and diabolical spirits, and such are only too glad at times to cheat and carry on their pranks, as on earth; for such spirits, prayer should be offered. Mediumship, if properly used, is a blessing to all; but if abused, like everything else, it may bring dishonor and disgrace.

JOHN W. HAXBY.

8 Sandall Rd., Camden Town, London.

Mrs. Thayer, the floral medium, proposes to remove to Philadelphia.

From the Spiritual Scientist.

TEST CONDITIONS AND A SPIRIT PHOTOGRAPH.

Our special correspondent, in Cincinnati, Ohio, sends us this week a full account of a most remarkable and complete test of spirit photography. He also wrote the reports which appeared in the *Commercial* and *Enquirer* of that city. In a private letter accompanying the narrative he says:

"While I have not yet succeeded in getting the spirit form that was to be, to me, the absolute proof, yet partly having charge of this test trial, so exceeding our most sanguine expectations, and so absolutely convincing, that I feel that I cannot longer withhold my full assent and indorsement of Mr. Jay J. Hartman's gift of mediumship as a genuine spirit photographer, who, amid the bitter denunciations of press and people, has given a public test trial—accepting cheerfully the offers of the skeptical photographers to go to their own rooms, and then and there, without handling the plates, or entering their dark room, producing a spirit picture (one of which I enclose—see engraving), which they were compelled to



acknowledge to have been produced without any aid or complicity from Mr. Hartman,

further than resting his hand on the camera during the time of the exposure of the plate. It is more particularly gratifying, in that the very paper that a few weeks ago published three columns of abusive and denunciatory statements to prove the whole matter a delusion and Hartman a fraud, has voluntarily made a partial reparation by prominently publishing a column, giving the result of the public investigation—thus refuting and disproving all their former statements. While Mr. Hartman has thus been honorably acquitted, and his claim to the possession of that "occult power" and his honesty fully established, yet, I hold that the "laws of psychometry" will yet explain much of the mysterious workings of this wonderful power. Unquestionably, spirits do come back and impress their images on the plate, so as to be recognized, as has been done in several instances with Mr. Hartman, yet there is a large residuum unrecognized, and whose appearance will, I believe, be accounted for, as said above, by the further elucidation of psychometric laws and their modes of operation. I hope that our friends will give this subject their earnest attention, as I believe that we are on the eve of startling revelations to the Spiritualistic, as well as the materialistic, unbelieving world.

From the Rockport (Texas) Transcript:

We are in receipt of the January and February numbers of the AMERICAN SPIRITUAL MAGAZINE—terms \$2 per year—S. Watson, editor and proprietor, Memphis, Tenn. This is a monthly periodical, devoted to Spiritualism, its history, phenomena, philosophy and teachings, from a Christian standpoint. Dr. Watson was for many years a leading light in the Methodist church, and for a long time as the editor of its church organ, the *Christian Advocate*, was regarded as a man of the first order of talent. Neither his piety nor his intellectual force was ever called in question, and it will not do to denounce his work now without a hearing. "Error is always harmless whilst truth is left free to combat it;" and we trust that our scientists will meet the new philosophy with logic, and not with vituperation. We believe those phenomena may all be explained upon scientific principles, and we hope to see it successfully done.

If ye fulfill the royal law according to the Scriptures—"Thou shalt love thy neighbor as thyself"—ye do well.—James.

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THE SO-CALLED MILLER EXPOSURES.

We are receiving so many letters of inquiry, containing telegrams and extracts from papers in regard to what occurred, that we have concluded to give the facts concerning them.

In the first instance, a young man struck a parlor match, when a form resembling Mrs. Miller retreated behind the curtain. To those who have never studied the philosophy of those temporary materializations, it would be very conclusive that it was the medium. The matter of which the apparitions are composed is taken largely from the medium, and often, when conditions are not favorable, partake to a greater or less extent of the medium's appearance. All investigators of much experience will bear testimony to this fact. Though Col. Alcott saw some four hundred of all sizes, colors, ages, etc., while at the Eddys, there was something of the medium to be seen in all. This, we are told, was what first excited the suspicions of Mr. Owen—there was no resemblance to Mrs. Holmes in the bogus Katy King.

The "exposure" reported in the *Appeal* of the 1st, we have noticed, and corrected several misstatements in its next issue. We admitted really only one, instead of twenty-five or thirty, as stated. We never objected to her being nailed to the floor, but would greatly prefer it to be done.

The facts really are: After she was securely tied by two gentlemen, who had requested permission to do so, she was entranced, and the same gentlemen, accompanied by others, went and examined her.

They had left the cabinet but a few seconds when a white form turned aside the curtain, and remained for some time in view of all. Several persons appeared at different times, varying in height from two to three feet. After some twenty or thirty minutes spent in coming out and returning, Redface said: "Squaw Mollie will bring out a pappoose." A white form took a chair that was on the platform. As the *Appeal* report says, "two young men rushed on the stage, seized the white object around the waist . . . with her top dress turned over her head, so as to expose her white apparel, in which condition she was held by the young men, while she was making desperate efforts to pull down her dress, and at the same time shove her wrists into the cords which had confined them together."

What a pity he, or they, could not hold a small, weakly woman until some one else could have seen the exposure! We hurried there, and found her tied as securely as we ever saw any one.

The *Avalanche* report comes much nearer the truth. It says: "The form dodged Mr. Lake, and darted into the cabinet. Mr. Lake, being unable to stop her, drew aside the curtain on the cabinet."

If this "charge" had been delayed a few moments, I think there would have been (as we and others have seen several times) a female form with a child in her arms, and she might not have "dodged" and "darted" so fast as not to be caught until she was in the chair. These young men left in a few moments afterward, Mr. Lake yelling at the top of his voice, as though something successful had been achieved, after which quiet was restored. Mrs. Miller, still tied fast, was soon again entranced, and in a few moments our former wife came out on the scales, and stood on them for some time, then coming down on the steps of the platform. Others came out, draped in white. A child about three feet high came out; we went up close to it, passing forward our handkerchief, which the child kissed and returned. If we had never believed in the genuineness of

the materializations of Mrs. Miller, what occurred after the pretended *expose* would have convinced us beyond the possibility of doubt. Her nervous system is very much affected—so much so that she has given no public seance since.

When Miss Cooke, the medium that Prof. Crookes, editor of the *London Quarterly Journal of Science*, had with him, was similarly charged upon, she did not recover from it for six months, as we are informed; yet this man, who stands at the head of the scientific world, had her at his own house and at the houses of his brother scientists of London for three years. It was a long time before they could see the medium and Katie King at the same time, yet by persevering, having only a few persons present, they ultimately succeeded in not only having both in sight, but while they could see Miss Cooke, Katie King would promenade the floor with Prof. Crookes for an hour or two at a time. The last time she came she cut a number of pieces out of her dress as keepsakes. I have had my wife sit down by me in the daytime, and talk as in other days, and about some things no one knew of but ourselves. I have often felt her hands, arms, face, and pressed her body, which seemed as firm as it ever was. We have stood within six or eight feet of the cabinet, she holding the curtain up and telling us to look at Mrs. Miller, who was apparently dead in the chair. She has stood on the platform scales, and had gentlemen to weigh her in the light, and done many other things, showing the utter impossibility of our being deceived.

It was nearly a year before she came outside, and over six months from the time she did before we ever touched her; yet there are those who seem to think they must shake hands with returned ones the first time they come, or it is a humbug. Some of the reporters have made that as their only test. We will venture an opinion that it will be a long time—perhaps not until they go over—before they will have this privilege. If they insist, as some of them have done, that this be granted, we would

advise them to give it up. Jesus, the son of God, would not permit Mary to touch him after his resurrection; and Thomas, though he declared he would not believe unless he could thrust his hands into his Master's side, yet, when he saw Him he believed without such tangible evidence as he had demanded.

We have invited the press to come and investigate, and we mean what we say, if they will make a just report of what occurs. As soon as they do this, we can have this question settled, and the public mind quieted in regard to the truth or falsehood of these things.

When we wrote the above, it was our intention to have it printed and sent out as a circular; but finding we could not well do so, we use it in our *MAGAZINE*. Since then the subject has assumed such gigantic proportions that the Grand Jury, as we learn, have had the matter under advisement. We have, therefore, looked farther into it, and give our readers the benefit of our investigations by copying the *Avalanche* report and interviewing the young men who performed the important part of the so-called exposure. We also make two extracts from the *Appeal*, written at different times, in regard to the same medium and her manifestations.

The following is the *Avalanche* report referred to:

"Mrs. Miller, the medium, was placed in the cabinet, and in a few minutes a female form walked out of the cabinet and sat upon a chair on the platform. As soon as she was comfortably seated, Mr. A. C. Lake, who was near the platform, rushed on to it and grabbed at the form, and at the same time the turpentine ball was ignited. The form dodged Mr. Lake, and darted into the cabinet. Mr. Lake, being unable to catch her, drew aside the curtain on the cabinet, and Mrs. Miller was seen seated in a chair."

Does that say anything about "seizing the white object around the waist, revealing to the astonished gaze of every one present Mrs. Miller, with her top dress turned over her head, so as to expose her white spiritual apparel, in which condition she was held by the young man. After the young men had

satisfied themselves that it was Mrs. Miller, in *propria persona*, they held in their arms, and not the spirit, or second self, of any one, they released her and retired from the stage?" We think "every one present" knows that there is not a fact stated in the above quotation, the young men themselves being witnesses.

In order to ascertain their version from the parties who were said to have made the report, we requested Dr. A. K. Taylor, who was present and witnessed all that occurred, to go with us and see those gentlemen, and have each one to write out what they saw and heard on that occasion.

We first called on Mr. Lake, who has the credit "of planning the expedition." He stated frankly to us, in the presence of several gentlemen, that he did not say he caught hold of Mrs. Miller or any one. He said he made the *Avalanche* report, which is as nearly a correct one as could be expected from parties who believed it to be a fraud, and came there, as they thought, prepared to expose it. When we insisted on his giving in writing what he had stated, he became excited, using insulting language, and we then left the house. We have been living here for over thirty-five years, and this was the first time any one had used an unkind word to us that we remember. "Whom the gods would destroy, they first make mad."

We next called on Mr. Johnson—the only Johnson who was there, though two Johnsons, with different Christian names, are given in the *Appeal*. He stated that he saw nothing of Mr. Lake or any one else seizing anybody, and that Mr. Lake had told him he never caught any one.

We next went to see Mr. Coleman, who threw the cotton saturated with turpentine. He said that when Mr. Lake threw up the curtain, Mrs. Miller was sitting in the rocking-chair.

We then saw Mr. Hatcher, who, though he sat immediately in front of the platform, saw nothing of what was reported in the *Appeal*, and when asked to go with them

that night to report it, told them he saw nothing to report.

Thus all this exposure turns out to be an exposure of the folly of some young men, instead of Mrs. Miller.

The following is from the *Appeal* of February 1 :

"The expose, which we give in another column, of Mrs. Miller, the so-called spirit medium, who has so long baffled the efforts of non-believers, will set at rest forever all doubts as to her position, and satisfy even our good friend Dr. Watson that she has been perpetrating a series of frauds, and must hereafter cease to play her part in this community. The authorities must henceforth take cognizance of her movements."

The following is the conclusion of a long report made by Mr. Keating, the editor in chief of the *Appeal*:

"The company at the seance last night consisted of this reporter, Mr. William L. Vance, Capt. Charley Church and Rev. Dr. Watson, all three of them well known citizens, the latter intimately identified with Spiritualism as an active agent in the encouragement of mediums and the propagation of their peculiar doctrines and teachings. For perhaps an hour we sat near the table, covered with two brown army blankets, so as to entirely conceal the light, underneath which the medium, Mrs. Miller, held a slate on which was a piece of pencil not more than the sixteenth of an inch long, not of length to be held with ease for writing purposes. She held the slate with her right hand, her left resting on the table, and at intervals varying with the amount written, would, on hearing two taps on it, given by the communicating spirit, pass the slate to some one of the gentlemen to be read, and, if possible, explained. This part of the performance was satisfactory enough in one or two messages to Dr. Watson, and the names of deceased relatives of the reporter and of Mr. Vance, one of those to the doctor, purporting to come from Rosa Kelley, whose death was announced in the *Appeal* of last Tuesday, and who stated that she desired to communicate with her father and mother, Mr. Thomas and Mrs. Margaret Kelley, and assure them of her happiness. She said she died on Second street, but that her parents at present resided at 53 Main street. This was especially interesting to the good doctor, who promised to attend to the wishes of the

gentle spirit. Perhaps an hour was spent in this way, when the medium was ordered into the cabinet by her "familiar" or attendant spirit, known as "Red Chief," an Indian, when the seance really commenced. The light from the small coal oil lamp, which sufficiently lighted the room, was turned down until the surroundings were scarcely to be defined, the medium, meantime, having both her hands tied with a red cord, which, in obedience to "Red Chief," was sealed with sealing wax, forbidding anything like effort on her part, either to free herself or manipulate any of the articles put into the dark and gloomy cabinet with her. And so tied and seated on one of two chairs inside of it, the curtain of the cabinet was fastened. We waited but a moment, and light was called for, when we found the medium, her hands still tied, with her left arm through the unoccupied chair. This examined into and wonder expressed, the curtain went down again, and was not more than buttoned when "light" was again called for, and in the twinkling of an eye there sat the medium relieved of her burden, sitting as demurely and apparently as unconscious of anything extraordinary as when first she took her place in the cabinet, and this sort of test business was continued for perhaps another hour, during which we saw her with her arms through the armholes of a gentleman's vest, her hands still securely tied together and with a chair on either arm or both, and sometimes with the basket containing the noisy instruments on the left arm, and additional to one of the chairs. After this, we heard the accordion played by itself, then with bell accompaniment inside the cabinet, but eventually outside, the hands and even the arms of the performer being visible and both whiter and softer than those of the medium, the writer being at no time farther than five or six feet from the aperture of the cabinet, through which the accordion and the ghostly looking hands were obtruded. Then we had a black hand and a red hand, and finally we had two pairs of white hands, one smaller than the other, and both of waxen hue, and when the smaller were withdrawn, the larger pair were clapped together with a strength, and producing a detonation as loud as might or could have been produced by any of those present. And this clapping of hands was repeated three times, at the request of all present, the spiritual hands and arms being as plainly visible as those of the gentlemen present to each other, and remaining visible

for the space of two or three minutes. Then the curtain of the aperture was raised by one of the spirits, while another endeavored and did indistinctly outline the face of a woman, with a cap on. Then we had the hands and arms exhibition and a perfect bedlam of discordant sounds from the musical instruments, not a few of them being thrown at the auditors with a directness of aim that proved the spirits had lost nothing of precision by their passage into the other world. All this was done at intervals, when, as before described, "light" was called for and the medium was found quietly seated, her hands still tied securely and the wax seal unbroken. A chair pushed out of the cabinet was drawn in again, and musical instruments and bells were taken from the floor, within a few feet of the cabinet, and drawn in for after use. At no time did or could more than a minute elapse, between the performance of the tests and the call for light, the spirits, the medium said, being as anxious to convince us of the genuineness of their work as we were to prove it such.

Neither the Davenport brothers, nor the Holmeses, nor any of the wonder-working fraternity, have produced such wonderful results with such astonishing celerity as this woman of simple surroundings. No sooner was the curtain down than it was ordered up, the changes being made with a quickness that defied time and human movement to keep pace with. Finally, after nearly four hours of this sort of exhibition, the "Red Chief," as we were told, spoke in a tone of voice plainly audible to those in the room, and sometimes while the medium herself was speaking, leaving no room to doubt the presence of a second person. He conversed with each person in turn, in broken English, and for the space of ten minutes, when he untied the medium, and released her from a tension of mind and body that was more, really, than she should have been called upon to endure. Then she retired to the cabinet again, and was so securely tied by the "Red Chief" as to challenge even the skill of Captain Church to untie. Released from her bondage at last, the medium announced the seance closed, a large iron ring being thrown from the cabinet as she did so, a last and parting salute from "Red Chief," who is as much disposed to fun and frolic, the medium says, as more natural folk.

And this closes what we have to say of what we witnessed at Mrs. Miller's seance. It is a plain, straightforward statement.

"nothing extenuated or ought set down in malice." We saw the arms and hands, and heard the voice, whether of spirits we do not pretend to know, being still skeptical on that score, not doubting the medium, but not satisfied but that all these "special wonders" are to be some day explained by a science as yet occult and unknown. Mrs. Miller promises us soon a sight of the embodied forms of her spirit friends. When they appear, we shall as willingly and as honestly testify of what we see as we do now of those extraordinary manifestations of last night, which defy our powers of explanation upon any known scientific theory."

We wish simply to add, that the promise spoken of by our friend, of the "embodied forms of spirit friends" coming out, has been fulfilled. Will he fulfill his promise, voluntarily made, and "as willingly and as honestly testify of what he can see now." If so, we shall have no more such scenes enacted as called forth the report of the *Appeal*, which has been copied by the papers all over our country as an expose of Mrs. Miller.

ADVICE FROM A FRIEND.

Though we are pressed for room, we give place to the following letter. We have no idea who is the author, but he gives us evidence of true friendship, and, from his standpoint, takes a very sensible, rational view of the subject. There may be many others, who entertain the same opinions, who would like to have a better explanation of our course than they have been able to obtain.

People generally believe that what they see published is true, especially if the names of parties are given who are said to state the facts which came under their observation; hence we are not surprised that the opinion should be very general that there had been an expose of the fraud practiced by the Millers with our sanction or acquiescence. We therefore cheerfully give place to the letter, and avail ourselves of the occasion to notice its contents, even to the exclusion of matter that would be more congenial and interesting to our readers.

BRO. WATSON—As a sincere friend of

yours, at the risk of giving you pain, I will make you some suggestions—about your spiritual seances (supposed or real). I say yours, only because they are given under your influence and supervision. If fraud be practiced, I here say, in the outset, you design nothing of the kind; for I have known you too long and well to believe you capable of intentional fraud. But if deception is practiced, you are of all, the worst of the deceived. I am aware of your true sincerity, and that you never did intend the misleading or deceiving of the public, or any individual in all you have done, said and written. Now this is my sincere conviction of you, and always has been, and I have invariably so vindicated you when it was intimated that you were acting deceptively. But this does not mean that you are not possibly deceived yourself, and are therefore misleading others. I say *possibly*, for I am not sure you are, but that you possibly may be, and probably are, I do unhesitatingly say. I am far enough on your side of the question to desire that your positions may be in accordance with facts and truth. Allow me to say you possess an unusual degree of credulity, and you are so fully committed to your theory that you do not stop to think of the possibility of being misled, by those, whose interest it may be, to keep you in profoundest darkness. Their hope of pecuniary gains and of fame, would be taken away if fraud were discovered in what they do. Now please consider the temptation that might be on their part to keep up your delusion. I can suggest and see the *possibility* of fraud, and I might perhaps say probability, in every feature of the exhibitions made in those seances, which have come before my observation and information of that which has transpired. After writing the above I was called away, and during my absence I casually met with one of your old friends and associates, who mentioned your connection with Spiritualism, and he remarked: "It is all fraud, and I fully believe that Watson knows it to be fraud." I replied, "I do not think so. If it is fraud Watson is deceived." "He is certainly either in the fraud or is crazy," responded your friend, "for since the late exposure of his seances, made through the newspapers, he still persists in their advocacy, and besides all this, all like pretensions have been exposed that deluded people both in Europe and America, and he well knows of their exposure." I contended, I would sooner think you crazy than

engaged in a willful fraud. "Well," says he, "when you go to make a hundred dollar trade with Watson he is not crazy then." My final reply was "Charity suffereth long." Now I will finish what I first set out to say to you. I can see the motive of gain strongly standing forth in the mind of your medium. This is not necessarily wrong, but you must admit the strength of the motive power. I have always observed that when strict scrutiny of investigation was proposed the conductors of spiritual seances and other performances are very *offish*. They suggest difficulties arising from inharmoniousness of those present. It is alleged that in the trance state the medium would die, if the full light were thrown on her in trance state, and it is reported that Mrs. Miller was so near gone on the first of the last two effects of exposure that it took a good part of the night to bring her to her normal state, but on the last of these occurrences, though the shock must have been greater, she was soon able to renew the seances, and that children presented themselves at your own knees and called you "papa." How easy it would be to have a child trained to do that, when there are so many children about the same room and belonging to the same family. Did you ever think of that? Another point. Did you not know that the voice of Redface is like that of a ventriloquist, and that all the utterances are unnatural and artificial? These suggestions might be multiplied, but what is here named must suffice. It is your duty, if deceived, to use all the means at your command to be undeceived, and make a frank confession to the world of your delusion, if deluded you are. For one, I am ready, willing and anxious to believe what you are publishing, as facts, and am ready to avow and defend my belief at any sacrifice, if demonstrated, but I must have evidence demanding credence or I cannot believe, and ought not, as a rational and accountable being. You have long been engaged in teaching the gospel way of life and salvation. Were you not sincere in it? And now are you willing to become the dupe of trickery and fraud, or follow the mutterings of a pretended savage's ghost? Surely not. Strike off the trashy and flimsy character of these manifestations, and let people who want the truth and will receive and sanction it, have the proper opportunity of exposing fraud and vindicating truth. I am with you for the truth, but against all error, wherever found, as an honest

INVESTIGATOR.

You say: "Perhaps an unusual degree of credulity." We are fully aware that self-knowledge is among the most difficult to acquire. Twenty years ago, when we were investigating this subject with as good a class of minds as Memphis possessed—with five doctors and three preachers, one of the latter the Episcopal Bishop of Tennessee—we were regarded as the most incredulous one of the party; we were more cautious in our views, more exacting in our demands, in order to be convinced, than any other. We appeal to three doctors, Pittman, Taylor and Kerr, at present in this city, who were of the number, to bear witness to this fact. You express a fear that we "do not stop to think of the possibility of being misled." We have not gone into this thing hurriedly, nor did we go in pursuit of it. It came unbidden and unwelcome to our household, as we published over our signature in the *Memphis Christian Advocate* in 1855, before we were elected its editor.

In 1856, after months of patient, prayerful investigation with twelve persons, all of whom were convinced of its truth, we avowed our conviction in the church where we were then stationed, which had a membership of over five hundred at that time.

Mrs. Miller possessing a phase of mediumship of which we knew but little, about two years since we commenced our investigations with her, in company with the editors of the Memphis papers and a number of the most prominent citizens.

In regard to "pecuniary gains and fame," the Millers have not received enough money to pay their rent and live in the plainest manner. This we know to be a fact, having furnished several times as much as they received in the aggregate from those who attended their seances. There has never been any charge made for admission, a collection only being taken up, they receiving thankfully what those present were willing to give. The amounts thus received have been very meager. We had recently a festival for the Central Methodist church at our house, which we heartily approved of.

A gentleman, who is a member of another church, took up a collection for the Ladies' Society, to which we cheerfully contributed for ourselves, wife and preacher. This is part of the programme at all of them. What is the difference in principle in the collections?

As to fame, it has been an unenviable notoriety with the popular mass of mankind which she has obtained. With regard to the exposures in Europe and America, we take several periodicals from London and Australia, and are inclined to think most, if not all of them, save one, the Holmes, are similar to the one which we shall notice more in detail when we dispose of our friend's letter.

We have it from the highest authority that there are five mediums in London who materialize without a cabinet in the light. This, we are assured, will be done by Mrs. Miller in the developing circle when we meet again. They say—our “inner life department band”—that a medium who can, as Mrs. Miller has done, materialize human forms out on a vacant lot, can do so without a cabinet. This we have seen four times. See Mr. Peebles' letter, copied from the *Religio-Philosophical Journal*, in this issue. There is no better authority than Mr. Peebles, who has traveled around the world; yet he never saw or heard of such materializations as he witnessed here through Mrs. Miller's mediumship a few weeks since.

As to our being sane in making “a hundred dollar trade,” we have never been a trading man; but if we are capable of judging of our sanity, we would be more inclined to think ourselves insane when we have given so many thousands of dollars to accomplish so little for the good of mankind, than when we have been carefully investigating a phenomena which we believe is to sweep the last vestige of materialism from the world. Festus said Paul was “mad,” and the church said Jesus “hath a devil;” and the same spirit prevails in the present age.

Just as we closed the above sentence, the

Ledger came in with the following paragraph:

“The *Paris Intelligencer* says that Mr. Samuel Watson, the great Spiritualist of Memphis, ‘is either an idiot or a huge fraud. Let charity come to his rescue, and say that he is the most undoubted instance of complete monomania.’”

You think they have “a child trained” to deceive us. When we are convinced of that, we will acknowledge ourselves crazy. No, sir, there are no children in the room. We have in our “happy home” a darling boy, about two years old, named for us. We have in the spirit world one named for us also, who passed away when about the same age. He comes, looking as he did when he left us, and his calling us “papa” is as near like our baby-boy at home as we ever heard two voices. We have felt of his tiny hands in the light, and know we cannot be deceived. Our departed wife has brought out a smaller child in her arms, and we have seen and felt of that also.

Bro. Given, of the Southern Union Publishing Company, has lost a little daughter and has one with him. They were present at a seance on one occasion, when her little sister came out on the platform. They recognized her, and the father told his living child to go up to her sister. The little girl started, then hesitated. We took her up and put her on the platform, and these two little sisters embraced each other as naturally and affectionately as we ever saw two children embrace. All this was in good light, and in the presence of some twenty or thirty persons.

— You seem to think “Redface” is but a clever trick of ventriloquism. If you had, as we have, seen him—a rough-looking man, who has jerked us about as though we were a child—you could never have such a thought in regard to him; or if you had been, as Mr. Keating, editor of the *Appeal*, was, in a scuffle with him, each holding one side of a tambourine, and had him not only take it from you, but tear your finger nail loose in the effort, you would think there was something more tangible than a decep-

tive voice ; or if you had a like experience with Capt. C. B. Church, who, when testing his strength, had, as he said, his shoulder nearly thrown out of place by him, you would never have conceived the thought that "Redface" was not a real, and, for the time being, a substantial, strong man, with far more muscular power than any of us possess.

We do most heartily indorse the sentiment that it is our "duty, if deceived . . . to make a frank confession to the world of our delusion." This we shall most certainly do. Whenever we detect the least fraud or deception, we shall, over our signature, publish it to the world ; but until that is done, we shall never sacrifice principle and truth to gratify the longing wish of the popular voice. No, sir. "Truth crushed to earth will rise again ; the eternal years of God are her's ;" and He will vindicate the right which will ultimately triumph over all opposition.

QUESTIONS AND ANSWERS.

B. M. Elzey, of Arkansas, asks the following questions :

1. Does the spiritual body come out of the natural body at the death of the natural body ?
2. Has the spiritual body the form and likeness of the natural body before death ?
3. Does God give the spirit its body, or does the spirit make its own body at will by materialization ?

We answer :

1. The natural body is the temporary clothing of the spiritual body. What we call death is but the shedding off this clothing, which returns to the elements from whence it has been gathered, while the spiritual body is the real being, and inhabits as real and, to spiritual existence, as tangible a sphere as the natural world.

2. If we could see with our spirit eyes, as the clairvoyant does, we think we would find the same form and likeness of the natural body.

3. The spiritual body grows up with the

natural body, constituting our identity, personality and individuality, intellectually and morally, as we have become developed in the present life. The materializations we see cannot be said to be "the spiritual body." They are only a temporary organization of matter, obtained mostly from the medium, the circle and the atmosphere. It is by a spiritual chemistry, the *modus operandi* of which we do not understand, these bodies are formed. Though they look natural, and feel as our bodies do, they vanish out of sight as did the body of Jesus when he sat with his disciples at meat. We know the facts as well as we can know anything cognizable by our senses, but we confess we have not advanced so as to give the theory in full of this materialization phase of the spiritual phenomena.

PERSONAL.

HON. J. M. PEEBLES,

So well known as a traveler and author in the ranks of Spiritualists, expects to sail (on the steamer Merida) from New Orleans the last of this month, for Mexico, Yucatan, and Central America. Having in his "travels around the world" visited the "Round Towers of Ireland ;" the Pyramids of Egypt ; the Pagodas of China ; the Cave-Temples of the Buddhists, in India, and other ruins of the East, he goes on this trip to see and study the templed ruins of the Aztecs, and of those extinct races once peopling Yucatan. Returning, he will fill a month's lecture-engagement in Chattanooga, and then visit Memphis on his way north. We hear that the Spiritualist Society of New Orleans has received many accessions to its numbers and enjoyed great prosperity during his ministering.

MRS. VICTORIA WOODHULL.

This remarkable woman, who has been reported to advocate doctrines subverting the very basis of our social fabric, created more interest than ever any woman did in this city. We called to see her at the Peabody, and told her we always made it a rule if we said anything against any one to tell

them of it the first opportunity. Handing her a bound copy of the MAGAZINE to see it all, she smilingly said that she was shocked when she heard the construction that was put on the sentiments she had uttered. The press called to see her, and gave lengthy reports of interviews and of her address, all of a very favorable character. We must, in justice to her, say that we presume no woman was ever more misunderstood, or more misrepresented, than she has been. Her teachings were of the most excellent character, and her system of the purest chastity.

MRS. STEWART.

We have a letter from Mr. N. P. Stockbridge, of Fort Wayne, Ind., containing a certificate given by a number of persons from several States, prejudicial to this lady. We first thought we would publish it, but seeing it has been published and replied to in the papers, we have not the space to spare for it at present.

MRS. MILLER.

We regret the necessity that is upon us to devote so much space to the vindication of an innocent, uneducated woman. We have been made prominent because we have, from time to time, published facts which have come under our observation and have been witnessed by hundreds from different States. A prominent, wealthy and intelligent gentleman, with his daughter, came from Chicago, recently, to see her manifestations, having seen, as he said, fifty hands materialized through her mediumship, when she was in Chicago year before last.

OPINIONS OF THE PRESS.

As an offset to what has been said by an anonymous writer of our being a fit subject for the lunatic asylum, we give what a Memphis editor, who was once connected with the *Appeal*, says in the Austin (Texas) *Statesman*:

Dr. Samuel Watson, the most philosophical and rational of modern spiritists, sends us his engraved likeness. It is a perfect, lifelike copy of his face, and there are few

better faces or better men, and his monthly should be read by those who would have rational opinions in reference to a subject which the world discusses each year with growing interest. Dr. Watson is an earnest Christian, and thinks the New Testament and the Old full of illustrations of his faith in reference to the relations now subsisting between the living and the dead. Address him at Memphis, Tenn.

A good indorsement from high authority. The *Texas New-Yorker* thus speaks of our work:

The Rev. Dr. Samuel Watson, of Memphis, Tenn., for over a third of a century one of the most prominent ministers in the Methodist Episcopal church, and the author of the "Clock Struck One," "Two," and "Three," all of which are highly interesting volumes, is also the editor and proprietor of the AMERICAN SPIRITUAL MAGAZINE, published at 225 Union street, Memphis, Tenn.

It is a monthly publication, containing thirty-two pages, and replete with accounts of the most remarkable and startling spiritual developments. The price of this interesting journal is only \$2 per annum, and to those persons who desire to view these remarkable phenomena from a Bible standpoint, it is the cheapest, most reliable and able work treating upon these subjects in America.

We have read every number for the last year, and can bear testimony to the fact that there is nothing in any issue of the AMERICAN SPIRITUAL MAGAZINE but what will appeal to the highest and noblest inspirations of Christianity for support and advocacy.

The Bellville *Democrat* says:

We have received the January and February numbers of THE AMERICAN SPIRITUAL MAGAZINE, a monthly journal, published at Memphis, Tenn. The editor and publisher is Rev. Samuel Watson, until lately a distinguished preacher of the Methodist denomination. The MAGAZINE is, as its title imports, devoted to Spiritualism, its history, phenomena, philosophy and teachings, from a Christian standpoint. The contents are mostly original, and of a highly entertaining character. Those desiring light upon the subject of which it treats, could not do better than subscribe for it. Terms, \$2 per annum, in advance. Address "Rev. Samuel Watson, publisher SPIRITUAL MAGAZINE, Memphis, Tenn."

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

APRIL, 1876.

NUMBER 4.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, JAN. 11, 1876.

INVOCATION BY DR. BALCH.

Our Father, eternal and central Principle of our existence! From Thy world of light and radiant beauty falls sweet incense, filling this lower land with its spirit of rest, soothing souls that, way-worn and weary, are struggling over the billows of contending emotions. Our hearts go out to Thee in joyous praises for these, Thy blessings; and we pray Thee that the balm that from Gilead falls may rest long in the souls of these, Thy children. May they see Thee as their works lead them onward, and, in truth, may they understand where and what Thou art. Bright jewels that crown the dome of heaven represent a part of Thee. Give them to feel this, our Father, that they may no longer seek for Thee as one afar off. Where the briny tide throws its foam-capped waves over rocks that by ages have been worn and scarred; where the mighty forests toss their gnarled and scaled boughs on high, and hill-tops echo the voices of the valley—there Thou art. Everywhere, our Father, in spirit, dwells Thine image; and the mighty book of Nature, unsealed by Thy hands, reveals to man Thy never-dying laws.

Help them, Eternal Life, to find the road that leads to the center of Thy celestial court, and bears them onward through all trials, until, like the refined metal they see within the crucible of their souls

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that spark which is of Thee, and from which emanates all that is to perfect the spirit for its heaven, and bring an increase of harmony upon earth.

Let the love of little children point the way that reveals Thy kingdom. May they understand the beloved Teacher, when He bade them be ever as one of the babes that nestled in His arms, ere they could sit in His father's kingdom. Let the mighty arm of charity encircle the traducer and dark-souled bigot. Help, oh Father, thy children to extend all love to him who so far forgets the principle of true religion as to defame his brother who dares to differ from him upon the existence of a never-dying element in man. And for those who have been blessed with the light that has forever expelled the darkness of death, we would ask that they may be made to remember that, having received the one fact, they are not to leave unsought the ninety and nine that awaits their honest investigation—not to wrap themselves up in their new-found faith, contented with the pleasures that are bestowed upon them by the presence of their loved ones, whom they constantly importune in matters that are for their own personal happiness. We would ask Thee, Father eternal, to awaken within these hearts a desire to help all to find the light that burns within the shrine of their homes, that they may lift it up and hold it out into the darkness of death and amid the gloom of the grave, that Thy kingdom may be realized, and the shout of victory over the grave sound throughout the world. Amen.

QUESTIONS AND ANSWERS.

Question—Please explain to us what we are to understand by the word "religion."

Conductor—You desire me to give you an explanation of the true sense of the word "religion?"

Yes, if you please.

Answer—Religion (*religio, religare, to bind*). There ever has been a system of religion. In the darkest and most remote ages some form of worship has ever existed. Man's social nature gave to whatever form of worship he might find most satisfactory to his senses, a union or communion. There is a desire within every soul to learn or know of whatever created life. The feelings within prompt that there must have been a beginning—a first cause to all the great laws that create causes and bring about final events. The nature of man being progressive, he is ever reaching out for more facts and clearer evidences of the principles of life. As his views become clearer, he breaks away from old teachings, and advances his proofs. Others, seeing through their senses the same light, gather around him, and rebind the broken links of the past with the new-forged links of the present. This rebinding of conscience, with a belief in its divine cause, has ever been termed religion.

It is usually taught that the founders of religion were divine beings, or that the human mind was inspired through divine influence, and that all religion must come to man through a process of spiritual preparation; that every heart which receives religion must feel God; that the impression of religion must be made by Him. The Christian claims that his religion is the religion of most developed civilization. They hold up, with rapturous voices, the sublimity of its moral status, splendor of its cardinal virtues, and the perfection of its spiritual graces. Hindoo, Burmah, China, Persia, Hebrew and modern Judaism, all illumine their religions by their glories and superiorities, as they reflect through the intelligence of faith, and with even greater rapture than the Christian do they delineate the grandeur of their religion.

Any faith that forms a bond of feeling or sentiment, we may call a religion. But that which I term religion is whatever satisfies the heart's life, and is adapted to actual needs, and answers to all social and intellectual calls; it is a bond or brotherhood that harmonizes all humanity, free from sect or creed; a perfecting of the principle of life to the promoting of science, that its advancement may create a natural and honest religion, which accomodates its forms to the

advancement of thought; which increases and brings out new-born ideas, which are but the unfledged germs that constitute religion; for you know that systems of religion vary with each successive generation. No man can content himself with a system of religion inferior to the higher promptings of his nature. Into whatever bond he enters, be it social or spiritual, he must feel that by so doing he has done that which will better his condition. All hopes of the earth life constitute a religion. The reverence the child feels for its parents is of itself a religion; that respect which the young extend to the old is a religion; the reverence from the inferior mind to the superior mind is religion. So under all governments and in all systems, where the power of the mind is permitted to express the thoughts, there constantly come social changes which, as agents, form religions. The thought born, lives, increases, and promulgates other thoughts, which create a system of thoughts or fresh disclosures of the religion of new-born ideas, increasing in man that high order of intellect which sees in the unfolding of every new-born thought and uttered truth, a religion in advance of the religion of yesterday.

A SPIRIT'S SONG.

Away up high in heaven,
In a golden zone I rest,
Till the quiet tide of even
Upon your earth is pressed.

Then with love's light bright,
Around my raiment pure,
I skim the starry light,
And cross the silvery shore.

I pass the golden bar
That forms a margin bright,
Where watchful angels are
Guarding the posts by night.

Out on a mission of love,
I seek the lowly and poor;
Tell of the joy that's above;
Bid them be strong and endure.

I catch th' first ray of light
Under the shadows, to lift,
That out of soul's weary night
May bloom a spiritual gift.

Acting through love as a guide,
I show them the heavenly dawn
Over life's turbulent tide,
Into life's spiritual morn.

Then to my haven of rest,
Far in the mansions above,
Rejoicing—for I am blessed
In blessing those that I love.

(Seance conducted by William Taylor.)

SEANCE THURSDAY, JAN. 13, 1876.

INVOCATION BY RICHARD POTTER.

Our Father, we are pleading for these, Thy children, who, through ignorance, turn their backs upon the beautiful gateway that leads to Thy kingdom, shutting out the glorious light that is to reveal to them the hidden treasures that within Thy sanctuary await their seeking. The dark waters of bigotry, oh Father, are fast sweeping toward their temples, and the swift winds of pride threaten to demolish their altars and crush them beneath its ruins. Help them, we pray Thee, to see the light that will lead them into new temples, where stand Thy altars, erected through Thy glorious works, immortal and everlasting in the heavens.

Let the sunlight of Thy love draw them upward, even as the sunlight of day leads the roses from the shady side of their growth to turn into its rays. Their souls are weary, and hunger and thirst are upon them; but their eyes are closed, through false pride and foolish egotism. They shut out the healing balm which is to relieve them from all pains, and hug close to their bosoms the wild fancies and vague myths of misconstrued ideas. In their ignorance, oh Father, they have torn to shreds the beautiful mantle that Jesus left upon earth. In anger and with bitter words, even to the shedding of human blood, they have divided His garments, until no trace remains of their original form, and still they continue to wrangle over the *shadow* of what was once the real, and, in their blindness, each think they have secured the perfect part. Look to them, oh God, and forgive them their sins. Point them the road where all shall find this raiment pure and whole, gathering themselves beneath its folds through good deeds done; where Jew or Gentile is not known; where but one name serves all, and no sect mars the perfect harmony of Thy law. Let them see, oh God, that it is the work of love within themselves which is to advance and increase their happiness, and enable them to be baptized through Thy holy ordinance, receiving that change which ever comes from well doing. Bless them and direct them, even as Thou in Thy mercy hast blessed us. Amen.

Conductor—An outside influence desires to control. The band controlling has consented, seeing that his influence will in no way injure the conditions of the medium.

Spirit Controlling—I come to you a stranger. My name is of little consequence. My desire is to express my views as clearly as I can through a human organism. I am no orator, but a plain, practical man, always having my own way in doing things, and always exercising a right to retain my individual character throughout all my intercourse with the world.

I am here to-day to tell you what I think about the *science of immortality*—for it is a science which can be expounded. We know that most of those who claim to be scientists in the present century, ignore all relations of science with spiritual laws. They confine their works entirely to the physical developments of the phenomenal, and can see no phenomena in that which reaches out beyond this earth and leads on into the plane above, just where the grandest and most perfect laws of science work. They stop, and prefer to cling to the belief of miracles and “*presto changes*” in all questions of immortality, or to doubt entirely the existence of a soul. The phenomena of mesmerism and its acting principle, clairvoyance, with the laws of animal magnetism, were alike discarded by scientists, and ridicule followed every attempt by the adherents to place it before the world upon the schedule of science. But to-day the world of science admits that the secrets of mind-telegraphing, and the will of the stronger controlling the will of the weaker, as laws, are due to physical science. The defect ever apparent in the arguments brought by men of science, when discussing the proofs of the soul's immortality and the evidence brought before the world that it is through scientific laws that immortality is clearly and fully proven, is, that what they undertake to deny bears no argument; they merely express a dogmatic spirit, which but utters prepossessed opinions. They present no facts to bear against the question; they merely assert. Those who believe in a future state and have faith in the change from the mortal to the immortal, admit it to be through the power of God, a power mysterious, not to be questioned; and, in their theological dogmatism, they pronounce all who dare to advance any ideas that would tend to explain the law through which God creates the change, infidel! blasphemous!

On the other hand, there is a class of scientists who, through these dark, unreal

teachings of the soul-principle and its relations to the body, have been forced out into the material plane. They could not satisfy their minds that spirits could return to matter thousands of years after this matter had passed through chemical laws, and, as particles of the ultimate, gone to aid in the formative principle of the universe of matter. Old teachings had so imbued their minds that they could not bring their laws of science to unite and mingle with Divine teachings; hence the result. They discarded the fact of immortality, lowered themselves into the scale of materialism; and sustained their teachings by assertions.

That religion and science go hand in hand, every law of the Divine Spirit of Life plainly delineates. Man carries elements of life that are indestructible—a substance that was, from the origin of causes, and that can not pass away, an existence eternal. The physical organism, which is of matter created through natural laws, has within it a germ principle which existed anterior to the organism, and aided in the production of that organism. The growth and development of the human race plainly shows the increase and action of the germ upon the physical or outer man. You see a constant increase of the mental power of man, as matter and spirit work through his dual life; in his knowledge of converting the resources of nature to serve his purposes. There is a freedom and strength which enables him to combine forces by the laws of co-relation, that were tributary to his being; he progresses upon his own individuality; he shows this power in the advance of organic life, as type to type improves and develops through its reappearance upon progressive principles. This principal is natural; it is germinal with the increasing races—a constant development of the human type, which increases and advances the soul principle or germ center, which is immortal.

This voluntary and conscious progress upon man's nature increases the power of the spirit over the body, and enables him, through the knowledge gained of himself, to realize the presence of a quickening power or outside magnet, which works upon the physical part through the divine germ. This knowledge gained, and the surety of everlasting life, convinces the spirit of a personal continuance, a finite personality, with which he labors and struggles through the physical mass.

There is no annihilation, no absolute loss, in the great universe. The death of a

physical organism does not annihilate the body; earth mingles with its mother earth; the spirit goes to its Father, God, retaining personal recollection of its work while in the body, and, acting through the same law, it gathers from animated matter the particles of electro life which are constantly passing off, and creates the power which enables it to make itself manifest to earth. The animal, when deprived of life, is not lost; its body decays and becomes a part of earth; the spiritual substance passes into the great whirlpool of spirit essence, to be, through the elements, refined and perfected for the use of more developed bodies.

The earth and all known substances thereon, all its composites and particles, vegetable, animal and mineral, are developed through a spirit motive force. The growth of nature refines the primate particles of what are thrown off from earth's composites, and a continual progression upward through each ascending grade, finds its ultimate in man, connecting him, through physical matter, to all orders of existence below him; and, as a spiritual being, he is, through the germ or spirit substance, the moving principle of the higher intelligences, connected with the Infinite as a part and parcel of the glorious origin of life, receiving through the divine germ the image of the Father—a finite and immortal spark, eternal and never ending.

(Seance conducted by Semnol.)

SEANCE TUESDAY, JAN. 18, 1876.

INVOCATION BY ISHMAEL.

Lord God of Sabaoth, Celestial Spirit! the influence of Thy all-mighty hand is felt upon the earth, and all its inhabitants receive the impress of its electric throes. Some who are in darkness cannot comprehend that perfect part which is of Thee; no more can they understand the cause of the sunlight or the movement of the planets around their great God-center. They see the beautiful flowers of earth, and know that they are flowers or vegetable substances, but nowhere do they see Thy all-mighty hand. The soil upon which they tread, to them is soil, a part of the earth's composites; but to them the formation of that soil is unknown; they cannot see that Thou art in every particle that forms the universe; that the great rotating wheel which throws off the life element is ever and eternally creating and increasing through the motive power of Thy spirit. In their ig-

norance, Lord God eternal, they have formed for themselves an idol which they worship and call God—one whom they believe, like a magician, creates and changes all material life in an instant. They worship, in Thy stead, a self-created being as changeable as their own fickle natures, who to-day smiles upon them through the sunlight of love, and to-morrow frowns in anger, sending trials and pestilence in their midst. They cannot see, eternal King, that their own shortcomings and constant violations of the harmonious laws of material and spiritual life, have been violated. They cling to the pagan element which still lives in their erroneous teachings, and believe that the death of loved ones are the works of Thy hand—a sacrifice they were forced to make as a punishment for their wrongdoings. They offer up their dearest heart's-treasure; not as the heathen do they slay the offering, but upon the altar it is placed, and they cry that God took the life.

Oh, Lord God of Sabaoth, how long must Thy children linger in darkness? How long must the strangely mixed teachings of heathen, Hebrew and Christian lift up their altars, whereat men do worship? Give them, we pray Thee, that knowledge whereby they may understand the perfect harmony of Thy laws, and, through the perfect teachings of Christ, lift them clear of the errors with which they are encompassed. Teach them that life comes through natural laws, fixed and unchangeable, of which Thou art the God infinite, and that the change known as death comes by a violation of these laws. Help them, oh God, to understand themselves, that they may see the beautiful life Thou hast given unto them, which is to grow and increase like the bay tree; abiding the time for that fulfillment which bids them pass out of their bodies in the natural, quiet way—sleeping, to wake into the joys of a new life, brightened and increased by their adherence to the laws of purity. Be with them, oh God, that they may live in perfect harmony with the physical and spiritual elements of their beings, and be saved from the dark circle of the spirit realms, and relieved from the weights which retard the progress of all who, in their selfishness, would lay at Thy feet their illa. May the blessing of God come to you all through a perfect manhood. Amen.

QUESTIONS AND ANSWERS.

Conductor—The influence of our friend, who offered the invocation, renders it necessary that we should withdraw control for a

few moments. The development of his soul and the great power of his will has rendered our medium extremely sensitive. There has been a rapid decrease of her vital powers. Have you your questions in order?

Question—Have spirits who gather together appointed times for such meetings?

Answer—Yes. Spirits who control organisms for special work make their appointments, that they may all be together upon any specified occasion, and by a union, better further their work. But they do not count by days and weeks as you do. They see the surroundings of their medium, and as wise spirits they regulate conditions so as to harmonize with the medium's physical life.

Question—Is it best to develop mediumship in children?

Answer—That depends entirely upon the degree of mediumistic power the child possesses. If the gifts make themselves known without any effort upon the part of the child's friends to develop it, then it would be unwise to take any steps against its advancement. It is a natural faculty, and the child is constituted through natural laws with mediumistic gifts, and is able to endure much more than persons who receive the knowledge of their mediumship when grown up. The child-medium is never impressed by the visions that come before it. There seems nothing wonderful in what it sees, but it seems to take it in common, as a law which is apparent to all children. There is seldom any of that shrinking sensitiveness which shows itself in more matured minds.

But as to children who are forced into developing circles, I feel I cannot say too much against any organization that would advance the theory of developing mediumship in children. To get them to that stage necessary to sit quietly for development, you must excite their young imaginations, render them nervous, and retard the natural progress of their physical development. It exposes the young, inexperienced mind to false impressions. Earnest invocations, with deep concentration of thought, are necessary to bring to your circles a high order of influences. This cannot be in the child-nature, who sits expecting to see or hear something of a very mysterious nature, of which its young mind is not capable of judging. The natural spirit of the child would be, after repeated sittings, to make a play of what you desired should be sought with a sincere and earnest heart; and the result would be, if you succeeded in developing

the child's mediumistic gifts, repeated mistakes in communications, and a great injury committed to the young spirit. When, as I said before, the child who, as a spontaneous medium, shows without any forced development his or her power, and receives its gifts as something perfectly natural, they are to be encouraged by those of their friends whose clear judgment and knowledge will lead them into the elements of society best adapted to their natural disposition, and teach them to understand how favored they are among God's children, and how perfect ought to be their lives, that their lights may shine before men.

COMMUNICATION.

My dear friends, by permission of the spirit acting as conductor I am here to-day, and with a strange sense of my own weakness, I attempt to communicate to you through a new and unfamiliar method. My duties while in the body gave me constant control of the pen, and I always found my brain active and my hand ready to trace whatever my mind framed. Not so now. I am at fault in every move, and the hand that wields the pen trembles and falls as if stricken with palsy. I find that I need to be guided and directed as a child while under the discipline of the instructor. I am still of earth; the attractions of life bind me to the old associates, and I cannot disabuse myself of many things which troubled my mind during the last years of my existence. I cling with strong tenacity of feeling to all that were familiar to me when I walked as a man among men, and a constant desire to participate in the matters of life cling to me.

I hear a voice! It bids me seek beyond the outer portal, and the power to see will come, and with that power a knowledge of the way which leads from earth.

This is the first voice that has sounded from beyond the earth element, and with God's help I will strive to seek.

I am personally known to many of you who will peruse the words I now frame through the life of another being; but the same reason which led me to keep my name silent in many of my published articles, renders me silent now. I am traversing through a new life, with a new body, but the man remains intact. I am the same, identically and individually, as when I walked your streets. No change, only in the material substance. The form which to my friends represented myself, is under the ground, while the individual man, the act-

ing or propelling power of what you term man, moves, acts and thinks as when moving visibly in your midst, and finds every wrong of life acting as a retarding element against his advancement on the road which leads to happiness. To explain to you: Have you noticed when a sudden fog comes up and covers the land how strangely dim and undefined everything appears? It is so with me. At my death I found a quick release from pain; then there arose from a distance a fog which completely enveloped me, and left all the surroundings undefined and misty. This, I soon learned, was my own condition, and the mist that enveloped me emanated from my own soul, and that I myself must lift the film from my eyes. I have striven to see clearer, and I find much of the mist decreasing; but this constant desire for earth and earth matters keeps me still within the old sphere. I must make matters straight which I left unsettled, and place those who are dear to me in more happy circumstances, before I can realize that perfect change which brings to the soul complete happiness.

This is my first attempt to make anything public in regard to my position, and I hope my friends will excuse me if I withhold my name. Yours for the truth, INCOG.

(Seance conducted by J. B. Ferguson.)

A QUEER LETTER.

We have given some letters of commendation of the MAGAZINE, and as "variety is the spice of life," we give one of condemnation, appending our reply to our strange letter:

WASHINGTON, D. C.

REV. SAMUEL WATSON—*Dear Sir:* True I never saw you, and it is not probable I ever shall see you until we meet at the great day of judgment, but I have heard of you, and it would have saved me some severe pangs of grief if I had not. I learn from what I deem good authority, that you were for years a respected Methodist preacher, but for some cause you have left the M. E. church and joined your fortune with modern Spiritualism—one of the last and greatest devices of Satan to undermine the Christian faith and destroy soul and body in hell. As you deny the plenary inspiration of the Scriptures, I suppose you deny hell fire; but I will say no more now on that subject. I see where an infant nine days old wrote an article. Now, do you believe that? Echo

says, Do you? You must believe that you were deceived when you were preaching the doctrines of the M. E. church, or you are now deceived. You cannot be right in both cases. You know that if the Bible is true, Spiritualism is false, and you know that some of the greatest minds the world ever produced have labored for centuries to destroy the Bible, but have failed—and so will Samuel Watson fail.

Now stop and consider from whence you are fallen, and do your first works over, before you drop into the lake of fire where the devil and false prophet are. From my heart I pity you, my fallen brother. I am afraid you may be judicially blinded, and that God may say to you as he did to Ephraim, "Let him alone." Read your fearful experience in Isaiah xlv, 20, and in the spirit of the prodigal son return to your father's house.

May God bless you, my dear wandering brother, and save you for Christ's sake, is the prayer of your strange friend,

KINSEY DYER.

We think our friend's "severe pangs of grief" for us have been altogether unnecessary, and like much of our trouble, has been borrowed.

He thinks "Spiritualism one of the last and greatest devices of Satan to undermine the Christian faith." If we have ever been able to understand the "Christian faith," its foundation rests upon the Spiritualism of the Old and New Testaments, both of which begin, continue and end with spirit manifestations. Take that out of the Bible, and there would be but little left worth retaining. It is not necessary to "deny the plenary inspiration of the Scriptures" in order to deny that "the soul and body" will be "destroyed in hell fire." It is to our mind passing strange that there are people so profoundly ignorant—and some of them preachers, too—as to believe in a literal lake of material fire, in which the wicked are to burn forever. We could neither love nor worship a being who could create such a place for his creatures, whom he had brought upon the stage of action without their knowledge or consent, inheriting a corrupt nature and tendency to evil "as the sparks to fly upward." The Bible, as we

understand it, does not teach any such doctrine. It teaches that we make the place to which we go by our moral character here. We reap the fruit the seed of which we sow in our earth life. Our heaven or hell is first made within us, and by universal law our souls are "attracted to the place for which they are fitted." There is a state which is just and right, as well as philosophical, for all mankind.

This dogma of a lake of fire and brimstone which has been taught from the pulpit has made a thousand-fold more infidels than Spiritualism ever has. In fact, we know of no system that does so harmonize with every principle of right, and so fully justify the ways of God to man, as Spiritualism. We know of no higher motives to lead a life of purity than the teachings of good spirits.

Let us look at this "hell fire" matter from a Bible standpoint. We presume our friend is a Methodist, therefore will quote from the highest authority known to Methodism. What does the word which is translated *hell* mean? Certainly not a lake of fire anywhere. The *sheol* of the Old Testament and *hades* of the New, simply mean *the place of departed spirits*. "Here in *sheol*, *hades*, the souls of all are received, without respect to their goodness or badness, their happiness or misery." "These words should never be rendered hell in the sense as understood by many. Christ is said to have descended into hell." "The literal meaning of the word implies neither hell nor the grave, but the place or state of departed spirits. In translating the Hebrew word *sheol*, the Seventy almost invariably used *hades*, both meaning the state of the dead in general, without any reference to their moral status whatever."

It is time this dogma was banished from the teachings of the pulpit. It is revolting to every enlightened mind, and dishonoring to that God of whom the Bible says, "His tender mercies are over all his works." We think when the race of people represented by Mr. Dyer die off, they will have no successors to misrepresent the character of a good God by such stuff.

As to the infant of nine days writing, we have never seen it, but the "Scriptures" speak of "babes and sucklings" doing great things, and this may be one of them.

In conclusion, we would say to our "strange friend," that he would do well to read the 13th chapter of 1st Corinthians; it may prove an antidote for the vein of ignorant dogmatism which runs all through his letter.

For the American Spiritual Magazine.

ABUSE OF MEDIUMS.

MY DEAR BRO. WATSON—I have just read, with extreme pain, your correspondence in the *R. P. Journal* in relation to the alleged frauds of Mrs. Miller, and also the charges against Mrs. Stewart, of Terre Haute. Now, while I have the fullest faith in the integrity of both these mediums, I am profoundly and painfully impressed with the lesson that these incidents are designed to teach us. I have for some time labored under a solemn conviction that the time had arrived, demanding a modification, or entire change in the manner of using our mediums, and holding spiritual seances. Jesus taught his disciples thus: "cast not your pearls before swine, lest they trample them under foot, and turn and rend you." That we are guilty of this very impropriety, when we suffer our sensitive mediums to be bound with cords and nailed down to the floor by the rude hands of skeptics, who are prompted, not by any honest desire to know the truth, but by a mere idle curiosity, and a desire to render themselves conspicuous.

This whole vulgar business of binding mediums with cords, sewing them up in bags, nailing their garments to the floor, etc., should now be abandoned by all intelligent and refined Spiritualists. It is a reflection on the moral integrity of all our mediums, and would be regarded as an insult by every honorable and high-minded man, if a similar reflection should be cast upon his moral honesty. And those who may think that the perpetuity and progress of Spiritualism depend upon these rude measures, have misapprehended both its origin and true character.

If there ever was a time when dark seances were necessary to the cause of true Spiritualism, I am persuaded that time is past. They have been the cause of more suspicion, false accusations, unbelief and strife, than

all the attacks of theologians and scientists combined. And Spiritualists have done more harm to the cause by an undue catering to a morbid public curiosity, than all the professional "exposers" and mountebanks put together. I cannot describe to you my feelings of disgust and indignation, when I read your account of the outrages of the young men who came to the seance under your control, armed with instruments of death, and carrying with them cayenne pepper, for the purpose of torturing the innocent and submissive medium; whose wrists, you say, were lacerated by the cords with which they were bound.

It seems to me, Bro. Watson, that you are, by implication, as much the subject of suspicion, on the part of those demanding these harsh measures, as the medium; as she is under your control, and her seances under your direction. It cannot be otherwise than that those who suspect Mrs. Miller of fraud, believe there is collusion between you and her. And if we expect to satisfy all classes of the integrity of our mediums, or our own, we are doomed to disappointment, as Jesus himself failed to do this. It is natural for those who are dishonest themselves to suspect all others; and as a rule, it is true that the motive of those who demand these cruel and unreasonable tests, is not to find the truth, but to expose the medium.

The unreasonableness and dishonesty of the young men who violated the rules of the seance by striking a light, will appear to all who are capable of reasoning from the following considerations: You say, "In a few seconds after they left the cabinet, a female draped in white walked out, clapping her hands," and that a number of female forms and children appeared, also a gentleman dressed in black. Now, as you say Mrs. Miller was dressed in black, and a lady dressed in white came out in a few seconds after the young men inspected the cabinet, how do they account for all these other forms, even admitting the last one to have been Mrs. Miller? They allow a mere suspicion to outweigh all the facts, which proves their dishonesty.

Oxford, O., Feb., '76. D. WINDER.

There is one point in the above that we wish to correct. These seances have never been under our control. We have attended them to investigate the subject, as others have done; but the fact that we have given publicity to them has in some sense held us

responsible for them. We have not arrived at the point referred to by Dr. Winder. We must have the strictest test conditions here and demonstrate the truth before we can abandon them.—Ed.

For the American Spiritual Magazine.

A LETTER OF TRAVEL.

BY J. M. PEEBLES.

Though the morning was dark and gloomy, with flashing lightnings, roaring thunders and a drenching shower, now, in evening-time, all is quiet and pleasant. Is not this a fitting symbol of human life? After the storms come the calm—after the tears the spirit of trust—after the ruins the better temple—after the temptation and the suffering the victory—after the cross the crown—and after this life the blessedness of a glorious immortality!

NEW ORLEANS.

Judging from observation and the testimony of others, I feel safe in saying that Spiritualism never stood upon so firm a footing in the Crescent City as at present. Our audiences are large and increasing. Sunday evenings the hall is uniformly crowded. Fifty members have joined the Society within a few weeks. Much of this interest is owing to your timely visit to New Orleans, and your able ministrations in the Unitarian church. But the Unitarian choir could not sing the doxology:

"Praise Father, Son and Holy Ghost."

Unitarians praise, or rather, pray to the one living and true God only.

I am now on my second month's engagement. Saturday evenings we have a conference meeting for referring to spiritual phenomena, relating experiences and singing. Last Saturday evening the Hon. Mr. Jewell, United States ex-consul to Canton, China, gave us a most interesting talk relative to the tests he had recently received through Mrs. Hollis, now giving seances in the city.

MRS. HOLLIS AND VICTOR HUGO.

Reaching Paris on my return trip from "Around the World," and calling upon Mrs. Hollis, I was introduced in her seance room to Victor Hugo, the author and poet, the statesman and Spiritualist. I see by an English periodical that at a recent dinner party of *litterateurs* in Paris, Victor Hugo spoke of immortality as none but a Spiritu-

alist could speak. He said, his face brightening up with a sort of transfigured beauty, "There are no occult forces; there are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinitely little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring form out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

GALVESTON, TEXAS.

When the angels called me away from the "beggarly elements" of sectarianism, they commanded me to go "throughout the world and preach the gospel." Recently a New Orleans steamer dropped me down at Galveston, the Island City. Soon I was in the "den," or rather the cosy library room of Col. J. S. Thrasher, who so ably edits the Spiritual department of the *Galveston Civilian*. The Colonel, connected with journalism in this and other countries during a period of forty years, is now devoting his time to the "new science," Spiritualism. I lectured twice in Casino Hall to very intelligent audiences. Mrs. Sarah A. Talbot,

wife of Judge Talbot, is engaged to speak each Sunday evening during the winter.

HOUSTON.

Here the Spiritualists have perfected an organization, with Mr. Paul Bremond for president. A pressing telegraphic invitation from this gentleman took me to this Texan city for one lecture. The papers briefly but fairly reported me. Houston and Galveston have each their advantages, and when the forthcoming Southern Pacific Railway stretches across the prairies of Texas, it will be recognized as the garden State of the great southwest.

HOPE VILLA.

This, a thrifty, growing place at the head of navigation on the Bayou Manchac, some sixteen miles from Baton Rouge, has a number of liberal minds, anxious to better understand the phenomena and philosophy of Spiritualism. Invited by Judge Mason and his lady, formerly of St. Louis, I lectured in this place two evenings of last week. The audience gave undivided attention with the exception of one man, who was evidently better acquainted with "spirits" found in bar-rooms than those peopling the blissful regions of immortality. When humanity comes to fully understand that portion of the spiritual philosophy that relates to sowing and reaping, *alias* the certainty of punishment, they will be careful to obey the physical, mortal and moral laws of their being.

THE CONSTITUTION AND DESTINY OF MAN.

Spirit and matter are coexistent and co-eternal. Matter is constituted of atoms, which atoms in their myriad combinations are the centers from which force emanates. As much, if not more, is known of spirit than matter; that is, when matter is transformed from the solid to the gaseous, and further reduced to the last analysis, becoming invisible. All that is known of matter, whether solid, liquid, gaseous, or invisible, is through its qualities and forces. That is, as we learn of the rose by its color and fragrance, of the sun by means of its light, heat, and gravitation, so do we learn of the atom by its attraction, methods of combination, and other qualities. When we come in contact with a solid, it is not the atom we touch; we only touch the sphere of its emanating force.

Spirit, infilling, molds and fashions material forms. The spirit in man is a portion of the divine intelligence. The spiritual *body* is composed of refined and etherealized *essences*—*essences* eliminated from foods and

drinks; from atmospheres breathed and invisible auras appropriated. Death severs the copartnership existing between the physical and spiritual bodies. The physical body, serviceable to the spiritual for a season—as is chaff to wheat, and husks to growing corn—is raised again only in grasses, grains, and the fruits of autumn. The spiritual body, aflame with spirit, and a perfect structure self-balanced, becomes more ethereal and beautiful as the individual unfolds and advances in the morning-land of immortality. All the good, all the wisdom gained on earth, is retained in the world of spirits.

Beautiful and glorious are those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels—all adding to the beatific glories of life in the republics of immortality.

"There's a land far away 'mid the stars, we are told,

Where they know not the sorrows of time;
Where the pure waters wander through valleys
of gold,
And life is a treasure sublime.

Oh! the stars 'never tread the blue heavens at night,

But we think where the ransomed have trod;
And the Day never smiles from his palace of light,
But we feel the bright smile of our God.

We are traveling homeward through changes and gloom,

To a kingdom where pleasures unceasingly bloom,

And our Guide is the glory that shines through the tomb

From the evergreen mountains of life."

OUR FUTURE MOVEMENTS.

If seeing is knowing, travel must necessarily be an excellent educator. Comparative ethnology is now an important study among our *savans*. Who were the ancient mound builders? From whence the Toltecs? and the subsequent Aztecs that peopled the vale of Mexico? What relations do the time-worn ruins of Yucatan, and others in more southern latitudes, bear to those we saw in India and Egypt? Resolving to go and see, I expect to start the last of this month, or the first of next, for Vera Cruz, City of Mexico, Tobasco, Yucatan, and Central

America. Returning by way of New Orleans, I shall soon find my way to your library room in Memphis. With Tennyson's words I close:

"I cannot rest from travel; I will drink
Life to its lees."

For the American Spiritual Magazine.

CENTENNIAL, "IS THAT SO?"

Apostrophe.

BY WILLIAM HAYWARD.

Centennial! yes, 'tis even so!
Seek, and thyself shall find,
By ministry of angel friends
To thy receptive mind.

So finite minds in accord with
The Great Infinitude,
Are bless'd by messengers of love
Sent by the Eternal Good.

Look through the pages of the Past
And trace the race of Man—
Upward and onward; let thine eyes
The grand procession scan.

Mark every phase from Infancy
To Manhood's ample state;
From the historic page extract
The records of his fate.

Revealed throughout the ages past
The Truth immortal shines;
A galaxy of perfect love,
Above all earthly shrines.

Now let us hail the dawning Light,
The true Millennial Day!
Keep ev'ry lamp well trimmed, to meet
The Bridegroom on his way.

Look to the skies, and thou wilt see
The clouds receding fast,
In beauteous lines of spirit light
The weird horizon's cast.

Now lovely forms of spirits come,
As erst of yore they came!
Knowledge is spread abroad, e'en now
The earth is all aflame.

In harmony with ancient times
Our modern times agree—
Revealed Religion yet shall make
In Truth the Nations free.

Kindred now meet in lov'd embrace,
Immortals from the skies
Put on their robes of purity—
Their robes of Paradise;

And face to face, and hand to hand,
With relatives of earth
They hold sweet converse, and announce
Their glorious second birth.

Rejoice! The Century's lot is cast
In these the latter days,
In which the Programme of the Lord
Thus manifests his praise.

Come unto Him with honest heart,
And leave the Past behind;
Knowledge is added unto Faith!
Hail Christ! the Sovereign Mind.

Silver Lake, Ind., 1876.

GONE BEFORE.

Our son John Wesley, who was a little over twenty-two years old, left us on the night of February 18th, after a lingering illness of consumption for several months. In a few hours after he left his body he appeared to three persons, one of them two miles distant. Some may think this a delusion, but well-established facts settle this question. Mr. Wesley gives a number of such in his journal, and says a spirit finds no difficulty in traveling thousands of miles in a moment.

The next day was the time for our regular weekly seance of an hour with our medium of the Inner Life Department of the MAGAZINE. On our arrival she told us that John and his mother were there before day; that he looked embarrassed when she spoke to him; he remarked he was in a strange place and in a strange country, of which he knew but little; he did not expect to go over so soon—was taken by surprise.

When the medium was entranced her control for near an hour told us many things of profoundest interest in regard to our son and the spirit world, but as he said he would write out an account of his entrance into spirit life—how he felt and what he saw—we will wait to hear from him. There are a few points, however, that we will notice. It was said he had been confined to his room so long, he wished to look around before leaving for his spirit home. Spirit friends would attend his funeral that afternoon and

go with his remains to Elmwood, and the next morning at six o'clock they would leave for their home in the third sphere, and by the law of progression ascend "up higher." That he was now very weak, but there was an electric vapor condensed by spirit power that would strengthen him that he may be prepared to go forth to-morrow. This nectar which they infuse into the new-born spirit will enable him to return in a week, and perhaps give his experience. In a month, it was thought, he could materialize so as to be recognized. He spoke of the body he had left as an "old coat he had thrown off."

At the grave our medium, who is clairvoyant, saw a host of spirits, and John was supported by his grandfather Dupree and his mother. He greatly desired to impress the young man who placed the cross of flowers on his grave with a sense of his presence and how he loved him.

We shall hear from him ere long. If what we receive possesses general interest, we shall give it in the *MAGAZINE*; if personal, we shall lay it by in the archives of our own soul, to bring us comfort such as we can derive from no other source.

CORRESPONDENCE.

During Dr. McFall's visit here in December, it was suggested that Sir Thomas Browne, of England, who is the principal control of the Dr.'s circle at Nashville, might aid us in doing something for Spiritualism. We therefore addressed him the following letter, through Dr. J. V. Mansfield, of New York:

MEMPHIS, Dec. 31, 1875.

SIR THOMAS BROWNE—*Honored Sir*: We are struggling here, using our best efforts for the advancement of the cause of Spiritualism, for the proper promulgation of the Harmonial Philosophy, and for the good of humanity generally; and while we hope never to be weary in well doing, we cannot disguise the fact that more money is needed to properly carry out our wishes and plans. Knowing your interest in the cause of all good works, we come to you asking you to

aid us through the organization of our medium, Mrs. Hawks, writing, or speaking through her. We wish to raise a sufficient amount of funds, which, permanently and prudently invested, will give us an income sufficient to push forward all good works, placing the cause of Spiritualism and of humanity upon a firm basis, reflecting honor upon all concerned, and glorifying God, the Infinite.

Please give us your views through our brother medium, Dr. Mansfield.

SAMUEL WATSON.

This was securely sealed, and private marks made thereon. It was returned in like manner, with the following from him and the communication which follows:

NEW YORK, Jan. 5, 1876.

MY DEAR BROTHER WATSON—Yours of January 1, 1876, came yesterday to hand. I here hand you the result of the sitting. I notice by the communication that it comes from another than what you had anticipated. But of that I could not prevent. I send you all that was given me. Should it not be pertinent to your inquiry, then try some other one, or call for the same one again.

Yours very sincerely,

JAMES V. MANSFIELD.

My brother and co-laborer in the great cause of human progress, in the absence of my dear father Thomas, I have undertaken to respond to your note, trusting it may not be considered impertinent or an intrusion. Had father have been present, or within my call at this time, I would not have taken this leave. But father and Dr. William Harvey, of Falkstone; and Dr. John Mason Good, of Epping; and Alex. Geddes, of Ruthven; and Dr. William Falconer, of Bath, and Dr. James Douglas, of London, are often called upon to consult with one another upon physical matters appertaining to mortals. Thus it is they are not at all times come-at-able. Yet there are times father is with you, and ever ready to advise, or interest himself in humanitarian developments. You have but to command any one of the band and they will be with you, and talk to you through your highly-inspired lady medium, Mrs. Hawks.

I have often overheard my father and Dr. A. B. Cooper speak of the progressive step taken by you and others. Father and the Wealeys, Coke, and Asbury, I find often talking of what is transpiring about you. Asbury said: "How widely have our peo-

ple wandered from our early, primitive, simple way of worshipping! Once our people were satisfied to worship in barns or schoolhouses; for want of them we were satisfied with the open fields! But since I have traveled among the meek and lowly ones they have made themselves images of costly structures, houses with spires as tall as St. Paul's, of London. Step by step have they left the path of our discipline, until they are, to say the least, unlike what they once were." Asbury said to Charles Wesley not long since: "Brother Charley, heaven has at last interposed to save the *beloved faith* of our dear Methodism." The two walls have been bridged, and to-day the dear departed are talking with earth ones. A ball has been shot into the Methodist church which creates confusion, and many are alarmed for their safety. Some have bethought themselves to leave the ranks, and fly for safety to higher ground before entirely lost in the ruts of infidelity and fashion. Those fathers of the church, namely, the Weeseys, Coke, Asbury, and others, say our church will be saved if it heed the teachings of the light now breaking over it. You have but to be faithful, dear Watson, to the light given you, in order to assure you that you will yet see the shaking hands again of the so-called north and south. Your step was a bold one, but it was as needful to the restoration of the sect known as Methodists as it was bold.

You have a host of co-laborers, who have fought with you side by side in what you deemed to be right, and they will not only defend you, but they will sustain you. You are doing a work that will not only call down blessings from heaven upon you, but you will compel those who have called you crazy, deluded, to acknowledge you their benefactor. Weary not, then, in ways of well doing.

Very truly, EDWARD BROWN.

As to the development of the lady as a speaker, I rather my father would advise about that. He or your kind Edmunds will do so with pleasure. E. B.

WACO, TEXAS, Feb. 12, 1876.

BRO. WATSON—*Dear Sir*: I have been taking your SPIRITUAL MAGAZINE from its commencement; it is an eye-opener to all who read it. I have used mine as a missionary work, and have put it into the hands of many. I think the February number of Vol. II the crowning number of your MAGAZINE. The faithful records of

your own investigation at Mrs. Miller's seances is wonderful, though true to the letter. With such contributors as Bros. J. M. Peebles, Case, and others, you are bound to succeed. Bro. Case's plan for organization I think superior to anything that I have seen. The initiatory circle covers all that is in our creed of faith. Then the five preceding degrees are beautiful and good. The circle of Purity contains such a holy sublimity! Oh, I would give up the dearest idol I have known to become a true member of that circle!

Bro. Frank Patillo is doing a good work. We used to belong to the same church at Marshall. Bro. Watson, may the God of love and the good spirits preside over you, and assist in conducting the SPIRITUAL MAGAZINE, is the prayer of your brother in the spirit, J. B. PELHAM.

NEW LONDON, 1876.

BRO. WATSON—I wish to say to you that I am highly pleased with the MAGAZINE, and I think it will do a vast amount of good. It is so gentle it will find access to the churches, while the *R. P. Journal* is shut out. I sincerely hope it will not fail for want of patronage. The cause of Spiritualism is one I feel a deep interest in. It is just what is needed in the churches to give efficacy to their works. The thought has sometimes come to me that this is what is meant by the second coming of Christ. "For as the lightning coming out of one part of heaven and shineth even to the other, so shall the coming of the Son of man be." It seems to have spread all over the earth in a very short space of time.

I intend to make an effort to get a few subscribers to the MAGAZINE in New London.

Suppose I wish to write to a spirit friend and get an answer through J. V. Mansfield, are there any conditions necessary to put the medium in communication with the spirit other than the mere address in the letter which is in the sealed envelope? I don't wish to trouble you to answer this personally, but I would like much to know. Perhaps you may think proper to answer me in the MAGAZINE, as there may be others who wish to know.

Yours, respectfully, J. A. GILBERT.

In reply to the above we would say, ask a few plain test questions, and write as to a friend in earth life. We give our manner of writing, and the reply in return, in this number.—ED.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

21. I am a Christian Spiritualist, because I believe we will be like Christ, resurrected into Paradise at death, and like him be able to appear to our friends in a few days thereafter from the spirit-world, for Christ is able to raise us up the third day. "For He will revive us; in the third day he will raise us up, and we shall live in his sight."—Hos. vi, 2.

22. I am a Christian Spiritualist, because I believe that the dead are now everywhere being raised, and that many of the spirit bodies of the dead, just like Christ, are visible, appearing to their friends, which proves that the resurrection has come, as the Word declares. "For since by man came death, by man came also the resurrection of the dead."—1st Cor. xv, 21.

23. I am a Christian Spiritualist, because I believe that Christ when he was put to death was quickened by the spirit, and went and preached his gospel to the spirits in prison, or Paradise, sometimes called the grave, or hades, which is the spirit world, where Christ freed the captives and opened the prison doors, and set at liberty the world of spirits; who are thereby enabled to return to earth, for the comfort, blessing and happiness of man. "For Christ being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison."—1st Peter iii, 18, 19.

24. I am a Christian Spiritualist, because I believe that Christ on his resurrection into the spirit world or Paradise, liberated the spiritual hosts, so that many spiritual bodies came out of the grave, or hades, the world of spirits, and appeared in Jerusalem unto the people, just as materialized spirits are appearing unto the people in this day; Christ having opened up a new and living way, by which his people are able to hold happy communication with the people of the spirit world. "For the graves were opened, and many bodies of the saints which slept arose and came out of the graves after His resurrection, and went into the holy city and appeared unto many."—Matt. xxvii, 52, 53.

25. I am a Christian Spiritualist, because I believe that the gospel of Christ is preached to the spirits in the spirit world; that all *who have not heard the true gospel, with all*

its wonder-working and miraculous powers in this world, may hear it there and be saved, and be judged according to men in the flesh. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1st Peter iv, 6.

26. I am a Christian Spiritualist, because I believe that good spirits, after the death of their bodies, can appear on earth, and, like Christ, talk with the living, and hold communication with their friends, the same as Christ did when he appeared unto his disciples; for he could appear and disappear at pleasure. "This is now the third time that Jesus showed himself unto his disciples, after that he was risen from the dead."—John xxi, 14.

27. I am a Christian Spiritualist, because I believe that angels and good spirits are around us, ever ready and willing to hold communication with us, as the spirits of those good men, Moses and Elias, held communication with Jesus, Peter, James and John. "And behold there appeared unto them Moses and Elias talking with him."—Matt. xvii, 3.

28. I am a Christian Spiritualist, because I believe that all the angels are ministering spirits sent by God himself to minister to the children of men for their salvation. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i, 14.

29. I am a Christian Spiritualist, because I believe that those holy spirits are ever crowding around us for our own safety and our good—as seen in the case of the prophet Elisha when the wicked hosts of Syria surrounded him and his affrighted servant on the mountain; and he said unto the fearful young man, "Fear not, for they that be with us are more than they that be with them." "And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."—2d Kings vi, 17.

30. I am a Christian Spiritualist, because I believe that the most illustrious spirits of the spirit world, even the angel of the Lord, with his heavenly band of holy spirits, encamp around about the believers in Christ. "For the angel of the Lord encampeth around about them that fear him, and he delivereth them."—Psalm xxiv, 7.

31. I am a Christian Spiritualist, because I believe that all who believe and obey the commandments of Christ, are at once brought into connection and association with an innumerable host of holy angels, and with the spirits of just men made perfect, who will ever love and protect us from evil. "For ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect."—Heb. xii, 22, 23.

32. I am a Christian Spiritualist, because I believe that good spirits and angels are always hovering near us, ever prompting us to good actions, and rejoicing over us when we repent and turn to God. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv, 10.

33. I am a Christian Spiritualist, because I believe that there are bad spirits, who are ever tempting and prompting sinful men and women to bad actions; and some times that they so infest men that many evil spirits will possess one person. Even a whole legion of spirits have been cast out of one man, and Christ declares: "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there, and the last end of that man is worse than the first."—Matthew xii, 43, 44, 45.

34. I am a Christian Spiritualist, because I believe that evil spirits are the spirits of bad men and women, who have died or left the body, and who love to afflict, disease and punish the children of men; because these spirits, when living in the body on earth, hated good and loved evil, and are therefore full of malevolence toward mankind, afflicting them with all kinds of maladies, both of body and mind. But Christ by his gospel has made all evil spirits, or devils, subject to his ministers and believers, as the seventy disciples declared. "Notwithstanding, in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven."—Luke x, 20.

35. I am a Christian Spiritualist, because I believe that Christ has given his people power over all bad spirits, and over all their evils. "Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases."—Luka ix, 1.

36. I am a Christian Spiritualist, because I believe that angels are the spirits of good men who once lived on earth, and therefore love our race, as well as know and pity frailties; and some of the greatest angels have informed us that they were once men. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."—Rev. xxii, 9.

37. I am a Christian Spiritualist, because I believe that the angels are all our friends and love to be around us; because they were once men and women like ourselves. And where ever they have appeared to mankind they have come as men. Even Gabriel, the great archangel, was a man. "Yea, while I was speaking and praying, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Dan. ix, 21.

38. I am a Christian Spiritualist, because I believe that there are good and bad spirits everywhere around us; the bad spirits inducing us to evil, and the good spirits inducing us to righteousness; and that we should therefore try the spirits by the rule laid down in the Scriptures, that we may always know and follow the injunctions of the good spirits and shun the wiles and temptations of the evil ones. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world."—1st John, iv, 1.

39. I am a Christian Spiritualist, because I believe that Christian Spiritualism meets the very same opposition and persecution in this day that the gospel did in Christ's day, and is therefore the truth, because it stands

squarely opposed to falsehood, to the world and to materialism; even the world says the spiritual man is mad. "The days of visitation are come, the days of recompense are come, Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."—Hos. ix, 7.

40. I am a Christian Spiritualist, because I believe that its philosophy teaches all that Christ commanded, and it is therefore the true religion for mankind. "Teaching them to observe all things whatsoever I commanded you."—Matt. xxviii, 20.

41. I am a Christian Spiritualist, because I believe that every command that Christ gave should be obeyed, and that every commandment has blessings and benefits for all who will believe and obey them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii, 14.

42. I am a Christian Spiritualist, because I believe there is but one true and ever living Great Spirit, who is the Father and owner of all the spirits in the universe, and who is the designer and author of all worlds, and the Creator of all things therein, the one all-wise and only God. "And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord."—Mark xii, 29.

43. I am a Christian Spiritualist, because I believe that the spirit world is a universe of advancement and progression; that the good spirits are ever on the march of improvement and development; ever rising from the lower to the higher spheres, or from mansion to mansion, and from one degree of knowledge and love to another, through all the ages of eternity. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."—John xiv, 2.

[To be Continued.]

BRO. WATSON—There are a few in the far off Texas who are Christian Spiritualists, and who offer up sincere praise for such noble workers as Samuel Watson, Cyrus Jeffries and others who have the ring of the true metal. I was an early convert to the Spiritualistic doctrine; was at the time a practitioner of medicine, and attempted to lecture in favor of Christian Spiritualism or the later dispensation, but opposition from the churches and the infidelity and immoral

tendency of the professed Spiritualists drove me from the lecture field and my profession also. Twenty years ago I put my hand to the plow and am there yet, but may make a new start. May God and good spirits bless you.

DR. D. BEACH.

ATHENS, OHIO, Feb. 13, 1876.

BRO. WATSON—I enclose you a copy of a letter which I have received from England's greatest medium, D. D. Home. It shows the platform on which he stands. Some of your readers may be able to furnish him matter for his forthcoming work.

Yours truly,

J. MURRAY CASE.

NICE, FRANCE, POSTE RESTANTE,
Jan. 20, 1876.

DEAR BRO. CASE—I have just read a letter of yours in the *Religio-Philosophical Journal*, and am so pleased with it that I write you, hoping my letter may reach you, and that I may have a reply. My Spiritualism is as you seem to understand it, and the vice and imposture of the day strive to make it an object of scorn. The feats of legerdemain, lying wonders and free-loveism are not Spiritualism, and in order that the difference may be well defined, I have resolved to write a book, to be published the coming autumn. It will be an exposition of the abuses of our holy cause, and I pray God it may do good.

I want you to aid me in this work—not as regards means, but *work*; and I come to you as a *brother* to ask you to do what you can. I want well-authenticated facts of imposture. I am determined to expose this in every instance. There are a parcel of cheats who make a living out of their dupes, and when caught represent that it was an evil spirit that prompted them. It is *monstrous*, the iniquity that is done in the name of Spiritualism.

It will give me great pleasure to hear from you, and to receive any books, pamphlets or manuscript you may send me; and I shall be only too happy to repay you for all expenses you may incur in my behalf.

Yours very faithfully,

D. D. HOME.

If you have a favor to ask of a man, be sure and shut the door after you when you go into his office.

For the American Spiritual Magazine.

ORGANIZATION.

I deem there is no part of the gospel of more importance to its due success than that of its true government and discipline. To me it is very strange that there should be almost a universal state of demoralization among Christians on this subject. All Christians admit that Christ is the head of the church, yet do not seem to perceive that he has never given to the church the right of legislation. All the sectarian societies are of "men's invention." This is the prominent reason of their want of due success in bringing the world under the influence of the gospel. Brother Case (January number, page 19), speaks of Mr. Wesley's laying the foundation of the Methodist church. I suppose Mr. Wesley was a very good man, and a conscientious minister of the gospel; but he was not an inspired apostle of Jesus Christ, consequently he had nothing to do with the laying of the foundation of the church of God, of which Christ is the head. The Methodist church is not the church of God, of which Christ is the head; neither is Methodism Christianity. Bro. Clark (Jan. number, page 22), gives a form of organization for a Christian society. It is radically wrong; it is not evangelical, it is "men's inventions." It is saying that the gospel is deficient for the wants of the church. It is men legislating in the church of God, which is the root and foundation of priestcraft and organized sectarianism.

The gospel is a perfect system of spiritual religion. I believe it better calculated to save man from sin than any other system that I know anything about in this world.

Bro. Blaisdell (Jan. number, page 5), speaks of a "declaration of principles." When we adopt the gospel and make it the foundation of our organization, we shall have all the "principles" we stand in need of. The only organization I perceive in the gospel, and the only one I see any necessity for, is that of local churches. Now, where there are a number of Christians who desire to have a local church, let them meet and adopt the gospel, and proceed according to the best of their knowledge. The usual name applied to a local church is "church of God." Inasmuch as Spiritualism is a new thing nowadays, the people will call churches of Spiritualists, Spiritual churches. This cannot be helped.

We must not confound spiritual circles or seances with worshipping assemblies. We

can meet with anybody to cultivate ourselves in Spiritualism as in any other science or knowledge outside of the church. But we as yet have no church in which to worship God in spirit and in truth. The churches around us are very little better than heathen, though they have Christian names.

I hope Bro. Watson will take the lead, if he can get members enough to organize a church at Memphis, and at other places wherever it may be advisable. I would say wherever there are half a dozen Christians they ought to organize a church and try to keep up regular services. Spiritualists ought to quit patronizing sectarian organizations, for they will oppose Spiritualism as long as they have an existence.

If this plan of organization is not thought feasible, I beg leave to say, I think no plan is. Those Christians who do not feel willing to practice Christianity, I think had better throw up the profession and say boldly they have outgrown it. Any system based on men's inventions, I am confident, will not be successful. So if we cannot abide by the gospel, we will have to take it foot-back, for the authors of Spiritualism have given no plan of organization, and advise not to organize.

For my part, I have never yet been able to see that Spiritualism is a religion. I understand it to be a principle, a fact in nature, and may be worked up into a science and ranked among philosophies. I perceive it to be the power of religion, and without it there can be no true religion. All true religion is of heaven, and heaven speaks and manifests its power through Spiritualism. The better mediums we are the better the manifestations.

Jesus Christ was one of the best of Spiritualists. Now, if Spiritualism is sufficient in itself as a religion, why did Christ set up a religion? The same could be said of the Mosaic or the Abrahamic dispensation. I look upon Christianity as a divine school, and Christ as head teacher, and ministers of the gospel under teachers, for the purpose of educating the people in divine wisdom and goodness. In conjunction with this teaching we have the promise of the Holy Spirit of God to change our hearts and otherwise prepare us for the kingdom of God; and through Jesus Christ we get the forgiveness of sin. Now, if modern Spiritualism answers for all this, well and good—I will not deny it, I only say I cannot see it. Time will tell. The question stands thus: Is modern Spiritualism a revival of primitive

or pure Christianity? Or, is modern Spiritualism a new religion, as distinct from Christianity as Christianity is distinct from Judaism? Let every one be perfectly free in the decision of this question and act accordingly. I think those that decide to remain Christians ought to organize themselves into Christian churches as soon as anywise convenient. I hope to see prompt replies from all quarters. In my neighborhood there is no material to form a church out of; there has never been a medium here. One thing I have learned from experience, that Spiritualists are not made by hearsay.

COLVI TIBEL.

Madelia, Minn., Feb. 23, 1876.

A STRANGE CIRCUMSTANCE.

A Hungarian journal copies from the *Medical Weekly Journal*, of St. Petersburg, a periodical devoted to medical and psychological science, the following strange story:

Orenburg is a town of European Russia, situated in the Ural mountains, near the Asiatic border. About a year ago Abraham Chorkov, a wealthy Jewish inhabitant of that town, was lying dangerously sick with typhoid-fever. On the 22d day of September, at midnight, a crisis set in, which seemed to take a fatal course; the man suffered and struggled, and his physicians called it the agonies of death. A number of Jews were called in, prayers were offered, wax candles lit, and behold! the patient, who was thought to be in the last stages, commenced to breathe freely, opened his eyes, and looked with astonishment on the surrounding scene.

Well, this has happened before. Many in whom life was thought to be extinct rallied again and recovered their health. But the sequel has no precedent. The man soon fell into a sleep, which the physicians declared to be a healthy one. In the morning he awoke, saw wife and children around him, who, partly in anguish, partly in joy, were waiting for his awakening. His wife, overwhelmed with joy, wanted to throw herself on his neck, but by signs he repelled her, and demanded something in a language which none of them understood.

It should be mentioned here that Abraham Chorkov is a man of sallow appearance; tall and lean, looking like a genuine Russian Jew, with long black whiskers and beard, black eyes, and a long, Oriental nose, and that before his sickness he understood no other language than Hebrew and a little

Russian—being one of those illiterate Jews found in such large numbers in that part of the world.

Now the man began to speak in a language unintelligible to every one around him. The physician who was summoned did not understand him. With contempt he pushed away his wife and children whenever they attempted to come near him, and the doctor gave it as his opinion that in consequence of the typhus the fellow had become insane. The despair of the family lasted many days. His wife in the meantime sent to Tamboy for his parents, but on their arrival Abraham would not recognize them, did not understand their language, and appeared to be angry that no one understood him.

After a week he rose from his bed; his wife gave him his clothes, as worn by him before his sickness, the usual habit of the Russian Jew; he examined them closely and laughed heartily. He wanted to run out, but his people quickly shut the door, fearing he would catch cold. He remained in the room, pacing it in earnest meditation. Passing a looking-glass he beheld his figure in it; he stopped before the mirror amazed, touched his side curls, his big nose, his long beard, and burst out laughing, but then, all of a sudden, became quite earnest, as in deep meditation.

His wife and parents, who had witnessed this strange behavior, looked at each other with astonishment, and it now appeared to them that the man before them was not their Abraham Chorkov, but a stranger. But Abraham's forehead bore still the black lines with which he was born, so that even the physician who had attended on the patient for nearly two months, had to laugh at the idea. Abraham Chorkov looked often out of the window and seemed surprised at the country about him, and one day made strong efforts to run away. The family now decided to call in the government physician and other doctors, who, after a thorough examination, pronounced him perfectly sane. Although they did not understand the tongue in which he spoke, they recognized it as a regular language, well articulated. Thinking that he could make himself understood in writing, Abraham wrote a few words on a piece of paper, which the physician read, but without comprehending their meaning. The writing was in a plain, good hand, in Latin letters, but the language was unintelligible to all, and no one could make out how Abraham Chorkov came to use Latin characters.

So things went on, until it was agreed to

take Abraham to St. Petersburg to the medical university, to hear the opinion of prominent scholars. As soon as Professor Orlow heard the language of Abraham he recognized it forthwith as English. Abraham expressed immense pleasure at being enabled to make himself understood, and after some conversation Prof. Orlow pronounced Abraham to be a very intelligent Englishman.

"But for God's sake!" cried his wife, "how does my husband come to be English and how did he forget his Hebrew language?"

Prof. Orlow listened with astonishment to the story of Abraham's life, and would not believe that he had been a common, illiterate, Russian Jew. He asked Abraham in English who he was and whence he came, and Abraham replied in the same language, "I am from British Columbia, in North America, my native town is Westminster; I have there a wife and one child living, and God only knows how I came here or to this woman."

It is easy to imagine the great amazement on all parts. The professor declared the parties to be frauds, or that a man-abduction had taken place. He called upon the government to have the matter investigated, and the family physician of Abraham, his neighbors and others, were officially examined, the examination lasting for a few weeks, but, to be brief, nothing came of the investigation, the matter remained as deep a mystery as ever, and the physicians contented themselves with declaring it a psychological puzzle—a revelation of the human soul, which could not be explained.

Abraham told the professor that although his name was Abraham, it was not Abraham Chorkov, but Abraham Durham, and that he had no other desire than to go back to his family. One morning when his wife arose, she found his place empty—he was gone—he had disappeared.

The marvelous story reached the ears of the Russian Emperor, who forthwith ordered diligent search to be made after the lost one; but all to no avail, the man could not be found, and at last it was generally believed that he had been insane and in his insanity sought his death in the river Neva.

In the spring of the year 1875, Prof. Orlow, of St. Petersburg, visited Philadelphia at the request of his government, to arrange the preliminaries of the Russian department of the centennial exhibition. One day, reading a newspaper, the following arrested his attention:

"In New Westminster an occurrence recently took place, which caused great sensation throughout the whole territory of British Columbia. On the 22d day of September, 1874, a fur dealer of said city was in a dying condition, suffering from typhoid fever, and no one, not even his physicians, seemed to entertain any hope as to the possibility of his recovery. Nevertheless, the patient rallied and fully recovered. But wonderful to relate! the patient, who was an intelligent Englishman, had forgotten his mother tongue, and speaks a language which is understood by no one around him, but which at last is recognized by an inhabitant of the city to be a jargon of bad Jewish-German. The patient before his sickness was a short, stout fellow, and a blonde, and is now thin and lean like a stick, and refuses to recognize his wife and child, but insists that he has a wife and several children somewhere else; the man is believed to be insane.

"All at once a European traveler arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her and even his parents, who live in said city—but who, of course, do not recognize him as their son—the most detailed and minutest description of by-gone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason, the effect of the trying ordeal. She incessantly asks, 'Who is this fellow? how does he come to claim to be my husband?' When she hears him speak and does not look at his figure, she is ready to think that he is her husband, but as soon as she looks at him the spell is broken—for surely this stranger with the Jewish face cannot be her husband, whom she just nursed in his sickness. But the man continues to press his claim, and tells her the most delicate and secret facts, evidently known only to husband and wife."

Prof. Orlow recollected now all about the occurrence last fall, and to solve this "psychological phenomenon" he decided upon going to New Westminster. To his great surprise he really found the same black Abraham, who, half a year ago, he had seen in St. Petersburg. He asked the blonde fur dealer in the Russian language whence he came, and was answered: "From Orenburg," and when asked for the name of his wife, he gave the name of the Jewish woman who had called upon him with her husband,

now before him, in St. Petersburg. When asked what his name was he answered, "They call me Abraham Durham, but my real name is Abraham Chorkov."

Prof. Orlow was struck with a strange idea. He reasoned this way: A man-abduction could not have taken place; the bodies have not been changed; one is short, stout and blonde, the other thin, long and dark—and then New Westminster is 9000 German miles from Orenburg. A metempsychosis must have taken place.

It must be remembered that on the 22d day of September, at the midnight hour, both were lying between life and death; the soul of each one must have flown into the body of the other, and thus a complete metempsychosis has taken place; that at the midnight hour of the 22d day of September begins the shortening of days; that the inhabitants of the two cities are antecian, that is, if a spike were driven through the center of our globe, entering at Orenburg, it would come out at New Westminster, and that when at Orenburg the hour is 12 at midnight, the time in New Westminster is just 12 o'clock noon.

Prominent men of science are now occupied with this most marvelous occurrence. Prof. Orlow has taken the blonde fur dealer with him to St. Petersburg, whither the woman Chorkov, of Orenburg, will also be brought, and further developments are now expected. If it should turn out that there is no fraud or deception in the case, then the theory of the transmigration of souls will have a strong proof, and this theory will extend not only as to the metempsychosis from dead beings into living, but also as to between living persons.—*The Jewish Times*.

VALUE OF SPIRIT OPINIONS.

The decisions of spirits ought to be accepted on certain vexed questions of doctrine respecting the saving efficacy of creeds and doctrines. Spirits do tell us most distinctly that creeds and doctrines have no effect in the spiritual elevation of the soul in the spirit-world. This is a question that all can answer for themselves. We are all spirits, and by referring to our spiritual intuitions we can easily determine what is truth according to our power to perceive it. Right and wrong are so strictly defined throughout the universe that it is only the blind and perverse who cannot see the distinction. But it may be said that we are all blind, more or less. This is strictly true;

but with a proper use of the light we possess and a desire for more, our sight is sure to improve. Let us be certain that we live up to the truth we possess in matters that we are capable of judging, and soon our strength will increase to grapple with things that are at present beyond us. We do not think it would be advisable to cultivate too much the decisions of spirits; that would be the thin edge of creedal dogmatism. Let every man learn to decide for himself. We are in God's universe equally as much as any spirit, and ought, as subjects of the Great King, to know his laws.—*A writer in the Medium*.

MODERN SPIRITUALISM.

Finally, Spiritualism is the great antidote to the materialism of the age. Its mission is to counteract the sordid worldliness of the church, the infidelity of the learned, and the indifference of the great masses of the people. In most of the foregoing propositions I cordially concur; I see no escape from them. Admit the facts, as all must do who investigate them, and the only theory that I can see to be consistent with them, is that they are produced by intelligent and benevolent agents. If it be said that by admitting so much, I am bound, by logical consistency, to believe the whole, then all I can say is that I must submit to my fate, and be content to lie, for the present, under the charge of inconsistency. With the light I now have, I cannot assent to the truth of ALL that Spiritualists contend for. Just as when I read Pye Smith on Geology and the Bible, I feel that I know and believe quite sufficient to give me no little anxious thought and labor in re-arranging my ideas of Scripture truth, and adapting them to the light I have received. This will be work enough for the present. With regard to those points on which I feel considerable doubt and difficulty, I venture to say that, not only may there be a side other than that which I now see, but one or more aspects of the truth which Spiritualists themselves have not discovered. There are three states of mind in which a man may be in relation to truth—denial, conviction, and the suspension of judgment. I deny none of the facts, nor the reasonable inferences Spiritualists draw from them. I am convinced of the truth of very many of them, and as for the rest, my relation for the present must be a suspension of judgment.—*The Other Side of Things*.

DR. H. F. GARDNER.

We see the *Banner* has two pages devoted to the exercises of the sixty-fourth anniversary of this old Spiritualist. We remember him well. Twenty years ago, while on a visit to Boston, he took us to see the Davenport brothers. They were then children—had never been before the public as mediums. There we first talked to John King—the same we saw and talked to in London. We copy our friend Peebles' letter:

Isaac B. Rich, Luther Colby, Allen Putnam, and others, Committee:

GENTLEMEN—If the telegraph and the steam engine have nearly annihilated time and space, Spiritualism, lifting the filmy curtain of the future, has demonstrated the fact of man's conscious existence beyond the grave. The question, "If a man die shall he live again?" is settled; and may not the satisfactory settling of this question be considered the crowning glory of the nineteenth century?

Though the marvels and mysteries connected with Spiritualism have existed under different forms in Eastern countries through weary ages, it remained for the last two decades to see these phenomena in a measure systematized, and a rational philosophy deduced therefrom. And among the vigilant toilers, the *faithful sentinels*, who stand prominent to-day as aids in bringing about this desired consummation, is Dr. H. F. Gardner, whose birthday you celebrate. Permit me to assure the Doctor, through you, that distance alone prevents my being one of your number, enjoying if not adding to the interest of the occasion.

Will you pardon me, gentlemen, for using the present opportunity for expressing surprise, mingled with joy, at the rapidity with which Spiritualism has moved forward during the last decade, not only in this and other English-speaking countries, but throughout all the enlightened portions of the earth? No longer local, it is already cosmopolitan, and must soon become universal. Only the ignorant, the prejudiced or bigoted, presume to ignore the reality of phenomena sufficiently startling to arrest the attention of scientists, convince materialists, modify American pulpits, liberalize the press, and enable millions of devotees to triumphantly exclaim: "Oh death, where is thy sting? oh grave, where is thy victory?"

It was to me a source of satisfaction almost inexpressible when, reaching Calcutta,

India, to find Spiritualists; the works of our prominent authors; the *Banner of Light*, and different English periodicals devoted to Spiritualism, in the hands of the Brahmins. The Buddhists of China and the Parsees of Persia are becoming quite conversant with modern Spiritualistic literature. And thus do the Orient and the Occident shake hands o'er ocean chasms, rejoicing with "joy unspeakable and full of glory."

While demonstrating the reality, and showing the naturalness of converse with the spirit world through sympathy, vision, trance, clairvoyance, impressions and inspirations, the tendency of true Spiritualism is to elevate the thoughts, encourage fidelity, cultivate purity, spiritualize the emotions, and promote the principles of polemicity and equality. Kindling in all souls the loftiest endeavor, its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal the celestial life of perfection, and its temple the measureless universe of God!

Hoping that Dr. Gardner may live to have many birthday jubilees for reviving old memories and the greeting of new friends, and trusting that you will have a most enjoyable season, I beg to subscribe myself most truly yours,

J. M. PEEBLES.

New Orleans, La., Feb., 1876.

TEXAS LETTER.

A correspondent of the *Banner* writes:

I have concluded to drop you a few lines to post your readers in regard to this part of the South. Spiritualism must of necessity run against the popular current every where; and it seems to be a strong current of prejudice, priest-craft and *doctor-craft* in this place. Nevertheless, there is "light shining in the darkness, but the darkness comprehends it not." There are but few freed souls here. And let me call the attention of the friends generally to the wonderful mediumship of Mrs. A. C. Pierce, a medium from childhood. The power that others sit for and work for seemed to come to her spontaneously. She has also labored as a rapping, writing, clairvoyant, medical, healing, trance and test medium for several years. She is well known in this State as possessed of many phases of this occult power. But I wish to say she has lately evinced extraordinary power as a physical, transfiguring and materializing medium, similar to that possessed by Mrs. Miller, the

Davenports and others. I have seen her securely tied, and in less than half a minute the bells were rung and articles thrown about; yet upon instantly raising the curtain she was found tied as before. We heard loud clappings of hands, saw hands thrust through the cabinet, yet she was found tied.

Once we saw feet thrust through the top of the cabinet, six feet from the floor. Again, the iron ring is found on her arm, and the next instant it is off, yet upon examination she is tied as at first. Faces often appear that are recognized, and sometimes spirits appear in full form. On one occasion she was examined by some ladies, yet after being tied spirits put in their appearance, men, women and children. A man often appears with heavy whiskers. And not the least remarkable feature of her mediumship is the ready conversation of the spirits, giving tests of satisfactory character. We have been acquainted with her powers for several years, and know her to be a genuine and reliable medium. She has undoubtedly done more for the cause as a medium than any other ever in the State, and with less remuneration. Dr. H. C. Pierce, himself, is an able speaker, highly inspirational, and will answer calls to lecture anywhere in the State. He permits his audience to choose the subjects of his lecture. If the friends of progress desire to correspond with Dr. or Mrs. P., they can be addressed in the care of E. N. Swinburn.

A correspondent of the *Religio-Philosophical Journal* thus concludes a communication about

BRO. PEEBLES, "THE PILGRIM."

"This able and eloquent teacher has visited New Orleans several times, and each time with increased success. He is now lecturing on his second month, and to constantly increasing audiences. Many of the best minds in the city have been attracted by the rich oratorical powers of this talented speaker, and I need not add, Mr. Editor, will doubtless be induced by listening to the sound logic and eloquent diction of these discourses to give our beautiful philosophy the investigation requisite and absolutely necessary to become enlightened Spiritualists.

"The genial nature of our zealous brother (in speaking of him as a man we lose sight of the great public teacher) overflows, embracing all who come within his sphere, with a heavenly uplifting influence which causes

the young to wonder what makes them so happy, and the old to say, Life, after all, is not all thorns and ice. The little children all run to meet him, and the servants can not do enough in his service.

"I half forgot I was writing for the public print, but as it is all true I will let it go.

"Mr. Peebles brings on to the rostrum the experiences of a traveler and the culture of a scholar. At the conclusion of his lecture last Sunday morning, Dr. Walker rose to his feet and proposed a 'vote of thanks to the speaker for the learned and able discourse they had just listened to.' The vote was unanimous. The society will retain Mr. Peebles as long as it can. One of the officers informs me that they are negotiating with Mr. Madison Allen for a month's engagement this coming spring. And God, ever mindful of times and seasons when the true worker is wanted, raised up from the Methodist church Dr. Samuel Watson to sound the trumpet of Spiritualism in the more southern regions. His monthly MAGAZINE is a bright and shining light in our midst, and his presence as a speaker carries conviction. When in New Orleans last year he occupied the Unitarian church, and all seemed pleased with his ministrations. The New Orleans Society of Spiritualists have written him, so I am informed, to visit the city again and speak a month. I hope he will come.

"And now permit an old and earnest worker in Spiritualism to bid you and the *Religio-Philosophical Journal* 'God-speed.'"

Another correspondent, from Oxford, Ind., says:

"Brother Thomas Cook has just left us for his home, having delivered for us a series of highly interesting and instructive lectures. His lectures were well received by all, especially by the orthodox, from the fact that he takes the Bible for his text book, giving a new (to them) rendering or interpretation to prophecies and sayings of Jesus, that they are all so familiar with. I think he is a medium in the hands of the spirits to be used in promulgating the truths of the angel world to a class of people that could not be reached by any other means. He helped us to organize in the same manner as the organization at Druid Hall, Chicago, Ill., and we cheerfully recommend him to all who may want a lecturer, and especially those places where they are a little tender-footed and need milk, not being ready for strong meat. We have for our officers the following named persons: Hiram Benedict,

President; Mrs. Minnie Thomas, Vice-President; Miss Jane McConnell, Treasurer; Capt. Wm. C. Thomas, Corresponding Secretary and Secretary; Finance Committee, Clorinda Blessing, Thomas Farmer and Marion McConnell. There is a great deal better feeling existing among the people now toward Spiritualists and Spiritualism than there was some months back, when S. S. Baldwin was here exposing Spiritualism (or saying he was) in the Presbyterian church; having been brought here by the minister of that church, and nothing was bad enough to say about us. But Baldwin is one of the things of the past, and the minister left our place for other parts between supper and breakfast, and now his household goods are lying here under an attachment for debts to the amount of over \$400, contracted in a few short months, while the Spiritualists are now using his church for Spiritual lecturers to talk and tell the truths that he said were all the works of the devil. 'How the mighty have fallen.' At the close of Bro. Cook's lectures the following was unanimously adopted: That we, the Spiritualists of Oxford and vicinity, do hereby tender our sincere and heartfelt thanks to the trustees of the Presbyterian church in Oxford, for the use of their church for Bro. Cook to deliver a series of Spiritual lectures in, and we trust that the same Christian fellowship of feeling may continue to exist that has been manifested on this occasion."

We would be pleased to have Bro. Cook visit Memphis. He has written some able articles for the MAGAZINE, and no doubt he would receive a hearty welcome, not only here, but in our Southern country. Though we have no organization or place of meeting, the Assembly Hall can be obtained upon very reasonable terms for lectures.

MR. WATSON—Although I am a stranger to you, yet from your reputation, and from conversation with those who claim to know you personally, I have formed the opinion that you are a truthful, honest and Christian gentleman. Therefore your version of the Miller affair will be read with interest by myself and others in this vicinity who have recently with deep interest been reading your MAGAZINE.

Although I am not a Spiritualist, I desire to know the truth, even though the facts may sustain the doctrine. And further, if

the *Appeal* statement be true, I have confidence in your integrity to acknowledge that you have been duped. Awaiting an early reply, I am, Very respectfully,

J. W. BIGHAM,

Police Judge Town of Marion, Ky.

We think we have fully answered our friend's question in the last number of the MAGAZINE.—ED.

From the Spiritual Scientist.

ORGANIZATION.

It is an encouraging sign, that indicates the possibility of grand results in the near future, to hear the most prominent of Spiritualists, J. M. Peebles, Esq., whose experience as a lecturer, and ability as an author entitles his opinions to an attentive consideration, declaring himself in favor of ORGANIZATION. This he does with no uncertain sound; he says:

"I am and ever have been in favor of organization. A man's creed is what he believes, and a man without any belief is next to a nonentity. Our republic, our State governments, our village corporations, our school districts, our families, are organizations. Demolition, disintegration, burning down buildings, leaving the inmates without shelter—these are not the highest employments. Construction, re-construction, and broad, healthy organizations are among the demands of the age."

In the past, Roman Catholic and other undeveloped spirits, speaking through Roman Catholic mediums, and seeking to perpetuate their earth-life work, that of sustaining the Catholic Church by weakening her greatest enemy, the incarnation of Truth—pure Spiritualism—have declared against organization. Weak lecturers, depending for success or failure, financially, mainly on newspaper puffs, took the cue, and howled the one insane idea, "The spirits don't want any organization." What is the result? Spiritualism does not support an educational or benevolent institution and its societies have little or no strength. Yet, without doubt, the believers in the existence of a spiritual world, the eternal home of man, and the possibility of communication with the dwellers-in-the-spirit, are numbered by hundreds of thousands; showing that without organization and its attendant favorable conditions for spreading the truth of spirit communion, and in spite of the influence of the sensual and undeveloped minds, Spirit-

ualism⁸ has made its converts as did never any religion that preceded it.

All successful movements take their rise from some central source as a fixed basis—a superior mind, an exalted idea, or a grand work to be accomplished. The force that has created the numerous believers in Spiritualism has all three; but it needs the proper instruments, on the earth plane, to assist them in their work. Spiritualism teaches great and sublime truths, and inevitably inculcates a belief, in the minds of its adherents who call themselves Spiritualists. These teachings should be enunciated in a Declaration of Principles, and this be made the basis of an organization. Let this belief be made the BASIS; the grand work to be accomplished already awaits the inaugural step—organization; the superior minds will spring up inspired as the reflectors of divine truth, and the added influences will create an irresistible force that will sweep before it every obstacle. Without this foundation every attempt to build an organization will be fruitless; it is the lesson of the past that should be heeded.

As Mr. Peebles says, "Demolition, disintegration—these are not the highest employments." "A man without a belief is next to a nonentity," and the present condition of Spiritualism proves it to be a fact; for an aggregation of several hundred thousand of these minds develops no power of earnestness. It is the men who BELIEVE—like Peebles, Tuttle, Davis, Crowell and others whose noble efforts give the cause strength in its endeavors to regenerate the world. It is men who believe—who donate liberally to the spiritual cause to sustain its meetings and its mediums. It is the mediums who believe—who are honest and universally respected.

With organization will come strong societies and settled speakers. This would be an obvious advantage; by surrounding the lecturer with the same influences each week the most favorable conditions for inspiration are obtained. Prosperous societies can be built up only by settled speakers; it is the exemplification of the proposition that successful organizations must have a basis.

The arguments that can be adduced in favor of organization cannot be compressed in the space of an editorial; the objections that are urged are few in number.

The occupation of the dwellers-in-the-spirit seems to be wholly a mission of love—constantly improving every opportunity to DO GOOD. Herein, and in this only, do they find happiness. Cannot we take a les-

son and seek the "Kingdom of Heaven within us," by doing good—by carrying, or assisting others to carry, the truths of our divine philosophy into dark places? the experience of all past ages, even up to the present, demonstrates the efficacy of an organization in accomplishing an immense work. Let us then, each and every one, look about us to see how an organization can best be effected.

DR. CROWELL'S BOOK.

The *Literary World* of March 1, 1876, thus notices this publication:

The author is an earnest believer in Spiritualism, and effectively disposes of some of the most serious objections to it. To the charge that it is not a system, he answers, that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. He advances the proposition that is well worth considering, that, of Bible doctrines, Spiritualism especially reaffirms those of the New Testament. But he does not neglect the Old, drawing from it liberally in the early chapters of his book.

The chapter on Somnambulism is very interesting, being full of illustrative anecdotes, and that on Clairaudience is entitled to like praise. . . . The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that if the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it. For the dissensions among Spiritualists he finds a precedent in the bickerings of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks upon this subject are devout, and truly spiritual.

The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopefully. He writes in terms of warm eulogy of the Bible, though he deplores the errors in the Old Testament. While we cannot admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—calm, tolerant and courteous—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen.

From the Rockford Gazette.

THE MEETING AT BROWN'S HALL.

As per announcement, Dr. Dunn delivered two lectures on Spiritualism at Brown's Hall, last Sunday. A large audience greeted the Doctor in the afternoon, while they could not all find sitting room in the evening. The lectures were both very interesting, and we therefore append a brief summary. Many of our citizens have been curious to know where the Doctor stood on this question since his return from his late trip around the world. In the afternoon the speaker discussed the question of *What is Truth?* in which he referred to the different religions of the world, taking his hearers to Persia, India, China, and through the different denominations of the Christian faith in America. He said that every civilized and half-civilized nation on the face of the globe had their Bibles or sacred records, which were just as sacred to them as are the Christian Bibles to us, and the sacredness of each denomination in its interpretation of our Bible, was just as sacred to one as to another, and that each being honest in their conviction should be treated as such; and they were striving for the same great end—a knowledge of their future destiny—and seeking an answer to the question, *What is Truth?* to the question of immortality. He had found the answer in Spiritualism, which he defined as the simple fact of a communion of spirits with mortals, as in the case of Moses and Elias appearing to Christ and conversing with him, one having been dead nine and the other some fourteen hundred years; Samuel's appearance to the woman of Endor, whom he said the Bible did not call a witch; also of the spirits who appeared to Peter in prison, and numerous other cases which he cited. In his evening discourse on the rise, progress, and destiny of Spiritualism, the Doctor in strong terms denounced much of the so-called manifestations as the grossest deception. He warned his hearers against dark circles, and finally declared Spiritualism as not being a *religion*, but a *science*, or mode of demonstrating the fact that man survived the death of the body. In his discussion of its probable destiny, he said that unless the Spiritualists adopted some religious tenets of a moral and spiritual nature, that the facts as they exist would be incorporated into the different church organizations, and as an *ism*, it would be lost. He declared himself to be a Christian Spiritualist, believing in the sublime teachings of Jesus Christ, as the best moral

code of laws for the adoption of the human family, as a rule and guide of life. Spiritualism, by adopting this, would make men better, nobler and purer. He said that if Spiritualism did not make men better the sooner it went to the dogs the better. He denounced in strong terms the social question, and the various fanatical doctrines attached to Spiritualism, as being no part of it—declaring it to be individualism and entirely distinct from it.

The speaker took up many of the objections to it and discussed them at length, drawing much of his proof from the Bible to sustain the fact of spirit communion.

The Doctor introduced his services by reading from the Scriptures and an appropriate invocation. He held his audience for an hour and a half in perfect quiet, save an occasional murmur of applause running through the hall.

WHAT WE OWE TO MEDIUMS.

To come into their presence with pure minds, filled with an earnest desire to enter into a closer *rapproch* with our dear spirit friends, for every medium should be a priest or priestess in the great temple of truth. We should come to them with our spirit full of divine love—that love that pushes aside all human desire, or passion, and substitutes that higher love which goes out to bless every form that it touches, laying upon the shoulders of the medium, through whom we seek communion with our angel guardians, a mantle white as snow, and pure as the love of angels, thus forming a sphere that immediately brings our beneficent and loving guardians into this inner temple of the holy spirit.

There are buds of thought ever ready to burst forth in the mind. They only wait that element of love, purified from all selfishness, that may be brought us by our angel guardians. The infinite Creator of all forms hath decreed that universal spirit and matter shall co-operate and blend in rhythmic harmony; that angel and archangel, cherubim and seraphim, spirit and mortal of every grade, shall unite and clasp hands in all their labors, or dwell amid the shadows of materiality, the subject of innumerable sorrows, as the result of a life attuned to the lower spheres of thought and action.

"As we sow, so shall we reap." Let us, then, give our mediums pure and loving surroundings, thus bringing each into the great temple of truth. Let us here erect

altars, and bring our offerings, the purest thought and aspiration of our being, and we cannot fail to receive a benediction, cannot be sent away with hearts unsatisfied, as every medium is the bearer of an infinite variety of dispatches from spirits who flock about them, like messenger doves from the inner life, who come laden with treasures, and yet crave the crumbs that fall from your bounteous table of love, they being as dependent upon you as you are upon them. They bring for you that bread which perisheth not. O, Spiritualists, be wise and loving; put away from your spirit all discord, all scheming, all criticism, and, clasping hands with the beloved, who are ever at your side, go forward, scattering the seeds of the beautiful, diffusing life into these cold and dormant earth-forms, opening up to each the glorious truths taught by the gentle Nazarene regarding the gifts of the spirit, the jewels that lie buried in the beautiful temple of the body, only waiting the magic power (love's wand) to reveal and unfold them. The great lapidary of truth is waiting at the door of every heart. Bring forth your jewels, ye children of earth, and submit them to the myriad workmen who cross the silent river in gondolas of light, and now stand knocking at the gates, asking, nay pleading, for recognition and co-operation. All outward accomplishments are frail and fleeting as the blossoms and zephyrs of spring. The gifts of the spirit alone are immortal, and every true medium is a center for an infinite number of these workmen, who come to direct you as to their use and enfoldment.

ALICE CAREY.

COMMUNIOICATION FROM JUDGE HALL.

Judge Hall wrote a review of "Clock Struck One" for the *Methodist Quarterly Review*, which is published in "Clock Struck Three." He was a member of the General Conference which met here in 1870, and died of yellow fever in Shreveport in 1873. This was given just before going to press:

MR. WATSON—There has been a long silence on my part, not because my interest in you and your cause has abated, nor my love and high regard for you grown cold—but there are always so many who are ready to communicate with you, that I feel like giving way, and I have never exercised my power with any other medium with whom *you are brought in contact*—hence my sil-

ence. I have been trying to unravel a mystery to me—not by experimenting in materialization, but in obtaining information as to the probability and possibility. That it has been done in ancient times I do not doubt, nor do I doubt that it can be done now; but is it not possible for earth mortals to be mistaken, is what I fear.

We are capable of doing very many wonderful spiritual difficulties, as you imagine, but when they are properly understood from crucial investigation, it then becomes an easy matter. We consider nothing difficult when we can be governed by natural laws, by spiritual directors and influences, for there is power granted us. We know there can be consolidation of spiritual elements brought forth through the medium and the atmosphere and the surrounding magnetism which is above all doubt; but then there is some chance for deception—and this you understand, for I well know your instructions from a well-authenticated source, and from a band who are making this a study, and of course are better prepared to advise you than I.

I am advancing to a higher life, and one that is to me more congenial. I am not satisfied unless I am progressing. My mind is reaching out to grasp in everything that is ennobling, purifying in its nature. I love truth; I love mercy; I love purity, and am trying to attain that degree which will insure for me a place in that sphere. I find that it is easier to descend than to ascend, and the consequence is, my efforts are continually in something which pertains to that higher life. I am not content, still I am happy.

The important crisis has come with you, and that in reference to your ideas of materialization. I do not attach the importance to becoming visible that many do, because in this I see many obstacles and ways of deception; and if a person is ever deceived, he, if not a confirmed believer, has his faith shaken in the doctrine. I regret it, but it is so. A tub may rest upon a good bottom, but the hoops may be loosened and the slightest tap may cause it to fall, when if let alone it might stand a long time, and with careful handling have the necessary repairs made without being moved from its place.

We will assist you in your present arrangement; we think it pretty good, and it must be continued some time. If I can detect anything wrong I will endeavor to inform you, for we should do it. Begin as soon as you can.

I have no more to say this time. Mine and Eugenie's love and guardian protection over our dear children are the same, and will always be. We see an influence that it is good, and hope that it will continue. I have no more to say to-night (with you), but will remember you at your appointed meetings. Yours in spirit life,

HENRY G. HALL.

EXTRACTS FROM LETTERS.

Lemon Irish, Cedar Rapids, Iowa, writes :

"I see that I was not mistaken when I told you that you had struck the key of reform. I earnestly pray that you may be long spared to publish your MAGAZINE, so full of glad tidings from the beautiful summer land over the shining river, soon to be our glorious home if we respond to the true life on earth, the ministry of God's loving angels, and our loved ones gone before us. May they ever guide and bless you, is the prayer of your humble correspondent."

Bro. T. B. Clark writes from the Pacific coast :

"Spiritualism is rapidly spreading upon this coast. It is permeating the churches. A lady recently passed over who was a believer has written me a letter that is full of tests. That letter goes to Dr. Lathrop, an Episcopal clergyman, who is already investigating. Also to an Episcopal clergyman who is father to this lady's daughter-in-law. One member of Dr. Ell's church is himself a powerful medium, and has been with me to materialization seances, shaken hands with and talked to spirits; also another prominent lady of the Dr.'s church goes with us. It is the talk all over town.

"A medium is now in Oakland of the slate writing phase—without touching the pencil. She charges only a dollar a sitting, and has from six to ten per day. I called, and ten names of my personal friends in spirit life were given. Mrs. C. at another time had about the same number. Another slate writing medium was in town a few days. One of our wealthiest citizens called from curiosity. An old acquaintance came with various messages. He then said, 'Now Judge, if this is really yourself, try and see if you can write your name on my memorandum book with my pencil,' laying the same upon the table. The pencil began to move, stood upright, moved on to the book and wrote *George M. Blake*, to the astonishment of our friend.

"Day by day I hear of manifestations in numberless private families, and it does seem that the hosts of heaven are near and ever present, watchful to teach this new philosophy of spirit communion; I might say in a new manner, more properly."

Marvin Snow, Cherry Valley, says :

"I cannot do without the MAGAZINE. The more I read it the better I like it. I became last year a firm believer that modern Spiritualism and Primitive Christianity are the same. I am eighty years old this month, and have been a professor of religion most of my life, and my friends and neighbors are astonished to think I should be so humbugged and deceived as to fall into such nonsense. Others express sympathy for me and say I am old and childish, and don't know any better. The latter is correct; for if I knew anything better than Spiritual Christianity, I would embrace it with all my heart."

Rev. Mr. Jolly, of Hillsboro, Oregon, sending five new subscribers, says :

"I have been reading in the MAGAZINE and other Spiritual papers articles on the subject of organization; so I thought I would and did organize a society at Lena. I anticipate organizing others the coming summer. I deem it a very important step to be taken preparatory to a general convention. I am highly gratified to see that you look upon the movement with so much approbation."

We have always been in favor of local organization, considering it absolutely necessary in order to be successful in propagating the great truth of spirit intercourse. This kind of organization would greatly facilitate a general one when the proper time arrives.

J. M. Oties, of Olinsburg, Ohio, says :

"I am well pleased with the MAGAZINE. It is adapted to a class of minds which nothing else can reach, and will no doubt do a great and good work. We have a large number of men and women who wish to do right and live Christian lives, but they can not see matters in an orthodox light. The MAGAZINE to such minds will be a feast of fat things. May God bless you and all others who take such a noble stand in the glorious work of the elevation of their fellow men."

E. J. Brown, of Healdsburg, writes :

"I am not an atheist from choice, but because I can see no proof of a future life beyond the grave. Were I as settled in my mind that there is life for me beyond the grave as I believe you are, I should be very happy. I believe you are sincere in all you do and say, but oh, I want the proofs! I was almost persuaded to think there must be something in Spiritualism when Mrs. Miller turned out a humbug. Dr. Watson, have you ever seen your wife since she died when you were alone (with no medium to deceive you)? What reason have you to think you were not always deceived by other mediums, as well as by Mrs. Miller?"

"Hoping that all you believe is true, I hope I may see these things in the same light."

Mr. Brown, like many others, took for granted that what was published must be true. We have long since learned better. We have shown in this case, not only by the twelve or fifteen persons who remained after the so-called expose, but by the parties themselves, that there was no expose. And yet the *Police News* has a ludicrous picture of two men holding a woman, one with his arms around her waist, her arms extended, and her white dress exposed. This is false from beginning to end, as she was in the chair tied when the curtain was thrown up and the cotton and turpentine ignited. We would rather be the slandered than the slanderer.

But to our friend's question. We have seen our departed wife without any one being present but ourself a number of times and in different States.

We have never been dependent upon Mrs. Miller in any sense as to our knowledge of this great truth. For many years before we ever heard of her we had ocular, as well as other demonstrations of its truth.

We would recommend our atheistic friend as well as every class of materialistic infidelity, to patiently investigate this glorious philosophy. We have never known any one who has, that has not been convinced. Here you can have "the proofs," and may be made "very happy" in knowing that *you have "a future life beyond the grave."*

CARBONDALE, IND.

BRO. WATSON—For many months I have been strongly impressed to write to you. Although a stranger in the body, I feel a nearness in spirit which daily urges me to write and thank you for the good work you are doing in the South. I have not seen your monthly, but your books are doing a work in the churches that nothing but Christian enlightenment could effect, backed by the glorious truth of the return and recognition of our long-lost ones.

What a thrilling joy pervades the inner soul's being, when we witness the return of a loved one who has passed the Jordan of death! We feel like singing Hosannah to God in the highest, on earth peace and good will to men!

To lay these facts before our fellow men, is the noblest work in which our souls can engage. I often feel that we have not done all we could or should do for our fellow men in the great reform field, and I have advocated from the platform and in private for the last quarter of a century, the fact of spirit communion.

But, my brother, it is hard to reach the masses. I often think if I had a good materializing medium to travel in the South with me, much good might be done; or even to locate in a large city where work is needed. If you know of a good medium who would be willing to go into such a work, please inform me.

WESLEY CLARK.

NICE, FRANCE, Jan. 20, 1876.

BRO. WATSON—I ask you as a friend and brother to aid me in freeing the cause of true Spiritualism from the many stains now resting upon it. Vice and imposture having taken refuge with us, outsiders naturally mingle the two, and Spiritualism is fast becoming a word of scorn. Will you print the enclosed card three times in your *MAGAZINE*, and do all you can to furnish me with what I ask for? Please consider me a subscriber from February, and I will send you the subscription money at the same time that I make payment for any expenses you may incur for

Yours, faithfully,
D. D. HOME.

Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Christian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains?

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IS SPIRITUALISM A RELIGION ?

This question was pertinently asked by an anonymous correspondent through the *Daily Appeal*. Its answer would depend, to a great extent, upon the definition given to the term "religion." Many and various have been the significations given to this word by those who have spoken and written respecting it.

Man may in one sense be called a religious being. Religion forms part and parcel of his nature. Hence in every age and nation, so far as we have been able to learn, there has been among mankind what may be termed their religion. A sense of dependence has been felt—a desire to have some real or imaginary superior being to confide in or to worship, seems to have been a universal need of our common humanity. Hence the numerous gods, not only of the savage, but of the most enlightened nations of the world in every age. Egypt, once the most learned nation of antiquity, worshiped innumerable objects—even the lowest animals. Greece, the most intellectual nation of the world, had her THIRTY THOUSAND GODS, and numerous oracles whom they consulted in regard to almost everything which pertained to their temporal or spiritual interests. Nor was proud, imperial Rome, whose dominion embraced the civilized world, any better, but wholly given up to idolatry. These all had what they considered a religion.

The ancient Israelites under the Mosaic dispensation, had a grand and imposing religion, but so far as they were concerned it had reference only to this world. There

was no immortality taught by it, no inducements to lead a life of virtue, piety and goodness held out by their religion. All their worship and obedience to the requirements of their laws were of a temporal character, and had reference to their prosperity in this world, without any reference whatever to another state of being. Yet they were a very religious people in their estimation.

Saul of Tarsus was as conscientious in his persecution of Christians unto death, as he was when he sealed the truth of his Christianity by being beheaded at Rome.

The hundreds of sects calling themselves Christians have what they claim to be a religion, however diverse they may be from the pure teachings of the Founder of Christianity. He taught no system of creedal belief as necessary to religion. His teaching was, that what we are in heart, thought and life, constitute the character of every individual.

It is not what we profess to believe, but what we do, that makes us religious. Hence says St. James, one of Christ's disciples: "Pure and undefiled religion before God and the Father is this: to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." The law and the prophets are fulfilled, says Jesus, in loving God and our fellow man. This is the creed of true Spiritualism, and this is the religion taught by good spirits. And in this sense Spiritualism is a religion, recognizing no human authority as binding upon the conscience of any man, but leaving to the decision of that inward monitor enlightened by the voice of reason, all things pertaining to his spiritual and eternal interests. Our conviction is that this is the religion which is destined to be universal. The tendency of the present age is to ignore the blind adherence to any code of doctrines deemed fundamental by those in authority, but to leave the human mind unbiased by the dogmas of the past as the infallible standard for determining what is religion. "By thy works shalt thou be justified, and by thy works shalt thou be condemned," said

the same inspired apostle who declared that "faith without works is dead." Going about doing good was the religion of Jesus, and he who does not imitate His example, no matter what his profession or position, we have the highest authority for saying his "religion is vain."

This platform is broad enough to hold all mankind; and when the time comes for one universal church it must be upon this basis, recognizing the fatherhood of God and the brotherhood of universal humanity. This, as we understand it, is the RELIGION OF CHRISTIAN SPIRITUALISM.

"WHAT OF THE SOULS OF THE DEPARTED?"

This important question is asked by Bishop McTyiere, of the M. E. church, South, in the commencement of his Sermon in "The Methodist Pulpit." He adds: "No vain or irreverent curiosity inquires here. The soul would explore before entering. We look, we cannot help looking, in that direction." This we have felt, as child after child has left us, to mourn their departure. We have grieved as only a parent can when we have seen our brightest hopes blasted—our fondest expectations cut off by their apparent untimely passing away. Ten times have we experienced these heart-rending scenes. The last one might seem to be the hardest to bear, but it has been by far the lightest. Why is this? The answer is, we look at this subject from a different standpoint than formerly, and more in harmony with TRUE CHRISTIANITY. The teachings in regard to the future state which we had received and given had been, as the Bishop quotes, "the land of darkness, or darkness itself." It is, really, the land of light, as light itself, to those in whom the "true light" has shone.

Is there one who has experienced the bitter anguish of the heart-stricken mourner, who has not felt, "O that I could hear something from my loved ones! Is it a land of silence to which they have gone? *Am I never more in this life to know any*

thing of them?" These questions force themselves upon us, and we cannot help asking, Where are our loved ones? The latter day dispensation answers these interrogations, and says, There is no death, but a birth to a higher life, where the soul shall develop its God-given powers in a far more congenial clime than can be found on the earth plane. In their "shining home" they realize the truth of that good old Methodist hymn,

"Then I shall see and hear and know
All I desire or wish below—
And every power find sweet employ
In that eternal world of joy."

In connection with this subject we give an extract from a communication. Though personal, it may be of interest to many who have passed through afflicting scenes of a similar character. It is from one with whom we lived happily for about a quarter of a century, and who now feels and manifests as much interest in our welfare and happiness as ever, by the never-dying affection which she manifests for us. These things disperse the gloom which hitherto has gathered around the death-bed, and light up "the valley and shadow of death" so that we can "pass over the river" and meet the loved ones who wait to welcome us home to the embraces of those from whom we have been separated. Let us then dry up our tears, and rejoice that they are forever free from sorrow and pain, knowing that ere long we too shall go up higher. Here is the communication:

"Your will shall be our pleasure at all times, and part of our happiness is in visiting and guarding our earthly loved ones. We have been very happy lately; in fact, I have nothing now to make me sad—and why should any earthly friend grieve or lament the departure of a dear one, when you know they are released from suffering?

"Dear Samuel, I am so glad that you and Ellen and Nannie are reconciled to the departure of Johnnie to be with his mother, sisters and brothers, and to be in a more congenial clime to him. He is better fitted for the heavenly home, for he will ripen into a more perfect object of love and usefulness than if he had remained on the

earth sphere. He is far happier, and whilst he is near you and loves to linger near you and home, he has not yet become so much attracted to the new life as to lose sight of old attachments. He never will. But when he becomes identified with spirit life he will lose sight of the attractions of earth. He will speak for himself some time soon. He will have his first message to Ellen, but it may be some time yet. He will write to gratify his loved ones at home. He is like a stranger would be, and just like one who is slow to embark into an unknown country, and when he goes we go with him."

A BASE FALSEHOOD.

Mr. G. P. Keyes, writing from Montgomery, Ala., and sending a subscriber for the *MAGAZINE*, says, "he is a very talented, intelligent German, and has become a thorough Spiritualist; and as your *MAGAZINE* approaches nearer to the orthodox faith than any Spiritual publication I have seen, I desire that he should read it. But what do you say to this paragraph, which I clip from the *N. C. Advocate*?

"We see it stated that a necromantic knave who has been giving spiritual seances in Memphis for a year, and creating great excitement in spiritual circles by causing spirits to walk the stage, was detected one night recently, the *Ledger* says, by a young man striking a light and disclosing Mrs. Miller with a white robe on. But what is the use? She may give a seance again to-night, and have dupes and fools enough to attend it. It is marvelous how any man of common sense can have a grain of patience with such patent imposture."

Our friend wishes to know what we have to say to this paragraph. Being present on the occasion referred to, we unhesitatingly say, it is a base falsehood. Even those who are said to have made such a report pronounce it such. And yet, we predict, the *Advocate* will never have the honesty to correct it. The *Western Methodist* of this city has published, whenever it could, accounts of exposures, but has never made the *amende honorable* by correcting them, when they have been ascertained to be "as baseless as the fabric of a vision." If members of the Methodist church should entertain the views

of Mr. Wesley—founder of the Methodist church—which he has left on record all through his writings of his belief in spirit manifestations, these Methodist editors, who pride themselves on being Wesleyans, would do all in their power to have them excommunicated.

Mr. Wesley says in his argument with Dr. Priestly, the celebrated Materialist, that one well authenticated fact of the return of a person who has lived here will forever settle the question of materialistic infidelity; and he gives many such cases. Yet this Methodist editor calls all who thus believe "dupes and fools." Such persons have certainly lost the "jewel" of consistency, and will have a great deal of trouble in correcting what they have done in impeding the most glorious truth of the nineteenth century, which has encircled the globe, and will ultimately triumph over all opposition.

MRS. STEWART'S MEDIUMSHIP.

This lady has been trumpeted abroad by the papers as having been exposed. Capt. Tuttle, a very intelligent investigator residing in Chicago, came to Memphis to see Mrs. Miller, but finding her sick, he went to Terre Haute, and spent about a week in that city. He wrote us twenty-five pages of large paper (too long for our space), giving accounts of the different seances he witnessed. He concludes his article by saying, "Now, Bro. Watson, we have seen enough of full hight materializations at Mrs. Stewart's seances at Terre Haute to convert the world, if they can be proven to be what they assume to be beyond the shadow of a doubt."

He was there at the time of the so-called expose. There are two points upon which this expose hangs: one is the blacked hand, and the other the message one of the party got purporting to come from a deceased wife, who was then living. In regard to these our friend remarks:

. . . A female in black, hair done up smooth, after the style of twenty-five years ago. She made an effort to walk out, but failed—closed the doors. After a minute or

so she threw both doors open and walked directly to the front of where I was sitting and offered her right hand to me. I arose and shook hands with her. She then retreated to the cabinet, then came at once to Carrie, who arose and shook hands with her. She retreated to the cabinet again, then came to the front and offered both her hands to us—which we took (one each) and shook. I thought at the time I recognized her, but am not certain. Carrie was also in doubt. The light just then was dim, and so could not plainly distinguish features. She was in sight about five minutes.

In all these manifestations, whenever a spirit was out on the platform, or standing in cabinet door, both doors were wide open, and the medium appeared in a sitting position in the cabinet.

This closed the seance; light was turned on full head, and different parties went upon the platform and to the medium. Among others was the man Wilson, who had shaken hands with the spirit Albert Pence; he at once grabbed the medium's hand, rubbed it and said to her, "You have black on your hands—but don't say a word about it," and immediately left the room. His version is that he blacked his hand before shaking hands with the spirit, to detect the medium, claiming that if it appeared on her hand afterward it would prove that 't was herself on the platform, instead of the spirit. She claims that he rubbed the black on her hands when he came to the cabinet and shook hands with her after the seance. No doubt about her hands having lampblack on them; as to when, where, or how it was put there, I don't know, nor I don't say.

It seems that five men met there, as strangers, for the purpose of exposing Mrs. Stewart, and had attended consecutively several seances. This being the last, and failing to detect fraud in any of the former, they determined on convicting her some way. From all the circumstances and from my own knowledge, being present and seeing the medium and her manner, and the men and their actions—they stopping at different hotels, to give color to the idea that they were strangers, when in fact they were jointly operating to detect fraud in, or put up some job on the medium—I give the medium the benefit of the doubt and acquit her.

Since writing the foregoing I saw the enclosed in the *Chicago Times*. You will notice it relates to the lampblack difficulty, differently spoken of in this narrative. 'Tis fair to say this in reply to this claim of "four of us," that where one Mr. Wilson

was favored with a letter through the medium from his wife, then living, that the letter he received was in reply to one he had just written her through the medium, claiming she was in the spirit world. His letter was a lie—and the reply was of same character—in other words, he was paid in kind.

If it is a part of spirit principle that humanity must investigate honestly to insure honest and truthful and full replies, or phenomena, then this is properly accounted for.

We conclude this article with the following:

The fourth of March was celebrated last evening at Pence's Hall by a peculiar and significant demonstration. After several spirits of various heights had appeared and been recognized by their friends, the door was thrown open, and Washington stood there as perfect and unmistakable as his image in his most renowned portrait. Several on the front seat called out, "Washington!" at once, while those on the back seat plainly saw his more than six feet of height, his commanding features and his snowy hair thrown back from his noble brow, while those nearest, at the corner of the platform, plainly discerned his familiar old-time attire, that all have seen outlined in his full length portraits. He bowed low when his name was called and waved his hand toward us in a graceful downward gesture, as though blessing us.

At this we all struck up the national hymn, "My country, 'tis of thee," when he waved his hand around over his head repeatedly, as though calling for three cheers.

He shook hands with Mrs. Lucie Lewis, of Cincinnati, who informed us that he had often come to her through a medium at her home, and that it was he who sent her here, promising to make his appearance if she would come to see Mrs. Stewart. He bowed low when ready to depart, and dematerialized before our eyes, sinking down till only his head was visible before the door closed.

All were delighted to be honored by the presence of the apparition of the revered Father of his Country, while a sagacious politician present emphasized its importance in view of the date and the ominous situation at the capital of the nation.

Prominent parties from St. Louis, Cincinnati and other cities present, will willingly verify the phenomena as described, but we trust that the names of the committee will be deemed sufficient endorsement.

SAMUEL CONNER,
ALLEN PENCE,
JAMES HOOK.

Terre Haute, Ind.

American Spiritual Magazine.

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Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

MAY, 1876.

NUMBER 5.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, JAN. 30, 1876.

INVOCATION.

Eternal Law of Life, Divine Cause, related to and eternal with all causes, we worship thee through thy works as revealed to mankind. As the Great Fundamental Principle of all animate and inanimate substance, we bless thee, and desire to comprehend that within us which is of thee, and through which we are to perfect every part of ourselves.

Waiting souls with their many-colored views linger around thy footstool, earth, striving to catch through their prismatical minds a perfect analysis of what thou art. Strengthen, Great Spirit, their wisdom, that the rays of knowledge may fall in perfect order upon them, and reveal the true light which is of thee, and by thy great triune law exists as an identical part of thee in man. Bid thy messengers to cast the seed where the rich and fertile soil lies, that the fruit it there forms may advance and enrich all who shall gather at the fruitage feast. May each feast reveal, through the works accomplished, the wondrous power of thy spirit. Through the clarion notes of facts which sound upon the echoing tide of events, let these thy messengers herald the advent of truth, through the sounding key of an eternal existence revealed by man unto man, made perfect through thy laws, advancing and increasing as the knowledge gained satisfies man of thee, and makes more perfect the trinity of his being.

VOL. II—9.

Eternal Spirit, from the hoary rock that, imbedded beneath the sea, marks the boundary line of changing waters, to the pine-covered hill which divides the valley, we see thy altars—and in silence they impress upon the spirit within a sense of thy presence, filling and enthusing each particle of animated matter with the aura which dwells in *all* matter, and perfects *all* life. Let the wise men and prophets who dwell within the inner sanctuary of higher spheres impress all souls with a true sense of who, what, and where thou art. We bless thee, we adore thee, and by our best deeds we worship thee. Amen.

QUESTIONS AND ANSWERS.

Conductor—There is much that we wish to speak about, but we find that there are causes within the circle of physical laws which impair the perfect action of the spiritual. We do not like to complain, but there seems such a want of interest within the minds of those who are constantly urging us to visit them, that we feel forced, as a teacher and director, to admonish such for the little interest that they evince as regards questions. It is questions which are to bring out the mind, to create a proper action of mind upon mind, and enable us to gain a more perfect control over the medium who through the stimulus of the question awaits our coming. It is not necessary to dig deep into hidden lore, searching for abstruse questions, which, when answered, only serve to mystify the minds of the mass. Let your questions be such as will serve to educate all minds. Ask for facts concerning spirit life, and sublime truths will be given unto you.

Question—The following question was

laid upon the table at our last meeting : "Where and how is the spirit employed while the body is sleeping?"

Answer—Many spirits rest ; clinging close to the body, they continue to impart that spiritual element which is necessary to the body while in that condition known as sleep. Through natural laws the aura of the spirit is thrown off, so as to mingle with the electro vapor of the physical organism, renewing the vitality which the duties of the waking state have exhausted.

The fine-spun electric thread which unites the spirit to the body lays in a passive condition—no longer throws out its voltaic current along the delicate thread-membrane or nerve-center, to act upon the brain—but submerges into a perfect quietude, a passivity like unto a tenantless body ; but touch or disturb the body, and you quickly move the electric fluid, which, floating over the brain, acts immediately upon it, and sets all the threads of sensation in motion. This fluid which generates through the action of the spirit upon the material part of man, we term the agent through which the spirit moves and works.

Were you able to enter into the clairvoyant state, you would see from out the spirit cord an emanation of light ; this is the electro vapor ; it engulfs the sleeping form and bids it rest ; keeping itself in perfect harmony with the material part, it places man at rest between the two worlds. But when once you disturb the material element by any motion that comes in contact with the sleeping form, this vapor is concentrated, and like a stream of fluid rushes in a direct line along the nerve-center, and brings into action all the machinery of the body.

There are men and women so organized that the spiritual part of themselves does its greatest amount of work when the body has fallen into slumber. They are often conducted by their spirit guides into the realms or spheres above their own. The spirit still clinging to the body, draws out the silver thread which unites it to the body, and under the guidance of the spirit conductor it often traverses through vast realms. No injury can be done to the sleeper, unless the body be slain ; the thread remains united through its subtle vapor to the organism, and is not a division of the spirit from the body—it is only a lengthening of the silver link. Such mortals possess the power of clairvoyance and second sight, and find it only in slumber, because of the positive elements of which their bodies are composed.

J. M.

I have been invited by the conductor to give you a few words before the band disperses. Let us converse for a while upon the subject of free thought and free speech.

You are aware that all worlds are composed of good and bad, bitter and sweet, and so cunning has nature spun the threads that it were hard to discover which were the perfect—and it is only by giving a free rein to thought that the true knowledge of what is for the common good of humanity can be found. You are to understand the good by the knowledge you have gained of evil. In no other way can you govern yourselves than by this knowledge. The soul which in its perfect independence and freedom, unlooses the bonds of fear, and as a brave man discards all moral cowardice, and expresses freely his views upon all laws and all conditions of laws, comprehending and considering vice with its alluring charms, and yet as an expounder of truth, abstaining from the corrupting influence of evil, is a greater conqueror than he who subdues empires. What are all the virtues of humanity when cloistered through fear, they hold themselves hermit-like with unexercised virtue, that, as a fugitive, sits in fearful silence, drawing, snail-like, his head within his shell, lest he see his adversary? Are they marching for the goal of great price?—who have never by any effort of thought brought to life the power of reasoning? If so, they may as well give up the journey ; for it is only through freedom and an ever-increasing desire to give swift wing to all manner of reason that they can gain the light of redemption.

The liberty to know and utter according to conscience, is the liberty which achieves the great victory over all wrongs. In no way can the victory become complete, only through a close survey of all in life. It is through the close investigation of error that you find the truth. How can you best accomplish this, but by reading *all* men's writings, and hearing *all* men's sayings? It matters not how strange or diverse the doctrines may be. If you place yourselves on the platform of truth while you reach forth to investigate, you will never fail to clinch the falsehood, and out of the chaff bring the whole grains.

Let your thoughts have free play, and let the world know them. If the thought born comes through the investigation of evil, it but fulfills the divine law, and brings out of the corrupt a perfect part, which as a

light of truth burns eternally. There will be no need of strategies, no need of chicanery, to establish a truth. Such are but the weapons used by adversaries who struggle against the light, and who shrink from new opinions because they jar against pre-conceived ideas.

Let your souls be lifted up, and dare to utter what has come to you through the reflective part of yourselves. Let the words have birth, and let the mantle of hypocrisy fall. Fear not to speak, though you shake the world; for nature accomplishes most when she is convulsed, and brings out her brightest gems when she rends her bosom. Know you not that "the journey of high honor lies not in smooth ways?" Freedom of soul can only be gained by free thought and free speech. A man can only show himself a man by an honest investigation of all laws, governments, institutions, orders, sects, creeds and books; by so doing he will suppress error and lift up the cause of truth.

If you would wash your garments white,
And make your robes as spotless snow,
You must nobly battle for the right,
And strike a manly, fearless blow.

Let freedom's voice unchain the thought
That slumbers in your soul to-day;
What though it be from prisons brought,
Or from the pools of crime's decay!

A truth once uttered never dies,
For God it healthy action gives;
"Go crush it out!" false precept cries—
But still it thrives, it grows and lives.

By holy influx divinely wrought
It bids the soul from sin abstain—
And, interweaving thought with thought,
Still brighter thoughts each day obtain.

Speak out, my brother! Creation needs
A power of truth to hold her up;
Go lift her from oppressive creeds
And give free speech—'t is freedom's prop.

SEANCE TUESDAY, FEB. 1, 1876.

INVOCATION BY W. EATON.

Our Father and our God, the light of love beams from out thy kingdom, and through the shadows of doubt we see its radiance. We beseech thee, our Father, that these who are wandering amid uncertain paths and living upon the stale loaf of mythic trans-lations, may soon receive a portion of the beautiful rays, and thereby be enabled to

feed upon the spiritual food of true revelations.

The tide runs high and the waters are dark because of their unbelief. The rushing of the stream confounds their senses, and they cannot discern the beautiful life that lies within its current. Calm, oh calm the contending waves that superstition and fanaticism upon the one side, with bigotry and ignorance upon the other, have forced into the beautiful stream. Let the pure waters of practical truth make clear the mingling tides, and through a perfect analysis wash away the false, and clearly reveal the true.

We are working, our Father, from out thy kingdom through thy bounty, and we bless thee for this life which endures forever, and enables the spirit through continued ages to increase in perfect knowledge, that through harmonious elements it may, while receiving thy glories, impart a portion of the light received to the doubtful soul of man, who, still encumbered with an earthly body, wades through the mire of public sentiment.

Help all such to understand themselves, and from out their own souls to gather the sentiments which are to govern the man within, and lift them where the perfect faith of an abiding truth shall redeem them from servitude. Make them as wise, as fearless, as gentle, as he who taught the Gentiles. Amen.

QUESTIONS AND ANSWERS.

Conductor—My friends, a few words with you before I commence with the business of the meeting.

You now see clearly the necessity of helping yourselves, in order to be helped. We are on hand and ready to do much, but do not deem it *wise* to do all. There is a law which makes it absolute for one who would receive help from our side, to make the power of attraction strong upon his side, and by an earnest desire with pure motives, lift himself up so that we may reach him.

We are pleased with what you are doing. Stand steadfast at the wheel, and we will make the bearings good.

I have read your questions and will take them in order as I may deem best.

Question—Is it the duty of all believers in the Harmonial Philosophy to take a positive stand upon the subject in the community, or should they rather be guided by circumstances, and in a quiet way advance their views and present the facts, so as not

to shock the prejudices of friends who are yet tied to set forms and observances?

Answer—According to our views, considering man as a free agent, we deem it best that every individual should be governed by his or her reason upon all such matters. Therefore we could not impose any duty upon you, but would simply state our views upon the subject.

If you are indeed a believer in the perfect truths of the Harmonial Philosophy, feel a full conviction of its truths, we would deem it in accordance with its teachings to present facts as circumstances may control conditions, administering such food as the parties receiving may be able to digest; *ever* adhering to and proclaiming the truth as *your own* conviction, but in *no case* strive to proselyte. You are not expected to force your views, or present facts uncalled for. But whenever you are questioned upon the subject, and the parties questioning you desire to hear what you have to say in regard to the Philosophy, we should deem it worthy of your self-hood as a *true believer*, to express yourself candidly.

Question—Will the time ever come to the believer when he will be free from all doubts as to departed friends being the source of the manifestations, and the actual benefit of such communion? In short, will such proof be given as will satisfy all hearts and remove these doubts?

Answer—The time has *already* come when all doubts are removed from the *believer*. As a *true* believer he *cannot* doubt that which through his own senses he has been made aware of. Proofs undeniable, demonstrated through facts, leave no room for doubts. He no longer says, I believe these things, but he firmly expresses his *knowledge*. A conviction which he has no desire to repudiate is fully upon him, with all its benefits. The glorious knowledge that dear friends who left him through sickness and sorrow are still living and laboring for his eternal welfare, aiding him to live that perfect life which brings into the soul perfect peace and contentment under all earth trials, are sufficient benefits to remove all doubts.

But as to the proof which is to satisfy *all* hearts, we feel to say that it is too far off for our vision; for upon your earth, all over the great universe, there ever exist natures which can never be satisfied, until through the fulfillment of the law of change they are born into the great world of realities, *where* in time they may find some peace for *their doubting souls*.

A. B. WHITING.

To the Spiritualists of Memphis:

Let me converse with you a while, my friends, upon the advantage of spiritual reunions. These reunions bring about a feeling of harmony, and through interchange of thought awaken an interest in every heart and advance the mental powers, which through questions and remarks that by each individual may be made, draw out the brightest gems, and give to every one something to reflect upon, which, worked up through sincere investigation, offers food for the world. Your reunions should be composed of intelligent minds, persons desiring to increase in knowledge, who gather together through sincere and earnest desire for their spiritual welfare, and for the advancement of everything which shall promote the general good of mankind. Such gatherings bring with them a like concord of spirits; for you are well aware that the sublime and elevated cannot visit or unite with the foolish and vain, nor the good with the bad.

You are to meet that you may in the end make yourselves useful, and through practical works teach the world who you are, and where you stand.

Those who form reunions for pleasure and curiosity—meeting that they may pass an hour or two in asking selfish questions—will find that all influence of a high or intellectual nature will leave, and that the result of their reunions will be nothing more than a collection of mistaken ideas and mythic garbage.

The instructions which you receive from your spirit advisers through mediums all partake of the nature of the medium, and in accordance with the development you receive. If the medium—a reliable one—be well developed, is under perfect control through a constant and long intercourse with spirits controlling, you may safely rely upon all communications, even though you detect some little peculiarity which you are convinced belongs to the medium. At these reunions where you as sincere thinkers gather together for knowledge, you must make your selection of mediums from a plane that you are aware will give you no cause for doubts.

Spirit intercourse gives not only lessons in morality, but it gives you earnest facts upon which to study and take every opportunity to advance science. Many times the observer will find that the communica-

tions given are but a confirmation of known principles; then as waves of thought move the power controlling, he reveals a new thought; and as thought after thought leads on connecting with facts understood, new sciences are awakened, and man learns as a true philosopher where to draw the discriminating line.

We see quite a number of reunions formed in Memphis. The one in which we are the most interested is where our medium is. We would advise a perfect sympathy of feeling, a union of all feelings which are to promote good. If there be a contending element among the parties gathered at your reunions, you will find the result in the clashing of ideas which will sadly interfere with the control. To increase harmony that a perfect work may be accomplished, there must be a concentration of thought, which through intercommunion will bring about the result so necessary for a perfect organization in the future.

Reunions have their separate missions. While one brings through increase of mentality, grand and scientific principles as new funds for reflection, another regularly acts as a small lever, and seemingly awakens but little influence. And yet it is doing its work, and there should be no jealousy or envious feelings among its members toward the more marked development of other reunions; but through a true desire to attain to the same position, they should by an increase of moral culture emulate their good works, and strive without the spirit of rivalry to see which may do the greatest amount of good. Let your motto be *Love and good will, with charity to all men*. Let every man be judged by his works, and let his works be judged by the amount of character he has to sustain, and by the knowledge he possesses of the right or wrong of matters.

You are to judge all spirits in like manner. Reason and investigate closely before you accept anything which seems contrary to preconceived ideas. "God has made man but little lower than the angels," and you are to "try the spirits" before accepting their communications.

Exercise the greatest candor in your reunion, and meet punctual and regular. Decide upon a number that can with comfort and convenience meet in the room selected; make no changes, abide by the rules of your meetings, and under all circumstances remain united.

(Seance conducted by Edward.)

SEANCE THURSDAY, FEB. 10, 1876.

INVOCATION.

Spirit of the Present, Spirit of the Past, we are watching the unfoldings of thy progressive hand, as piece by piece it lifts the fragments of mutilated principles, shaping them through divine mechanism into a perfect whole, that the laws of creation may advance and bring forth a more perfect part of thee. Out through the gateway of freedom we see the trammelled slaves of ignorance and superstition walk, freed from the shackles which as willing subjects they have worn for ages. We praise thee for that freedom which has through reason emancipated them from the thralldom of the races, and relieved them from time-worn creeds and echoing sentiments. The barrier is crumbling away. The waters of truth, constantly washing against the mount of error, has forced through its creedal sides and made a perfect channel, out of which cometh the truth, perfect in its proportions, and freed from all mysteries. With grateful hearts we thank thee for all these blessings, and watch with faith the continuance of the inflowing stream which is to find its way through all embankments and sweep from the shores of creation the decayed mass of corrupt teachings. Bless and strengthen the trembling slave who through fear hugs the torturing thumbscrew which his master has placed upon him. Give him grace, that he may see his own littleness, and strength, whereby he may conquer the force which keeps him below the true status of perfect manhood.

Fill us with love and good will to all life. Guide us where the unfortunate dwell, that through thee we may teach them to find the staff whereupon to rest as they journey over the rough walks of earth. Let their souls receive the true inspiration which comes from a clear perception of perfect life. Lead them to see that the spirit which moved Galileo to speak the truth, lives to-day, and acts through every thinking soul. Amen.

QUESTIONS AND ANSWERS.

Conductor — Good morning! The day promises to be fair and lovely. Those clouds will soon pass away, and the bright sunshine will make all nature glad. I am pleased to see that you are working wisely. Do not get over-anxious; be patient, continue as you have commenced, and the result will prove a blessing to many a thirsting soul. I am now ready to answer questions.

Question—In case of partial deafness, can the healing power of a healing medium be exercised at a distance from the subject, and does the fact of the latter being also a medium make the conditions more favorable for a cure?

Answer—If the case you have mentioned be a curable one, any healing medium possessing the *proper magnetism* can, without any difficulty, heal the patient. There are healers who have the power to heal persons who are hundreds of miles from them. I do not think the fact of the patient being a medium would make any difference. I have known cases where it was more difficult to perfect a cure over a medium than over a person who had never known themselves to be subject to spirit control.

But much depends upon the phase of mediumship. If it be of that order which causes a constant throwing off of the electric forces, then much will-power upon the part of the healer will be required, and an amount of manipulation which will render it necessary that the patient be under the immediate control of the healer. I would think it wise for the medium to consult her guides, and let them advise her as to what is best to do. One of the most successful healers that you have is Dr. Newton. He has in many cases performed wonderful cures upon parties at a great distance from him.

Question—Can a disembodied spirit after leaving the earth retrograde, or do all always progress in good and in virtue?

Answer—I fear the brother who sent this question is not very far advanced in the teachings of Spiritualism. There is no such word known as retrograde. The world of spirits is progressive—an army of disembodied men constantly upon the advance. As the man leaves his outer form, so he enters the plane for which he has prepared himself, be it high or low. He cannot go beneath himself, nor can he mount above himself; he must work his way through progression, which ever leads onward and upward. There is no downward slide, but there is a law of recompense, and every man must feel the wrongs he did his spirit while he inhabited his earthly body, and from those wrongs lift himself, through a conscious knowledge of these wrongs; and it is through a sense of suffering that he is brought to know how great his mistakes were, just as man when in the body through *a sense of physical suffering* learns how *great a violation he has done his physical*

body, but he does not move backward. His may be a very dark and dismal sphere. Be it so, it is but the plane he traversed when in the body, and it may take a long time for him to lift his soul above the level he prepared it for, but it will sink no lower. When once the law is accomplished, and that reward meted unto him which *he of himself* merits, he, feeling the scourge, will understand what is best, and strive to move *on*—but never *backward*—no, never.

Good morning!

A FRIEND TO ONE OF THE CIRCLE.

My dear friends, I am here by request of one of the circle. I have but a few moments, as the time for control has nearly expired. We are anxious to accomplish much good while we continue to labor upon earth, and to sow only such seed as shall bear good fruit. The Spirit of Life which is in all, prompts us to action, that out of the fullness of the great whole we may reap the fruitage which is to sustain every act of advancement upon the plane of perfection. There are no laws, it matters not how sacred, but should bear an analytical review, and progression demands a close inspection of all new-born sciences, be they physical or spiritual, before she can place them upon the ascending wheel.

The true philosopher turns not from the fabric until he has satisfied himself of all its qualities, and everything which composed the properties to constitute what he there sees before him. His mind is clear, he allows no brother to think for him, he must learn of himself, that he may prove what he teaches; and in this way and by no other can the advancement of science, either upon a religious or a systematic plane, progress.

Every eye must open, every soul think. Whatever may be evidences spoken of in a new field of culture, it is but the part of the grain received; you know not how much there may be of the husk, or how little of the milky grain. It is evidence gained that reaches the soul and brings to light the magnet which increases the power of conviction.

I want you, my friends, to understand this, and give every man an opportunity to find the magnetic thread which unrolls the ball of wonders unrevealed to him; don't clutch the cord as if you feared to lose it; if once truly and positively in your possession, it cannot slip from you. Let the light which electrifies burn clear; it needs no

lantern ; honest men of neither sphere seek to do wrong. Let the mind which asks for proof receive it ; never fear. If the control is right, the philosopher's stone will read clear. If wrong, God demands its lifting up out of the disordered element with which it is encompassed.

As true brothers be full of love and resolute in your purpose. As scientists, seek to understand all which is revealed unto you, that at last, like true philosophers you can expound what you profess. Give all honest seekers the same right, and let the gateway to truth be wide open. Amen.

SEANCE TUESDAY, FEB. 15, 1876.

INVOCATION BY A CURATE.

Invisible Presence of an almighty power, lead us unto the mount of high-toned principles and truthful precepts. Guide us onward and upward, each day ascending into the higher courts of demonstrated facts, that the law and the gospel may be fulfilled, and every man reveal himself unto man as the word which is of thee, that the light shown may be seen amid the darkness of doubt, and remain as a saving grace unto the end.

Coming through physical life unto life, we feel the impress of physical surroundings, and we pray thy influence attend the magnet through which we move, and promote the spiritual part of her being. Let the thoughts advanced reach every soul and increase their knowledge ten-fold, that fear and cowardice may die out, and from its decayed body may resurrect the never-dying spirit of truth, which through countless ages shall remain the same perfect part of immortality, sustaining and increasing the individual element in man ; whose characters engraven through noble deeds, as altars of faith shall forever stand amid all the changes of earth ; shrines whereat the follower may find strength to continue his journey onward until he finds the gateway of relief and enters the golden road of progression, leaving, as did his predecessors, a burning light upon the altar of truth, to guide all who may come after him.

Bless the weak, lift up the humble, and give to individual sentiment a new impetus, that the wheels of thy chariot may not rust, nor the road to thy kingdom be closed by set forms and reiterated phraseology. Amen.

Conductor—We will not call for questions to-day, but will leave them for our next

meeting. We deem it best not to use the medium through conscious questions. We will act through the inspirational cord, and thereby we will not try her nervous system. The friend desiring to communicate is one who has the power to act through her magnetism, so as to completely psychologize and subdue all nervous action.

ABBIE E. LANSING.

My friends, I have come to scatter sunbeams and clear the rift of clouds which hang over the horizon of earth. There is in every life a silver line that marks its course along the otherwise dark surface. This line is the one sunbeam which forms the silver lining to all the clouds that bank up against the clear sky of your existence. Like the jewel which lies hid beneath the dark earth surface, it sends out its rays until drawn into the light of a new life, it is cleansed through the refining crucible of all the shadows which marred its fair form. When once freed from its dark surroundings it goes not back, but remains a perfect, pure and beautiful jewel, emitting electric rays of beauty at every turn.

The beautiful thread which reveals itself along the line of your lives, is the jewel of your souls, the perfect part of man which lies hid beneath the clouds of his life, and which needs the trials of earth's crucible to bring it into a state of perfect splendor. Ofttimes it shows itself along the margin of the cloud and reveals the great light that lies beneath, slowly and gradually working itself above the darkness as the shadows beneath grow darker ; for it is the greatest trials which bring out the most perfect principles, and as the shadows of sorrow increase the light of love grows stronger until it illumines all, so that the darkness is hid beneath its rays.

What if life on earth seems a failure ? If you have striven for the right you may bid your soul rejoice, for your work, though incomplete, has taught others how to move, and lifted them into the sunlight which 'neath a cloud of storms you hid. And the silver thread of your soul is all the brighter for the struggle, and will find its rays expand when freed from its earthly toils, lifting out of the darkened dross of earth that perfect part which is to vitalize the whole, and make it as a radiant gem, imperishable and everlasting.

All the clouds that loomed up from the failure of earnest labor perished amid the flames of the crucible through which your spirit passed. Live and let your soul rejoice,

for 'twere better than success. The light which from the blazing crucible went up as a beacon, served to guide some lost one home. The silver thread spreads and widens out, forming the lining bright and clear to all disappointed hopes, lifting the clouds and building the silver sails which are to float your barque across life's stormy sea, mooring you safely in the harbor of eternal peace—

Where the heart shall ever be
From all care and sorrow free;
Where each radiant light reblooms,
While every joy its power resumes.

Where all cares shall pass away,
Nor phantom fancies falsely play;
Where the skies are radiant bright
With a glorious silver light.

Every joy you lost on earth
You'll find restored with pristine worth;
Every care which held you down
Will add a jewel to your crown.

(Seance conducted by Henry Bacon.)

For the American Spiritual Magazine.

INTERESTING EXPERIMENTS.

Silk a Non-Conductor of Psychic Magnetism.

BRO. WATSON—I here lay before your readers an account of two experiments made by me, and of another made at my suggestion, which may be of interest to them:

Some time since, while the organism of Dr. C. B. Kenney, of this city, was being used in my presence by his Indian spirit control—Old John—in treating a patient, he objected to a silk dress which the lady wore, and requested her to exchange it for another of different material, and in reply to my question, he stated he had found that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this, about two months since I requested him to permit me to try the experiment of covering the head of his medium with a silk fabric previous to his controlling him, and ascertain whether this would interfere with the exercise of his power. He acceded to my request, and upon his next visit I was prepared with two well-worn old-fashioned black silk neckerchiefs, which I placed one over the other upon his head, so that they should loosely envelop the head and neck. The understanding with Old John was that the attempt to control should be made as soon as these were arranged, and, with watch in hand, I

requested Dr. Kenney to describe his sensations as these changed.

At the expiration of two minutes he said he felt no influence exerted upon him; in another minute he complained of painful sensations in the lumbar region on both sides, extending anteriorly, then of a slight dizziness, and in just five minutes Old John succeeded in acquiring control of him, and informed me that it had been with great difficulty he succeeded; that his efforts applied in the usual manner had entirely failed, as his magnetism could not penetrate the silk coverings, and he at last accomplished his purpose by reversing the process; that is, by primarily influencing the body, and secondarily the head through that; and, he added, that had his mind not been prepared for the experiment, he would have been exceedingly puzzled how to overcome the difficulty; might not have succeeded even after repeated efforts, and as to cases of obsession or possession by low or temporarily insane spirits, he was quite confident that covering the head thus, immediately upon the appearance of the first symptoms of an attack, would prevent it, and if applied during a paroxysm he thought it would terminate it.

Both he and his companion, Big Bear, were much interested in the experiment and its results, and it had fortunately happened a day or two previous to this time that Dr. Kenney had been called to visit a young lady who for about one year had been subject to maniacal attacks daily, during which she would act and speak in the wildest and even most outrageous manner, requiring extraordinary force to restrain her, and would threaten and attempt her own life and the lives of those around her. Upon his visiting her Old John at once discovered the cause of the malady—the young lady was obsessed by three or four low female spirits, who had passed away insane and who had not yet escaped from their insane conditions.

This was just the opportunity I desired to further test the protective quality of silk fabrics against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed when, upon further conversation with him, I was informed that he had been requested by the friends of the lady to carefully guard it against publicity, and I could only recommend Old John to direct the head of the patient to be covered with silk, and to note the result.

Three days after this Dr. Kenney again had occasion to visit me, and stated that the

friends of the young lady had complied with the directions of Old John, and to their astonishment and delight she had not suffered any recurrence of her fits of insanity, and what was very remarkable, within an hour from the time she first covered her head with the silk, she became calm and rational and declared that for the first time within six months she then fully realized her existence in this life, she previously having been in a bewildered state and uncertain, even in her best moments, whether objects and scenes were real or otherwise.

Another week elapsed, and Dr. Kenney again reported progress in the case. It seems that on the fourth day of the trial of this means, the patient, feeling herself fully restored, had cast off the silk head-covering, but within an hour thereafter she was again attacked, her former symptoms recurring in nearly their original force, but upon again resorting to the silk for protection she soon recovered. Two days after this also the silk covering became pushed aside so that one side of her head was exposed, when certain of the old symptoms reappeared, but upon her readjusting the covering these soon subsided.

It is now nearly two months since the experiment was first tried with the young lady. I have through Dr. Kenney had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strength greatly improved, and for more than a month she has entirely dispensed with the employment of the head-covering. The insane paroxysms, up to the time of trying this experiment, had occurred daily, and on many days she had been subjected to repeated attacks, and this was the first interruption of them. Neither she nor any of her family were or are now Spiritualists.

I have now to record another experiment, the results of which, to my mind, establish beyond doubt the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologizing force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons.

About one week since, at my own house and request, Dr. Kenney and his spirit control consented to allow me to envelop the former, while in his ordinary conscious state, completely in silk. This I proceeded to do, employing for this purpose a loose silk gown belonging to my wife, and covering his head as before with the black silk

neckerchief. When he was thus completely enveloped and being seated, I noted the exact time by my watch, and in an audible voice requested Old John to endeavor to control him, which he can usually do within a minute. In the previous experiment at the expiration of three minutes the medium had complained of painful sensations around and through his body, but now at the expiration of an equal time no unusual sensations were experienced. Four, five and ten minutes elapsed without any indications of Old John's power being exerted upon him, and as I knew he had other pressing engagements I then removed the coverings, and within thirty seconds he came under control of Old John, who then informed me that the silk had rendered futile all his attempts, seconded by those of Big Bear, to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any mediumistic person thus protected. Old John added that in his opinion it would be quite unnecessary to envelop the lower limbs with the silk, and I would further say that he complained of exhaustion and of feeling very uncomfortable generally from his efforts, and soon remarked that Big Bear had been compelled to leave and he must also go, which he then did.

At the present time I have not the facilities for prosecuting extended experiments in this direction, but hope soon to be so situated as to be able to again apply myself to the further investigation of this subject, and in the meantime, as amongst our lunatic asylums there must be at least one under the medical charge of a Spiritualist, and as there also are other liberal-minded physicians who possess opportunities that I do not at present enjoy, I ask their assistance in following up this subject. With my limited opportunities the results have been so remarkably encouraging that I can with much confidence recommend further experiments in this direction.

The silk might be applied in one or more folds of variable texture and thickness; of different colors, and differently arranged, and new silk may be preferable to old, etc., and although I am inclined to believe black to be the best color, yet perhaps blue or violet may be preferable. In ordinary cases it might be best to wear the silk head-covering constantly, perhaps for a week or more, then to dispense with it, but to have it near at hand so that it can be applied upon the very first symptoms of an attack, and then worn for the remainder of the day. Or, after

the expiration of a week have a silk cap, or turban if the patient be a female, made, which can be worn constantly when within doors, for a week or two longer. I would also recommend to at first envelop the entire head, face and neck, contracting the covering around the latter, and I can perceive no objection to having apertures of necessary size opposite the eyes and mouth. Perhaps wearing silk undershirts would answer quite as well as clothing the entire person outwardly in silk, etc.

In cases of insanity dependent alone upon cerebral disturbance, no benefit can result from the employment of silk in this manner, and herein lies the means of discriminating between original insanity and that induced and maintained by obsessing spirits. That a very large proportion of the inmates of our asylums are victims of obsession by insane or degraded spirits few intelligent Spiritualists can for a moment doubt, and I am hopeful that by the employment of this means not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession may be restored to themselves and the world. It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CROWELL, M. D.

Brooklyn, N. Y., March 18, 1876.

We call special attention to the foregoing communication of Dr. Crowell, of Brooklyn, N. Y. He is a well-known *scientist, author, physician and Spiritualist*. His work, "The Identity of Primitive Christianity and Modern Spiritualism," we regard as one of the best books ever written upon the subject. He was a Materialist (as are most scientific men) for thirty years. He was converted to a belief in the Bible and the immortality of the soul by modern Spiritualism, and gives the strongest arguments, as well as a vast array of indisputable facts, demonstrating what he professes. We most heartily commend his work, and know of no better book to advise our readers to place in their libraries. We know him personally, having shared the hospitality of his lovely *home and interesting family*, where we *came acquainted with Dr. Kenney and his*

control, to whom he refers in the experiments made with the silk. If this prove to be true, it is one of the most important discoveries ever made—one that will do more for the relief of the most unfortunate class of suffering humanity than any of which we have ever dreamed.

One cause of lunacy is being obsessed by evil spirits. When the organ through which the mental faculties perform their functions becomes affected to such an extent as to destroy the power to exercise them, then the door is open for evil spirits to take possession of these faculties and control them. This was, we think, the case with many out of whom Christ cast the evil spirits. This power he conferred on the twelve and the seventy disciples, and he promised it to those who should believe on him. Some there were who could not be cast out but by fasting and prayer. Such obsessions we think have been in all ages—even in this enlightened age and professedly Christian country.

It is a very erroneous opinion, and one which we once entertained, that *demon* meant *devil*, in the common acceptation of the term. It is rather a heathen, than a Hebrew term. Josephus says, "Demons are no other than the spirits of the wicked that enter into men." John Wesley fully believed in the agency of spirits through obsession and possession. He believed in the "ministry of both good and evil angels." "And certainly," said he, "it is as easy for a spirit to speak to our heart as for a man to speak to our ears." He believed that epilepsy was often or always the effect of possession, and that most madmen were demoniacs.

It is a fact that many of those who are called lunatics by one of the evangelists are termed demoniacs by another. Mr. W. says, "One of the most eminent physicians I ever knew, particularly in cases of insanity, the late Dr. Deacon, was clearly of the opinion that this was the case with many if not all lunatics."

We had always been puzzled about the "casting out of devils" in the New Testament, until we investigated Spiritualism

more than twenty years ago. Then we saw those who were possessed, and in several instances we have seen such evil spirits cast out. We believe that two or three faithful Christians uniting together in fervent prayer may drive these spirits from those who are obsessed—by invoking that divine aid which has been promised to those who thus make intercession for others.

We had written thus far when the *Spiritual Scientist* came to hand. We conclude by copying its editorial upon this subject:

IMPORTANT DISCOVERY—SILK A NON-CONDUCTOR OF "PSYCHIC MAGNETISM."

That silk fabrics interfere with the magnetic force employed by dwellers-in-the-spirit to produce certain manifestations, is a fact within the experience of many investigators into the phenomena of Spiritualism. It remained, however, for Doctor Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," to utilize this knowledge. On our first page he gives an account of his experiments, resulting so favorably in several cases, that he is led to believe and assert that by applying one or more folds of silk to the head and body of a sensitive, the power of the psychologizing force is completely neutralized.

The discovery of Dr. Crowell is a most important one. It will demonstrate that some inmates of insane asylums are victims of an unseen *external* force. Spiritualism asserts this, and technically terms the disease *OBSESSION*, and assumes the causative force to be earth-bound spirits. Spiritualism has certainly taken one step toward controlling these injurious influences, and as Dr. Crowell says:

"It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums."

In addition to the inmates of asylums there are many harmless lunatics who are cared for by relatives or friends—monomaniacs, who are controlled by one idea—these are also those who may be relieved by this discovery.

Aside from the great benefit it will confer on mankind, it opens up a new field for experiment. If silk has a property that neutralizes this unseen magnetic force there must be an opposite that will strengthen it.

Colors affect this force; white, and next to white, bright tints being favorable, and the darker adverse. Dr. Crowell has made a few suggestions in his communication, and we hope those of our readers who have the opportunity will make them the subjects of experiment; but we should be pleased to hear of a result in any case, either for our private information or for publication.

Since receiving his published article, we have made two experiments, without communicating the reason for so doing, and our experience corresponds with that of Dr. Crowell. With the head encased, the guide managed to get possession, saying "it come in another way, commencing with the feet," with the body entirely covered, it would not attempt to control, fearing that it might injure its relations with the medium. The efficacy of the silk seems to be in proportion to the facility with which a guide can take control in its absence; the more perfect the blending of the spirit with the medium the less it is affected by the silk, and *vice versa*.

TRUTH.

We copy the following article from the London *Spiritualist*, for two reasons: 1. The important truths it contains, and the knowledge it imparts not only in regard to the present, but what Spiritualists may expect in the near future, and be prepared for it; 2. That we have received the same teachings from the band of our Inner Life Department before we received it from the other side of the waters.

We spend one hour weekly with our medium, entranced, through whom we derive much valuable information which we are not authorized to give to the public. This, coming to us through another and distant source, we feel free to publish, and to say that we have had that which is in perfect harmony with what we copy.

We are told by our spirit friends that they could make our pathway bright and smooth, but that it is not best for us nor the cause with which we are identified. If the child depends entirely upon its parents it will never accomplish much. We are passing through these afflictions which will prepare us for those joys that are to "come with the

morning," when "sorrow and sighing shall flee away."

[The following communication, given through writing mediumship, contains so much that seems to be of value now, and is, moreover, so good an example of the present tone which the communications (never intermitted) have assumed, that I print it as it stands.—M. A., Oxon.]

THE PRESENT A TIME OF TRIAL AND CONFLICT.

The blessing of the Blessed One rest on you. We have opportunity now which may not recur of answering some of your inquiries, and conveying to you of some necessary truth. From letters which you have received of late you will be led to see that the times of trouble and distress of which we have warned you are expected by others as well as by us. Be prepared for trouble; it will assuredly come. It is necessary that afflictions come. Jesus knew and taught that. It is necessary for the training of the soul. It is as necessary as physical training for the body. No deep knowledge is to be had without it. None are permitted to scale the glorious heights but after discipline of sorrow. The key of knowledge is in spirit hands, and no one may wrest it to himself but the earnest soul which is disciplined by trial. Bear that in mind.

Ease and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-veged and rocky, which lead to the heights of knowledge and power. Study the life of Jesus and be wise.

Moreover, the present is a time of hard and bitter conflict between us and our foes. We have told you that you feel the reflex of that struggle. It accompanies every great development of divine truth. It is, as it were, the darkness that precedes the dawn; the gloom which is the prerequisite for growth; the period of trial wherein the earnest soul is purified. "Your hour and the power of darkness," said Jesus, as he agonized in Gethsemane. It is so now, and it will not pass lightly. The cup must be drained.

THIS IS INCIDENT TO A PERIOD OF NEW REVELATION.

As each revelation of the Supreme grows old, it is overlaid by man's errors and loaded with his inventions. It dies gradually, and loses its hold on men. Bit by bit human

error is pared away, unable to stand the shock of criticism, and men's faith is shaken, and they ask with old Pilate, What is truth? Then comes the answer in the new birth of a higher revelation. The throes of its birth shake the world, and around its cradle the powers of the spiritual world contend; great is the dust and din of the contention.

As the light dawns upon the world, and the clouds lift, the watchers, whose eyes are spiritually opened to discern the signs of the times, they who stand on the watch-towers to catch the first gleams, these are ready, and welcome with joy the break of day. "Joy comes with the morning." "Sorrow and sighing flee away." The terrors of the night, "the powers of darkness," are past. But not for all. Full many there will always be for whom no ray of light is visible till the sun has gained his meridian splendor. They slumber on, heedless of the light that is breaking on the world.

THERE WILL ALWAYS BE DEGREES OF PROGRESS AMONG MEN.

Hence the days will never come to your world when all equally will know of the truth. There will always be many for whom it has no charms, for whom it would be fraught with danger to tread the upward paths of progress, and who prefer the beaten track worn by the feet of those who have trod it through ages past. There will be such always, even as there will be souls who catch the foregleams that herald the dawn. So do not hope that the open vision will be ever the same to all. No such dream of equality is possible. Nor is it more desirable than possible. To some are given powers that can safely pry into mysteries which others must perforce avoid. These must be the leaders and guides among men. And those who are so called are they on whom lies the most solemn duty of personal preparation and earnest, life-long struggle with self, until it is dominated and subdued, and the free soul soars untrammelled. We have long since told you of this. See you heed it.

TRUTH IS MANY-SIDED.

Do not be discouraged that so much of what most believe as truth seems to you hollow and uncertain. It is so. There are divers degrees of truth. From the many-sided crystal gleams are shot off in many directions. And it is not every soul that can receive even one ray unclouded. To few, very few, comes more than a stray glimpse, and even that is filtered through many a medium, until its clearness is all

dimmed. It must needs be so. Hence the varied views of truth. Hence the divergent notions, the errors, the mistakes, the fallacies that pass current among you. Men think they see a momentary gleam. They grasp some view, enlarge on it, add to it, develop it, until the tiny light is quenched, and what was a ray of truth is distorted and destroyed. And so the truth is maligned, whereas it should be the imperfection of the intervening medium that is blamed.

THE PUREST TRUTH IS ESOTERIC.

Or, to take another view. That which came as the answer to the yearnings of some aspiring soul is deemed to be of universal application. The truth was so beautiful, so ennobling, so pure and holy in its essence, that it must surely be so to all. And the jewel is dragged out from its casket and prepared for open exhibition. The lily is plucked from its stem and paraded before men. And it loses its purity; its vitality diminishes; it withers and dies; and he to whom it was so fair, so lovely, wonders to find that it loses its freshness in the heat and dust of the world's busy strife. He marvels that what was so pure and true to him in the heart's secluded temple should seem tame and out of place when advertised to the world. He learns, if he is wise, that the dew of Hermon is distilled in the silence and solitude of the heart; that the flower springs up in the gloom of the night, and withers beneath the noon-day beams; that truth, the holiest and purest, comes direct from spirit to spirit, and may not be proclaimed on the world's house-top.

Doubtless there are coarse views of truth, rude blocks which man has hewn, and which all may use alike. These are the foundation stones which every builder must use. But the richest and purest gems must be preserved in the spirit shrine, and be gazed upon in silence and alone. So when John the Seer told of the jeweled walls and pearly gates of the heavenly city, he spoke of the outer truths which all must see; but in the inner temple he placed no jewel nor purest ray of light, but only the presence and the glory of the Lord.

Marvelous it is that you do not see this. That which to you is divine truth is only that atom, that speck of the whole unbroken circle which has been cast off in answer to your cry. You needed it and it came. To you it is perfection; it is God. To another it would be incomprehensible, without a voice to answer to his cry, without any beauty that he should desire it. You can

not parade it if you would. It would die, and its hidden charm would make no convert. It is yours and yours alone, a special creation for a special want, an answer from the Great Spirit to the yearning aspiration of your soul.

This truth will always be esoteric. It must be so; for only to the soul that is prepared can it be given. Its fragrance is too evanescent for daily common use. Its subtle perfume is shed only in the inner chamber of the spirit. Remember this; and remember too that violence is done to truth by forcing it upon unprepared minds, while harm, great and far-reaching, is done to those who cannot receive what is a revelation to you but not to them.

THE PURSUIT OF TRUTH FOR ITS OWN SAKE, MAN'S NOBLEST AIM.

Moreover, remember that the pursuit of truth for its own sake as the altogether lovely and desirable end of life, is the highest aim of spirits on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment—these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is re-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of truth, and have learned more before he spake to men.

It is well to teach, but better still to learn; nor is it impossible to do both. Only remember that learning must precede teaching; and be sure that the truth is one which man needs. The student that dives deep into the mysteries that enshrine truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those

who have ears to hear, the words of healing which his inner sense has caught from her lips; but there will always be to him a sacred reserve, a holy silence, an esoteric revelation too pure, too dear for utterance.

[In answer to some important question it was written:] Nay; you will be informed in time. We may not save you the exercises which are part of your discipline. Be content to walk in the path. It leads direct to truth; but you must tread it in care and in pain. We have directed you to it because it is well for you to garner up the wisdom of the past, and to learn of those who are gone before you. We foresaw long ago that those who should faithfully pursue the study of the intercourse between our world and yours, would receive rude shocks from the follies and falsities that cluster round the subject in its most exoteric aspect. We looked with confidence for the time when these should force themselves into prominence, and we prepared for it. We would teach you that there are, and ever must be, two sides to this science, as there were in the mysteries of the ages past. Having passed the one, it is necessary that you penetrate the other.

To this end you must learn who and what are those who do communicate with men. Not otherwise can you read aright the riddle that now perplexes you. You must know how and under what conditions truth can be had; and how error and deceit, and frivolity and folly may be warded off. All this man must know if he is safely to meddle with our world. And when he has learned this, or while he is learning it, he must see, too, that on himself depends most or all of the success. Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible; let him love truth as his deity, to which all else shall bow; let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the messengers of the Most High, and in his inmost soul he shall see light.

+ IMPERATOR.

To be a Spiritualist is to hold conscious intercourse with the world of spirits and to live a spiritual life. Such was Jesus Christ. *Peebles.*

The smallest dewdrop that rests on a lily at night holds in itself the image of a shining star, and in the most humble, insignificant person, something good and true can *always be found.*

BLACKWOOD'S MAGAZINE ON SPIRITUALISM.

We commend the following article from the London *Spiritualist* to the American, and especially the Memphis press. The public look to them for facts, not theories, nor their individual opinions. These they claim for themselves, and concede the same right to the press and all others to do their own thinking. If the press would simply report what occurs fairly and without prejudice when reporters attend seances, their readers would be much better prepared to judge correctly of that which, if true, is of the most vital interest to all mankind.

If we are to judge from the course pursued by some, the conclusion to which we would arrive would be, that Spiritualism must be put down, and the end will justify the means used to accomplish it. We are glad that the English press and scientific men have treated this subject much more fairly than ours have. Hence their first scientists have investigated, and as a legitimate result have been convinced of the truth and avowed their belief in the phenomena of what is known as Spiritualism.

"POWERS OF THE AIR."

Blackwood's Magazine for March contains a lengthy article, entitled "Powers of the Air," the subject of which is Spiritualism. The writer confesses that he has never in his life attended a seance, or witnessed any manifestations, yet that he considers the testimony in favor of its truth so strong that it cannot be set aside, "except on still stronger testimony which can show the first to be mistaken," and which is not yet forthcoming. He then proceeds to give a detailed account of the experiences of a lady who had resided in the same hotel with himself in a foreign city, where a well-known medium had also been staying. This lady had witnessed the sudden mounting of the table toward the ceiling, "apropos to nothing," and had seen the lamps on that same table not slide off when the table greatly inclined from the vertical; she also felt her dress pulled, and on looking down saw a hand, the medium being at some distance from her; afterward the hand came and pressed hers, and she recognized the touch. It was, moreover, accompanied by

a voice which whispered the two Christian names of a son departed some time before. The essayist finds no difficulty in believing such things from credible witnesses, seeing that every orthodox Christian believes in similar occurrences, as narrated in the scriptures. The question in his mind is, what sort of spirits are these that lift tables and pull dresses? This leads to the suggestion that it would be better for those who interest themselves in Spiritualism, instead of testing the mediums in order to see whether they cheat, "to try the disposition, powers and conditions of the spirits, and let the world know the result of their experiments."

A further consideration is, if evil spirits abound, the desirability of restoring the doctrine of the existence of a devil, which must hang together with the belief in a personal God. Further, it is suggested that the facts of Spiritualism may help to give some explanation of dreams and visions by sick people, since it is likely that disturbed physical conditions are not so much the cause of the apparitions, as that they fit the organs "for the perception of beings not ordinarily apparent to human sight." Divination and witchcraft, and many obscure passages of Scripture, are allowed to be capable of explanation by the "records of eye-witnesses and coteremporaries, which should have more weight than a philosophic idea or axiom which a man may have taken into his mind."

The writer furnishes one more proof of the possibility of reconciling the facts of primitive Christianity and modern Spiritualism, from the starting point that ancient and modern witnesses may be considered to be about equally reliable. Judging from the style of a large portion of Spiritualistic literature, the essayist is justified in taking this stand. And the time will soon come when others will have to accept the facts of Spiritualism as they now accept nearly all the facts of science—that is, at second-hand. All cannot be experimentalists; there must be the teacher and the taught; life is not long enough for truth to be perpetually discovered anew. For the present, however, much personal research is necessary until Spiritualism becomes firmly established as a science, and its laws are as well understood as those of physics and mathematics.

Before quitting the subject, it may be well to point out, as on several previous occasions, that the abuse showered upon the new truth of Spiritualism does not, as a rule, come from the highest and most cultured section of the press. The *Times*, for

instance, instead of pouring forth the vials of its wrath, sent a special correspondent to examine the phenomena, and printed an article about six columns long, telling the truth in respect thereto. *Nature*, the organ of the scientific world, has never committed itself by saying anything against Spiritualism. In the present instance we have *Blackwood*, one of the oldest and most intellectual of our magazines, admitting the facts in an honorable way. Some of the country newspapers, and the smaller fry of the London press, who do not possess the means of learning much of what is going on in society, are most prolific in generating slander in relation to this subject. Mr. Chas. White, the secretary to the late Marylebone Association of Spiritualists, once stated in public that he had found that the *Times* treated unpopular movements with more fairness than the newspapers which circulate among people of lower average intelligence.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

44. I am a Christian Spiritualist, because I believe that the spirit world is the real and substantial world, and that spiritual things are the real and substantial things, and that the things of time and earth are but the patterns or figures of the real or spiritual things in heaven. "It is therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands which are the figures of the true, but into the heaven itself, now to appear in the presence of God for us."—Hebrews ix, 23, 24.

45. I am a Christian Spiritualist, because I believe that spirit life is a life of happy improvement, being eminently so from the labors of love that employ their minds and engage their hands, both in this and in the spirit world, for they are ever busily engaged in doing good; no eye has ever yet seen a lazy angel or an idle spirit; they are ever ministering to the comfort, safety and happiness of man. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i, 14.

46. I am a Christian Spiritualist, because I believe that the grandest places, things

and scenes of earth will bear no comparison to the radiant grandeur and the dazzling glory of the places, things and scenes of the glorious spirit world which God has prepared for those that love him. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1st Cor. ii, 9.

47. I am a Christian Spiritualist, because I believe that the spirit land is a country of substantial liberty, love and happiness, abounding with plains of sparkling splendor, hills of roseate beauty, vales of gorgeous grandeur, and landscapes adorned with lovely gardens, blooming lawns and flowery arbors, that everywhere entrance the vision with rapture and delight. It is a country of perpetual joy, as the spirits all declare. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. xi, 16.

48. I am a Christian Spiritualist, because I believe the spirit world to be the kingdom of God, whose territory embraces the universe with all its spheres of immortality, whose people are the departed spirits of mankind, and who range unnumbered and sumless numbers, in happy associations, through all the spheres of the vast beyond, directly under the laws of love, and governed by the Supreme Judge of the universe, who wields the energies and controls the fortunes of all his people, and gives with pleasure the kingdom to all who will believe, and obey his commandments. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii, 32.

49. I am a Christian Spiritualist, because I believe that in the spiritual kingdom each happy spirit will possess a glorious inheritance, reserved for them in heaven. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."—1st Peter i, 4.

50. I am a Christian Spiritualist, because I believe that we shall have homes of grandeur and dwellings of beauty in the heavenly summer land, richer far than houses of ivory or palaces of rubies, and built without hands in the heavens. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2d Cor. v, 1.

51. I am a Christian Spiritualist, because I believe that if we obey all the commands of Christ, that on our arrival into the

spirit world we will come into possession of more real wealth and treasure than was ever derived from the rental of the Indies, or from the revenues of an empire, a wealth that can never become moth-eaten or stolen from us. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. vi, 20.

52. I am a Christian Spiritualist, because I believe that the people of the spirit world will all be clad in the richest fabrics of immortality. The wreaths and robes of the summer land will far exceed the gorgeous pearl-decked purple of Oriental nobles, or the glittering tapestry of Persian princes; and the millions of the spirit clime, for wisdom, joy and loveliness, will far outstrip the gods and beauties of Olympia's story. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and with palms in their hands."—Rev. vii, 9.

53. I am a Christian Spiritualist, because I believe that we will ever feast and banquet among the host of happy immortals, eating and drinking at our Father's table in his spiritual kingdom, the spirit world. "That ye may eat and drink at my table in my kingdom."—Luke xxii, 30.

54. I am a Christian Spiritualist, because I believe that our entrance into the spirit world ends all our weeping, pain and death forever. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. xxi, 4.

55. I am a Christian Spiritualist, because I believe that the state of true happiness, love and wisdom, can only be found in the spirit world, and that only by obeying all the commandments of Christ in this life, and following his steps as our example. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1st Peter ii, 21.

56. I am a Christian Spiritualist, because I believe that every command of Christ should be obeyed, and that when they are obeyed they will accomplish the very same miraculous blessings and benefits they did in the days of Christ and his apostles, and it is only those who do his commandments that can have a right to the tree of life. "Blessed are they that do his command-

ments, that they may have a right to the tree of life, and may enter in through the gates into the city."—Rev. xxii, 14.

57. I am a Christian Spiritualist, because I believe that every commandment that Christ gave in his gospel to mankind was entirely necessary, or he would not have given it; and he that neglects or refuses to obey one of Christ's commandments, knowing it to be such, is guilty of offending in all. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."—James ii, 10.

58. I am a Christian Spiritualist, because I believe that the command of Christ to serve but one God is worthy the attention of all mankind, for it is only the heathen that orders the worship of a plurality of gods. And there can be no more three Gods in one God, than there can be three men in one man. Father, Son and Holy Ghost are three great principles in the one God, the same as soul, body and mind in one man. And it is this one God that saves the spirits of the children of men. "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else." Isa. xlv, 22.

59. I am a Christian Spiritualist, because I believe that Father, Son and Holy Ghost are three great principles, not persons, and man being composed of soul, body and mind, is in these three great principles in the direct image of God. The mind of man is that principle that designs all; the body, or hand, that which executes what the mind designed, and the soul or will power that which controls what the body, or hand, has performed, which elucidates these three great features in the character of God. The Father, or the mind of God, is that great principle that designed and planned the universe; the Son, or the body of God, is that great principle that created the universe just as the Father, or mind of God, designed or planned it; the Holy Ghost, or the will power of God, is that great principle that governs and controls the universe, and keeps in order the whole, that was designed by the Father and created by the Son. Hence, these three great principles form one perfect, good and all-wise God, just as soul, body and mind form one perfect man, in the image and likeness of God. "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one."—1st John v, 7.

60. I am a Christian Spiritualist, because I believe that the command given by Christ

to love our neighbor as ourself, is the best law ever given to mankind for the government of the race, and harmonizes with the golden rule. "As ye would that men should do to you, do ye also to them likewise."—Luke xi, 31.

61. I am a Christian Spiritualist, because I believe that the healing of the sick, as commanded by Christ and practiced by his apostles and the early Christians, is one of the highest and holiest principles of the gospel of Christ, because it removes all the sickness, disease and pain, that sin has brought upon mankind, and this is one reason why the gospel is called good tidings of great joy unto all people, and the reason why he commanded it so often, and the great reason why he made that command the last injunction that ever fell from his lips to man. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; and shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them he was received up into heaven."—Mark xvi, 18, 19.

62. I am a Christian Spiritualist, because I believe the command of Christ to his ministers to cast out demons or devils, is another great feature of his gospel, which not only shows the truth and power of his religion over all others, which the history of the church is forced to confess, until the third century, when the doctrines of men were substituted for the doctrines of Christ, and the power and utility of casting out devils, or the demons of disease, were all lost to the world until it is now being restored to mankind by the Christian Spiritualists, who are in many places casting out devils in restoring the maniacs, curing the lunatics, healing the epileptics, etc., which is casting out of demons the same as Christ did and commanded his ministers to do; but which is now denied by all orthodox churches and scouted as humbug by the priesthood, notwithstanding Christ's last commission to his ministers declares: "And these signs shall follow them that believe: in my name they shall cast out devils."—Mark xvi, 17.

[To be Continued.]

O that home of the soul! in my visions and dreams

Its bright jasper walls I can see;
And I fancy but dimly the veil intervenes
Between that fair city and me.

—Sunday-school Song.

For the American Spiritual Magazine.

REVELATIONS OF SPIRIT COMMUNION.

BY OAKLAND.

It is often said by those who have heretofore believed in a future life, "What good does it do to believe in spirit communion, even if true? It is nothing new to be told that we shall live again. What advancement has it made in the welfare of mankind? The Bible is good enough for me. The redemption purchased by Christ is sufficient for all who will accept him."

Spiritually speaking, this is true. But the soul of man has an individuality that is ever demanding individual supply. The old Bible failed to reach that spiritual demand. Its laws and its examples are not those to lift the soul from earth into the beatific conditions demanded by the pure soul; on the contrary, they were to a great extent degrading to the soul that had aspirations for holiness of heart, and an out-reaching to be like and dwell in the presence of the holy God. With Christ in the New Testament there came love, charity and a pure life. Had it rested there, the world would have unfolded, and long ere this undoubtedly angels and men in purity and happiness would have walked the earth together. But after Christ came forgiveness of sins, and priests assumed to be the vicegerents of God. The soul afflicted must endure his disease, while the priest basked in the immediate presence of and held communion with God in the soul's behalf, making dollars the medium of the soul's relief, graduating the premium to sin, or, if sin committed, the absolution by the amount paid. Protestants did not make this material condition appear in their creeds, and yet the man of wealth holding the finest seat in church, however bad his life, was given a high seat at the right hand of God, through Jesus' blood.

Again, the heaven of the Christian was at best an indefinite locality, purely a matter of the imagination; the duties of the spirit life a blank. The imaginary being, a devil, was given more power than God; for he had, as per the record, outwitted God; for, according to all creeds, he was gathering into his kingdom at least nine-tenths of the whole human family, establishing a spiritual world nine times as large as God's, but which was as indefinite as to locality as heaven.

Modern spirit communion, not yet twenty-eight years since the first raps at Hydesville that "counted ten after the little girl," has

solved this whole mysterious problem of God's ways to man; teaches of a philosophical heaven and hell, the laws that govern them, and also the laws that fix the condition of the soul of man in that spirit life. Not only that, but explains to the understanding of a child what the soul is, how it occupies this human house, and daily is solving problems that the most learned of earth have worked upon these thousands of years without result.

The teachings of Christ were very pure when he said, "Do unto others," etc.; but there now comes from the higher life, not a moral law, not a spiritual law, but a philosophical law, combining both moral and spiritual, which is imperative upon all who seek happiness. It comes from the mother of Washington, and is this:

"According to a law of divine love, we cannot be happy in knowing that life is eternal without making every effort to awaken mortals to the truth of life beyond the grave."

If this is the law of heaven, it is most certainly the law of earth. If the pure angels are held by law to those about them and to us of earth, we most assuredly are held responsible, not only that we commit no sin, but that we are full of good works in all our journey, to give knowledge of that higher life day by day.

As a fitting close, it is a pleasure to give to the world the knowledge that Mary Washington still lives in the realms above, and also to give in her own words a brief description of her home, occupation and surroundings:

"Our home in the summer land, where we spend our quiet, happy intervals of rest and repose, and gather sweet inspiration to renew our life-work with ecstasies of delight, is upon a golden-colored, mystic river, which gives forth enchanting sounds. On its bank are ambrosial flowers, grottoes, statuary of the noble and grand of earth's history, here and there surrounded by sparkling fountains whose crystal waters give a musical cadence soft and sweet, where we love to retire and meditate and ask inspiration of higher power. Often the inhabitants of other planets visit our loved home and wander amidst its beautiful scenery, gathering mementos to carry to their loved sphere, where they are kept as tokens of remembrance. We often revisit and hold heavenly converse on the wonderful soul-realm of eternal life.

"The physical cares or fatigues of life are not ours. We drop those with our garments

at the gateway of earth before entering the portals of our heavenly home, and take upon us our vestal garments of shining and purified texture, which we change as easily as the rainbow its hues, adapting ourselves to the conditions of change through different spheres.

"The scenery of the higher spheres is so beautiful that it has not entered into the mind of mortal to conceive of the glories that await the pilgrim stranger to this fairy land. Our grottoes are very beautiful when covered with singing flowers, whose fragrance greets the stranger with a wonderful rapture.

"We do not live in houses like those of earth, but have glorious, sheeny apartments, which screen from the outward observer and yield a sweet protection in which our souls revel and rest. Here our souls are rested and uplifted, and like the flowers gather in the nectar of God's glories, which makes us grander, more noble, in doing the great good for those who need our strength and have not such beautiful homes—for the desires of the heart furnish the homes of spirit life. Those who do not love the beautiful are not given beautiful homes, and cannot have them until they have grown into a condition to appreciate them. Our art galleries and libraries are wonderful with the talent displayed which had no recognition upon earth. In our blessed abode are homes for children, where they are nourished, protected and educated in all the departments of life; having natural guardians or chosen ones who are attracted by their love of children. Bands of children are gathered together by their teachers and guides, who hold joyous associations after visiting some other region to luxuriate in the beauty of some sylvan shade, where tiny barks like beautiful sea shells are darting over the sparkling waters, filled with life and decked with beautiful flowers in varied hue, sparkling and dancing like fairy spirits upon some emerald lawn, when the gold and silvery sheen envelops them in its glorious halo.

"On our silvery waters float beautiful homes or palaces of pleasure, where the artist, the scholar and poet can gather sweet themes from their souls' thoughts, blending them with the beautiful of this heavenly land, without the trials or sorrows of pain or hunger from physical needs.

"When we pass from sphere to sphere we float at will to every conceivable place. As we have passed to Vesta wonders on wonders meet our view. Beautiful, bright spirits, as we approached them, sang and chanted

their melodious songs, which thrilled us with delight. They are a beautiful race—so small, so perfect in their organizations that they are wonderful in their magnetic life. Vesta is a beautiful planet whose inhabitants partake of its genial life.

"We have given a glimpse of our heavenly home, but tongue can never express, or mind conceive of the glories which surround the different spheres and the millions of happy spirits which inhabit them. We are workers on different planes of intelligence to bring the fact of spirit communion to the knowledge of earth's children. Therefore we ask you to work faithfully in the good cause of progression. This is the gospel of glad tidings of great joy which shall be to all people for ever and ever."

For the American Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

This is a phrase used to some extent of late, and I see that Mr. Watson has adopted it. I question its propriety. We would not think of saying Christian Christianity, but I think this would be identical with Christian Spiritualism. The moral teachings of Spiritualism harmonize with the moral teachings of Jesus and his immediate followers. The fundamental principles of each are the same; but Spiritualism more fully presents the scientific character of these principles, and more clearly exhibits their practical bearing upon society, and opens the door for the social and moral reunion of earth's inhabitants and their friends who have gone to the spirit world.

The so-called Christianity of the present day is more largely composed of doctrines than of the practical moral teachings of Jesus. Tens of thousands to-day unconsciously worship a system of faith in the place of God, and call this Christianity. They also denounce as infidels or something worse, all who view Christianity in another light—who view it as love to God and man put in daily practice.

Spiritualism teaches that the road to human happiness lies in the promotion of human good in any course of action that will morally, mentally or physically develop humanity. The teachings of Jesus were the same, and all his professed followers claim his teachings as the foundation of Christianity. The term Christian, then, applied to Spiritualism, is not only redundant, but implies that there is a Spiritualism not identical with Christianity. If we ac-

cept the teachings of those who have never investigated Spiritualism, there is a Spiritualism possessing another character than Christian.

There have been mediums who taught another kind of Spiritualism, but spirits never gave it to them in the shape which they presented it. Their character and surrounding social conditions shaped the communications which spirits endeavored to give through them. How, then, may we judge true Spiritualism from the false? By the exercise of our reason. Spirit communication is a new science. No one can comprehend it at a glance so as to avoid the possibility of mistake. Spirits teach by no higher authority than the voice of reason.

WILLIAM CLARK.

Monticello, Iowa.

For the American Spiritual Magazine.

HOW MY BROTHER WAS MADE A SPIRITUALIST.

BY B. A. HALLETT.

In the latter part of the summer of 1872, I went North to examine the subject of Spiritualism. I visited Mr. Mansfield, Dr. Slade, Charles Foster, and Mrs. Hardy, besides quite a number of other mediums, and was fully convinced that Spiritualism was true. Having satisfied myself in regard to the verity of spiritual phenomena, I left Boston to visit my relatives in Western New York. I have two sisters and a brother living there, each about seven miles apart. I first visited my oldest sister, and my spiritual experience was related, which, in the country, where they have little news to engage their attention, soon spread over the neighborhood and found its way to my brother's ears before he had seen me. A few days after he heard that "I had gone crazy on Spiritualism." I visited him, and had been in the house but a short time before he introduced the subject of my "apostasy from sound sense" in visiting those humbugs, "spiritual mediums." Both he and his wife spoke very harshly of Spiritualism, and my brother indulged in a few "cuss" words because, I suppose, he thought the subject was deserving of them. However, after he had somewhat cooled down, I proceeded to state what I had felt, seen and heard, in broad daylight, among perfect strangers. My brother would now and then interrupt me by asking, "Well, what did *that cost you?*" but his wife's curiosity was *fully aroused, and she would say, "Go on ;*

don't mind him." As I related the most wonderful part of my experience (for I kept the best for the last) my brother began to be intensely interested, and at last jumped up, caught hold of a small table, swung it into the middle of the room, sat down by it and said, "Sit down here, all of you ; if those things can be done in Boston they can be done here. Laura, get some paper and a pencil." Four of us seated ourselves: my brother, his wife and son and myself. We joined hands, and had sat perhaps two minutes when my brother's wife said, "What's the matter with my hands? I never had such a feeling before." I said to her, "Keep quiet," for I felt her hand, which was under mine, getting cold and clammy, and in three minutes more she was in a partial trance, with her eyes fixed on vacancy. Her hand began to tremble ; then she took up the pencil, scribbled a little, and then wrote a short message from her own father, signing his name. My brother took up the paper and read the message, and, looking suspiciously at his wife, said, "Laura, didn't you write that to fool me?" Laura had not fully recovered from the trance, and made no answer, and he repeated the question. She said, "Write what?" "That," said my brother, passing over the message. She read it and said, "If I wrote that I do not know it ; I am not conscious of having written a line to-day." My brother was anxious to continue the sitting, but Laura refused to sit longer, as she said she felt so strangely and wanted the feeling to go off. It was with some difficulty we could get her to sit again, but a few days after, when we were all at my sister's house, she consented. As soon as all had become quiet (about seven or eight in the circle) Laura took up the pencil and wrote two names, and was about to write a third when something seemed to interfere and her hand stopped. My brother took up the paper and read the two names, and then said, "That's very singular." "What's singular?" asked some one. "Those two names," said my brother, "for," continued he, "I went off by myself this very morning and wrote four names, and asked that they might be written first, and there are the two first names I wrote, as you can see (pulling out of his vest pocket the slip of paper on which he had written the names) for yourselves."

As we were all looking and comparing the slip with his names and those written by Laura, he broke out petulantly, "If you had kept still I would have got all the names, but I believe you have all gone

crazy." We all laughed, and sister said that she believed he would turn out as a spiritual lecturer. My brother, who had got a taste of the phenomena, wanted more, and again we became quiet about the table. Laura wrote some two messages, signing a different name to each, and it was marvelous, for each message was in a different handwriting. One message was from our father, and my brother said it was a fac-simile of our father's signature. My sister, who had one of father's letters, brought it out and we compared signatures, and I think no one could have told that they had been written by different persons.

We had one more sitting afterward at my brother's house, and as we sat down by the table my brother said, "Now Laura, I want a message from some one you don't know, one whom all the rest of us do know." Some one replied, "We are willing to take what is sent." The influence came as soon as everything was quiet, and Laura began to write, but the pencil would run off the paper and continue to write on the table-cover. My brother took hold of her hand and put it back on the paper, but as soon as he would release it her hand would go back to the point and commence writing again. We told him to desist until the message was finished, and she continued to write, partly on the paper and partly on the table. As soon as I saw the message I noticed that it was poetry, and turning the paper the long way said, "Will the spirit write the message over, as part is lost?" Laura immediately wrote the message out, this time all on the paper.

As soon as it was read my brother, who, mistaking the person who wrote it for one of similar name, said, "It's a lie; she couldn't compose it!" I said to him, "Not mother, Theo., but Phebe." As soon as I said that he sprung from his chair as if shot, and cried out, "My God, its true! its true!"

This had been a fine test to him, for he had asked to have a message from some one whom his wife did not know but who was known to him, and his request had been granted. In his younger days the spirit who dictated that poetry had been his sweetheart and they were engaged to be married, but for some cause the match was never consummated, and the lady had married another, and about a year after had passed over the river. Years after my brother met his present wife and married her, and it may be she might have heard him speak of Phebe, but his wife had never seen her. My brother told me afterward that he had

still some of Phebe's love letters to him written in poetry. This was the message she sent back from her spirit home:

"This beautiful land, so fair and bright,
Is flooded with eternal light;
Love reigns supreme, all hearts o'erflow
With joy and peace earth cannot know.

"No weary feet, nor tear-dimmed eyes
Are found in all our Paradise;
But joyous, bright, unfettered, free,
The soul hath perfect liberty. PHEBE."

Wilmington, N. C.

For the American Spiritual Magazine.

SPIRITUALISM A RELIGION.

BRO. WATSON—In your April number I perceive you have put the question (echoed from another source), Is Spiritualism a religion? and have answered affirmatively, upon the premise of a certain definition. I have often heard this question put before, and I have even heard that some of our Spiritual lecturers proposed to speak upon Spiritualism as a *science*, and not as a *religion*—which I have thought strange, as I have considered it both a science and a religion, a scientific religion; at least a religion *more* scientific than any other, a faith *more* according to knowledge than any other. I observe also that one of your correspondents in this very number, Colvi Tibil, "cannot see that Spiritualism is a religion;" and you say that "going about doing good was the religion of Jesus." I will submit for your consideration and that of your intelligent readers, my definition of religion.

That department of man which inquires, What am I, whence came I, and whither am I going?—Is there a God, and if so, what are his attributes, and what relationship do I hold to him?—Is there for me a life after this, a spirit life, an immortal life, and if so, what are its conditions, and what relationship does it hold to this life?—that department of our being which asks these and kindred questions, and attempts to answer them, I call man's religious department; and a man's opinions and thoughts upon these points, and his practical life in view of them, constitute his religion.

According to this definition, as these questions are put, and answers are effected, religion is quite universal. Some few of the human race do not seem to have sufficient intelligence to consider such matters; and if there be some of the intelligent, even the

most intelligent, who negative all these questions, or most of them, and hence deny religion, it is simply from the want of affirmative proof, and these form no exception to the rule that man is *by nature* religious. No other view can arise but upon this definition, engendered by narrow egotism and selfishness, that *my* religion is from above, of heaven heavenly—while that of *all others* differing from me is from beneath, of the earth earthy. And this idea it is, Mr. Editor, that has been the source of all the religious troubles of the world—the idea that *my* religion is orthodox, right, and God is with me, and will bless me and save me, and *your* religion is heterodox, wrong, and God is against you, and will curse and damn you. But I cannot tarry upon this now.

Spiritualism, modern Spiritualism, in its narrower signification, and according to common understanding, maintains the existence of spirits, and that they can and do communicate with us. In such sense it is a part, at least, of our religion, but not all. In its wider signification beyond this, and according to our understanding, it maintains all the truths of every form of religion, and in such sense it is the all of religion. It extends through and beyond all others.

I stand by Spiritualism as a religion in its broadest sense, and I generally dislike objections of limitation. I do not greatly object to the adjective *Christian*, as Christian Spiritualism, as sometimes used by you and by many others, for there is something of good in it. It is an admission, yea, an assertion, according to the fact as I believe, that Spiritualism is entirely or considerably consistent with Christianity, and perhaps underlies Christianity, and hence at once disarms prejudice and wins a fair consideration—which I think some of our speakers and writers do not take the pains to obtain. But I think the use of the adjective in any other sense brings something of evil, as it is pregnant with the meaning that there are other kinds of Spiritualism, and of not quite so truthful, or fine a quality. By the proofs accorded to me I am, as I am obliged to be, *first* a Spiritualist, without an *if* or a *but*, or any adjective or limitation that I now think of; and *if*, in the *second* place, Christianity accords with it, then so much the better for Christianity; and vice versa, *if* Christianity is opposed to it, so much the worse for Christianity. So also with any ism, faith or theory in the world that is not supported by any present palpable proof. And be it remembered, that I have more than a substitute in the present, in what I know (at

least so it seems to me), for all that may be displaced or abandoned of the past that I do not know.

And now just one word more upon the definition of religion. Though faith and works are so intimately connected in a religious point of view that they cannot be—surely ought not to be—entirely separated, yet I must consider that a man's religion is rather his views than his acts; rather his faith, his opinions, his tenets, etc., on these questions stated, than his works. "Works" is not broad enough to define religion. The sentiment of Paine, "To do good is my religion," though in some sense right and is often commended, yet gives us no light as to his views on the principal questions of religion. Some apostle of Jesus said (perhaps inspired), "I will show you my faith by my works;" and some modern apostle of humanity (also as much inspired) has said, "His creed of faith can't be wrong whose life is in the right;" and some other one (no doubt inspired as well) among the more ancient said, "As a man thinketh, so is he." All these go to show that works are considered the result and evidence of religion, rather than religion itself.

E. S. HOLBROOK.

Chicago, March 28, 1876.

For the American Spiritual Magazine.

THOUGHT.

The masses are beginning to perceive the power of thought. Once we were told of the power of steam and electricity. Now, when we see the manifold operations of these agents as they perform man's bidding, we begin to realize that they are but the results of the power of thought. And steam and electricity are seen to be but pigmies in man's grasp, possessing no more power for him than for the brute, only as the power of thought bends them to his purpose.

Thought has drained our marshes, built our cities, made the ocean a highway for the nations, our wildernesses to blossom as the rose, yoked steam to our cars, and united the ends of the world with electricity. It has given us

"The Pen and the Press! blest alliance combined,
To soften the heart and enlighten the mind."

Through these instruments it is sending its effusions forth broadcast among the masses, thus itself aiding to produce new thought by the agitation it produces. It is

well; for the agitation of thought is the beginning of wisdom, and wisdom is the savior of the world.

In 1665 London was mourning over its fifty thousand corpses stricken down by the plague, while ignorance was attributing it to an offended Deity and beseeching him to remove it. Thought has shown the Londoners that their own filth was the cause of the plague, and by cleansing the city has averted its return. In the following year London was wailing over five-sixths of the city within the walls laid in ashes. Thought, instead of wailing, has devised means whereby fires are rendered less general, and whereby when they do occur the loss may be made good.

Not in the material world alone, however, do we see the benefits of thought. Bruno, Galileo, Kepler and Newton lighted torches of thought which have given man grander and more ennobling ideas of the magnitude and beauty of the universe, and consequently of its Divine Originator. These have had their effect in ennobling those who entertain them. Luther and his co-workers sent the light of thought into the darkness which surrounded them, and behold man gradually lifted out of a blind adherence to authority into the light of truth. The good work has gone on, and the labors of a Murray, a Wesley, a Channing, a Parker, a Strauss, a Hegel, an Emerson, and a Davis, have more and more awakened thought in the mind of man, and shown him more and more the infinite possibilities embodied in his own inherent, shall I say divine nature? The central idea of Luther, that "Every man's faith is a sovereign power," has had its effect, and we see Protestantism divided into almost innumerable sects. This is well, as it is an approximation to individualism; but it is not enough. The tendency of each sect is to crystallize around the thoughts of its founder; and, supposing that they have what Pearson in his "Essay on Infidelity" calls the "sum and substance of all which can be known," they confidently rely on their creed, and with that contented indolence which a full fed swine exhibits, they cease to search for further light. This stultifies, it paralyzes individual thought. As I heard a man say recently, "I don't read the Bible much and try to study into its meaning myself; I can't understand it, but I go to my minister and he explains it for me." So are the followers of churches doing to-day.

At this juncture modern Spiritualism makes its advent. It presents its facts to

the world, and each mind draws its conclusions therefrom. No lazy lolling in cushioned pews here. Spiritualism tells you that whatever is worth having, whether it be in the material or the spiritual universe, is worth working for. Nothing truly valuable is ever attained without labor. You must do your own thinking. No priest shall prepare aliment for you, and you "gape and swallow." Earnestly seek for the light, beauty and truth overflowing the universe about you, and you shall obtain it, and thus continually increase your power to receive more. None can investigate Spiritualism without original thought. Its truths cannot be obtained by memorizing old formulas and dusty theologies. Thus is individual thought made a necessity, and so the volume of human thought continually increased. Those who, from force of habit, blindly follow the dictation of spirits as they have been accustomed to do that of priests, are soon taught a valuable lesson by realizing where the surrender of their own individuality leads them. This sets them to *thinking*, and so brings about a far higher development of their beings than a mere passive reception of creed and lazy reliance on others' *say-so* can ever do.

Thus does Spiritualism, while it administers to the most holy affections of man, continually adds to the domain of thought by developing an intense individualism. This individualism, thoughtful as it is, wisely perceives the "Fatherhood of God and the brotherhood of man," and in conjunction with the wise and good in spheres beyond, seeks to ameliorate his condition on earth by retaining all of good the past has had, and thoughtfully searching for more light in the present. This, wisely applied, shall help to swell the advancing tide of human progress.

Such is Spiritualism. Not, indeed, a new religion, but a higher development of that same grand old spiritual tree which took its root far back in the mythologies of our primal race; which richly budded in the Christianity of 1800 years ago; which is now in its beauteous blooming, and which shall bear its peaceful fruit in the Harmonial Philosophy of the future.

C. W. Cook.

Warsaw, Ill., March 29, 1876.

Every person who feels, in any degree, the influence of spirits, is a medium. This faculty is inherent in man, and consequently is not an exclusive privilege.

For the American Spiritual Magazine.

WHY SHOULD WE ORGANIZE?

Paul exhorted Timothy to be ready to give a reason for the hope within him; and as no Scripture is of private interpretation—what it saith unto one it saith unto all—I apply Paul's precept to myself. I indulge a hope, to me one of brightness, that the teachings of the spiritual religion or philosophy are yet to bless and save the world from the darkness of superstition and the blindness of false creeds.

And why do I hope that the future will be more prolific in opportunities for the spread of spiritual truth than is witnessed in the present, or recorded in the past? My reason for this hope is founded upon the strong native common sense of the American Spiritualists. I do not expect that the future will produce many minds of deeper intellectual culture or higher spiritual endowments than the minds that fill the ranks of active Spiritualism to-day, nor do I build my hopes of the final triumph of our cause upon the probabilities of future wonderful developments of spirit power. But I do build my hopes upon the common sense, business ideas of our people.

We have talent enough to-day in our ranks, if properly directed and employed, to convince the world of the truth we teach, and to utterly confound all our opponents, and spread the knowledge of this glorious gospel all over our land. We have mediums enough, of every shade of development, to present the proof palpable of immortality before the eyes of every man, woman and child in the nation. But is this done? We have men of wonderful eloquence and inspiration, and women who possess every requisite gift to move the people. Yet how many, comparatively speaking, out of the teeming millions of our people there are, who seldom or never hear this gospel preached!

As I sit writing this lovely Sunday morning, in old Massachusetts, in the center almost of the State, I can count numbers of towns around me that have not had a spiritual lecture delivered in them for years, and some that never had one at all; and yet I count in the *Banner of Light* a list of hundreds of lecturers, many of whom are seldom employed—not because of lack of talent to present the truth of Spiritualism to the people, but simply because there is no organized directive agency to employ and sustain them. In every section of the country there are thousands of intelligent men

and women who never saw a Spiritual paper or tract, or ever learned from any reliable source what the teachings of this new gospel were.

When Jesus commissioned his disciples to preach, he forcibly instructed them to go out into all the world and preach his gospel to every creature—into the lanes and by-ways—everywhere. Now as a Spiritualist teacher, I regard myself and every true Spiritualist teacher as just as much the disciple of Jesus as were Peter, John or James; and I regard the terms and duties of our commissions to-day as precisely the same as when he commissioned the seventy; and I regard my brothers and sisters in the lecture and medium field as being just as zealous for the truth as were the older disciples. Why then do the wheels of spiritual progress move so slowly—why so many willing lecturers unemployed? Jesus answers this question: "How can they hear without a preacher, and how can they preach without they are sent?" I think I ask a pertinent question to-day when I ask, Who shall send them?

With the exception of a few isolated societies in our larger cities, the whole efforts of our speakers are desultory and without definite object. Our lecture system often reminds me of the difference between a well-regulated, appointed and systematically organized army, and a gang of partisan skirmishers fighting on their own hook. Why has the great family of Methodism accumulated and concentrated so much of power and wealth and numerical strength? Not because they had a truer faith, greater talent, or braver men than we have, but because they gathered all their resources into a working, organized force; because they systematized every agency at their control; because every man, woman and child in their communion were under a sound directive control; because they worked together shoulder to shoulder, all at it, and always at it. Why has the Roman church reached such colossal proportions? Not because of their creed, for that repels and benumbs all spiritual aspiration, but because every force, every talent, every agency of the entire church has been persistently organized, concentrated and directed. What has been the secret of success in the Mormon church? Persistent organization. Take away this element of co-operation from the Methodist, or Roman, or Mormon church, or any other religious association, and they will crumble and melt away like snow beneath the rays of a July sun.

Are Spiritualists too wise, or too proud, or too fearful to take a lesson in policy from their opponents? The policy that has built up the so-called Christian churches, even under their load of false creeds and the deadly incubus of superstition, surely could not harm a fraternity of thinking, reasoning men and women. We must sooner or later face this grand fact. We have a fearful conflict to fight with the hosts of error and priestcraft; the war will not be ended in a day. Then let us husband our resources; let us put our machinery in order; let us drill our soldiers; let us garner carefully our ammunition and commissary departments, under well-trying officers; let us put every man and woman into their fitting place in the ranks, and go to the warfare fully equipped and organized to conquer.

To make our organization successful we need no creed, nor need we drop one atom of independent thought. All we need is to assent to the doctrines of immortality and a conscious communion of spirit friends, and the gospel of righteousness through doing right; we need not dip into our pockets very deeply to carry our objects to completion; a tithe of the sum paid by the average of church members would furnish our organized efforts with sinews of war enough to send a missionary lecturer into every county of the Union. A trifling sum from every Spiritualist in such an organization would be enough to flood all the waste places of our Zion with Spiritualistic literature. It would be an easy matter for a rightly directed organization to find and sustain a thousand spiritual colporteurs to open out the light of these great truths in every house in the land.

Shall we organize? What fitter time than this centennial year? One century ago the fathers of this nation organized a new, free civil and political government. How better can we honor the memory of those glorious worthies than by organizing a new dispensation of religious and moral life?

But I am warned that space in the *MAGAZINE* is limited — one thought more and I close. Organization will resupply the social life many of us lost when we left the old churches. I miss often the warm, hearty hand-shake after the old-fashioned class-meeting. By organizing we, too, can hold our class-meetings if we please, and can come closer together in all the warmth and affinity of social life.

Let wiser heads take up the text I have crudely presented. Above all things let us heed John's injunction, Love one another.

WORDS OF CHEER.

BRO. WATSON—Recently I chanced to see your interesting monthly. Rapidly glancing through it, and culling out here and there a sparkling truth, I listened to its voice that said, "Pure and undefiled." I rejoice to find that you do not deal in invectives against anybody, that you take no pleasure in discovering the errors and sins of others; but, on the contrary, that you delight in presenting the better side of the human, and that you breathe through your clean pages the spirit of the ever-living Christ of the heavens. It is most lamentable and damaging to our heavenly gospel, when any of us, editors, speakers or mediums, nurture jealousies and vituperations. Nothing so retards the diffusion of our truth like this. What are we, though Spiritualists in name, if we are envious of each other's success, anxious for a reputation, or rejoicing whenever and wherever we can find a spot on our neighbor's character, or putting a spot there to contrast before the public with our assumed virtue?

Precious to us is the evidence of our immortality through the ministry of angels, but much more precious is the loving and sanctifying spirit of the angels beating in our hearts and shining in our persons. And what a weak and impractical people are we, if we refuse this spirit come to save us—what a power of reformation if we entertain it in unity of purpose!

God speed to you, in your labor of love, Bro. Watson. Your *MAGAZINE* will live in the hearts of its readers because of its heavenly charity.

J. O. BARRETT.

"THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."—The second volume of this admirable work, just issued from the press, is an able conclusion of the first, and even more interesting, being the ripened fruit of one of the most able and scholarly minds in the ranks of Spiritualism. . . . In treating all these great subjects the author begins by tracing out illustrative phenomena in the Bible, and having laid his foundation there, works his way up to the modern of similar character, with research that seems exhaustless. He binds the new and old together with chains of adamant, and makes it impossible to reject one without rejecting both. . . . Spiritualism is presented as a whole with a thoroughness and completeness which leaves little more to be said. It is a library within itself.—*Religio-Philosophical Journal*.

EXTRACTS FROM LETTERS.

ST. LOUIS, MO.

REV. S. WATSON—I anxiously look from month to month for the advent of your MAGAZINE. What the world most needs at the present time is convincing evidence of a life beyond the grave, and the relation of the present life to that, portrayed in living characters “to be known and read of all men,” in such a manner as will be acceptable to all. Your journal admirably covers this ground, and is destined to do much good and make many hearts glad.

I, as a Presbyterian, have felt for many years that infidelity and materialism were the governing principles in our church, until we have become a clog to the progressive disposition of the evening of the nineteenth century. What we need to give us life is the *knowledge* and *practical teaching* of ancient and modern Christian Spiritualism.

Very truly, DR. DODGE.

MATTOON, ILL.

DR. WATSON—I am an old investigator of sixteen years' time. My wife is orthodox, but somewhat favorably impressed could it be demonstrated in accordance with Bible authority. I see the aim of your publication is to assimilate the past with the present development of the human family, as intelligent and natural laws are understood by investigators.

I was at New Orleans in January, and attended several of Mrs. Hollis' seances. I found her a good, reliable medium in her development and manifestations, and was told by her that should I visit Mrs. Anna Stewart, of Terre Haute, my spirit friends would materialize themselves to my view satisfactorily. I have done so, and found all demonstrations foretold correctly by Mrs. Hollis. I saw not less than fifty materialized spirits during the five days I was there, and four of my own family, beyond any doubt to my mind, correctly materialized and recognized by myself. I wish to keep posted in regard to your medium, Mrs. N. D. Miller,

Yours for truth, A. J. MCNEIL.

ST. LOUIS, MO.

The tide of progression sweeps down the stream of life; the debris in its path causes the stream to seem dark and turbulent, but as the course is winding and crooked, the floating mass is often caught upon the fastened snag or jutting shore, and the waters rush on and become pure and

calm as they enter the great ocean of eternity. As we ply the oars which guide this frail bark through the driving current, we become wearied, and when faint and exhausted we lay them down and float with the “new life,” the soothing influence of “rest for the weary” makes us forget that we have to go on, on, on—ever looking for the light that shall illumine the soul. I would fain know of the inner life. I would have its treasures brought to light. I ask for the morning dawn; yea, the sunlight of God I ask. Will some angel guide your hand to imprint upon the pages of the “wee” book glorious truths that emanate from the Divine?
L. A. B.

The following is from a preacher eighty years old:

“Your books are doing much good, and you will reap a rich reward in the spirit land. Your MAGAZINE the angels say is scattering truth broadcast for the healing of the nations. Christian Spiritualism is reaching far and wide, and will eventually overthrow sectarian bigotry, fanaticism, idolatry, priestcraft, orthodoxy and mythology, etc., and the glorious millennium, by the aid of the angelic ministry, will overspread our earth, and righteousness, peace, love and purity will reign triumphant, and open communion will abound between men on earth and men in heaven. Amen and amen. The truths I get from the upper sanctuary satisfy all the longing aspirations of my soul, and I expect soon to meet the unnumbered millions in the land of souls, and will shout the praises of God for the glorious revelation of Christian Spiritualism. Dear brother, I shall meet you in the glorious mansion of the blest, and if you gain a higher sphere I hope you will come and help me upward. God and the angels will bless you.

“Yours truly, JOHN SOUTHARD.”

After the shower the tranquil sun;
Silver stars when the day is done.
After the snow, the emerald leaves,
After the harvest, golden sheaves.
After the clouds, the violet sky;
Quiet woods when the wind goes by.
After the tempest, the lull of waves;
After the battle, peaceful graves.
After the bud, the radiant rose;
After our weeping, sweet repose.
After the burden, the blissful meed;
After the furrow, the waking seed.
After the flight, the downy nest;
Over the shadowy river—rest.

RULES

For Forming and Regulating Spiritual Circles.

From a small pamphlet with the above title, published in Westfield, N. Y., and designed for the use of those who have lost dear friends and are uncertain in regard to their fate, we make the following extract :

TO THE BEREAVED.

Death has been considered a monster, invading every household, and snatching away the darlings of our bosom, as if the feelings of the survivors were of no account whatever. A father, a mother, a brother, a sister, and, the tenderest tie of all, children, are taken away, never more to be seen or even heard from in this world. Is it reasonable that we should be in utter ignorance of the condition and whereabouts of the loved ones of our households? Many will say, it is not for us to know about the departed after the spirit leaves the body ; but this is merely an assertion. There is no law, natural or moral, against our knowing ; there is a law by which we may ascertain whether our friends live at all, and what is their condition, thought, occupation and destiny.

How shall we know to a certainty that our existence continues, unless our friends come and inform us that they live, and that we shall live, and that by evidences that cannot be disputed? Thousands in our land hear from the departed, and are assured that a future existence is a reality.

It is not sufficiently understood that fathers, mothers, sisters, children, who leave the world with affection for those left behind, linger about the household, and are more or less with the family. They know the thoughts and doings of each member. The world ought to know this. It is the only thing that will redeem it from crime and evil.

RULES.

No spirit in the mortal, but has its kindred in the spirit world. These are ever ready to manifest their presence and give counsel and advice to the loved ones here when conditions are made favorable to enable them to do so. Such conditions may be established in every family circle, when spiritual visitations will surely be made.

The circle is formed simply by the members of a family seating themselves around a table or stand. A light dress stand is very good. Place the hands upon it, the palms downward, resting lightly. If all can join

in singing some simple melody for a few minutes it will greatly tend to quiet the unrest of the mind and soothe the asperities of the day. The circle should be formed in the evening, when celestial magnetisms are known to be more potential, and descend in greater abundance to the earth than when the sun's rays are falling upon it. After the singing the feelings of all should subside into a condition of quiet and profound tranquillity. The light should be mellowed down, no stir or footfall should be heard on this side the boundary of the spirit world. Let the mind be passive, or at least not wish or act toward any one of the circle. A desire that somebody should speak or be influenced, especially if such person is conscious of the wish or expectation, destroys the conditions most favorable to the spirits, and confuses their arrangements. If the mind of the circle, which ought to be unitized as much as possible, act at all, let it be in a fervent aspiration that the will of good spirits be done and manifested in whatever manner to them seemeth most good. Don't call upon them for raps, for tipplings or for anything else, but leave them free to choose and wisely to act through the conditions they find.

When the raps are heard or the table tips, it should be the object of all to have them intelligently interpreted, that the sense of the spirits may be understood ; this can best be done by observing the strictest decorum and following an orderly catechism, by asking questions, plain, direct and to the point, if you ask questions at all ; be sure you understand your own question before you ask the spirit for an intelligent answer. But let no question be asked unless the information desired shall be to illustrate the truth of spirit intercourse, or be in its character of general interest. Developed spirits seldom indulge in personal detail, carrying, as they do, the same principles of philosophic thought into the spirit world that characterized their minds in this. When such information is sought as shall gratify only the idle, the illiterate, the vicious, the vain, the vindictive, the retailer of scandal, etc., a corresponding class of undeveloped spirits are attracted, and our Redeemer, TRUTH, is crucified.

One person only should ask questions at a circle. If any other has a question to put let it be suggested to the person who interrogates, and by him or her only be propounded to the spirits. During the session of the circle the members should not manifest any excitement, nor indulge in any distracting

conversation or irrelevant talk. Spirits should never be asked for the name they bore on earth, or anything respecting their earth history. They always give such information when it is thought well to do so, and sometimes the disclosure of the name of the revelator defeats the beneficent object of the spirits, by arousing our distrust or pride, and thereby destroying the harmony of the condition.

Circles should meet regularly once, twice or three times a week, and members should be punctual in their attendance at the stated time for meeting. The same table, the same chairs and the same positions at the table by the members should be scrupulously maintained. No person but their own members should be permitted to join the circle under any pretext, unless the spirits consent or first propose the name of the party thus introduced; and if the presence of any visitor is felt by a member of the circle to be discordant or inharmonious, such person ought to be politely informed of the fact, and requested to withdraw from the room, for the law of harmony is that through which the spirits manifest their presence and bear messages of great joy from God to man.

When the spirits manifest themselves by rapping upon, or tipping the table or stand, say to them, "Is it the pleasure of our good spirits to communicate with the members of this circle? If so, please rap (or tip the table, as the case may be) three times, to signify Yes, or once to signify No." After the response is given, ask the spirits if the circle is properly and harmoniously formed; and if it is not, proceed to form as they may direct. The aged and the young may be in the same circle; the number of persons may vary from three to thirteen, the best circles, however, numbering five or seven members. When the circle is thus formed and the spirits signify their willingness to communicate, the alphabet will then be called, commencing at A B C D, and thus continue until the letter is reached or spoken which the spirits desire to use in spelling a word, they will rap or tip the table three times, and then the alphabet must be again repeated, until the next letter is indicated in like manner. By this slow process must the beginner receive his first lessons of instruction, of love and encouragement, from the spirit world; but soon these tiny raps or table tippings on the celestial telegraph are superseded, when higher and more varied manifestations accrue.

When circles are first formed they should be composed of persons only that stand upon

the same plane of spiritual development with each other; this can be better understood by illustration, thus: a person who has been a rapping or tipping medium, and has progressed to the impressional, clairvoyant, semi-trance or full trance condition of development, should never sit again in rapping or tipping circles, though they may remain in the room and give instructive utterances to such circles. Various reasons have been assigned for imposing this regulation.

The foregoing suggestions have been made by a very good spirit, whose earnest desire is that more circles should be organized and the cause of truth be made to prosper.

DIFFERENT KINDS OF MEDIUMS.

The principal kinds of mediums may be classed as follows:

First, Physical. Under this head may be arranged all the phenomena of table lifting, rapping, writing, drawing, levitation of furniture, abstraction of articles through walls, healing, etc.

Second, Psychical. Under this head may be arranged all the phenomena of dreams, visions, impressions, prophecies, trance discourses, inspirational music, poetry, clairaudience, clairvoyance, psychometry, etc.

That magnetism is one of the agents, or media, of spirit phenomena, there is little doubt. Of mineral and animal magnetism, we may be said to have some knowledge; but spiritual magnetism has scarcely been thought worth consideration; hence, the absurd prejudices which obtain, even in scientific circles, to the utter exclusion of all evidence on this most useful study, because it is, in fact, the beginning of the alphabet of the soul's immortality.

It is impossible to know what kind of mediums may be found in a circle until a trial is made. It is important that all the foregoing rules be strictly observed, and then watch developments. It is not unworthy to desire some special gift, if that desire is from a good motive. How beautiful it is to be able to write from a control of a spirit—a near and dear friend, perhaps a son, a daughter, a father or mother.

Again, clairvoyance opens the spiritual eye, and inconceivable wonders are perceived. A good seer will describe the spirits in a circle—he will see them, and, if he be clairaudient as well, hear them talk. One author says he believes clairvoyance to be a birthright of every human being; that all will one day possess it; that children will be born, and that even now, coarse as we are, some of us, can develop it.

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ORGANIZATION.

We have published several communications in regard to this important subject. In our last issue we copied an able editorial from the *Spiritual Scientist*, giving some strong reasons for organization. We publish in this number an article from Brother Alcott advocating it. We have always favored local organization, preparatory to a general one, and have been "watching and waiting" for some movement looking to a time and place at which to take at least the initiatory steps toward the accomplishment of this very desirable object. As we have seen none yet, at the solicitation of some of our correspondents we venture to suggest a meeting for this purpose to be held at Philadelphia on the 5th day of July next. This centennial year of our nation's existence, it seems to us, would be a proper time to begin to organize that which we believe is ultimately to bring about a revolution more potent than that which we commemorate on the 4th of July.

On that day a nation was born which has progressed more rapidly than any of which we have knowledge—one that is destined at no distant period to wield an influence upon the nations of earth, in the emancipation of mankind from political and mental bondage. Many and great were the struggles through which our forefathers passed before that memorable day dawned upon their horizon. Time has demonstrated their wisdom, and their perseverance has been crowned with success ; and so long as mankind love civil and religious liberty will they be held in grateful remembrance by those who enjoy this priceless boon.

In this land of freedom, a little over a quarter of a century since, modern Spiritualism commenced its career. In an humble, poor Methodist family, in an obscure village, was discovered a medium of communication between the natural and the spiritual world. History scarcely affords an example of such fierce opposition as has been waged against Spiritualism, yet it has engirdled the world and every official position among the nations. In other and distant parts of the earth it has been organized and its machinery working well for the propagation of its glorious truths.

Shall we of America, who were years in advance of our mother country in receiving this last and best edition of God's good will to man, still lag behind her in adopting measures for its universal promulgation ?

The Spiritualistic ranks are made up of those whose antecedents are more diverse than any of which we have knowledge. Many whose opinions have been as far apart as the poles have been brought in close proximity to each other by the harmonizing influences of spirit teachings. Many who did not believe in any existence after the present, have come to the knowledge of the truth of a future state. Though there now is, and perhaps ever will be, a great diversity of opinion among Spiritualists in regard to some things, yet there is universal agreement upon some great cardinal truths, some basic principles, sufficient to unite upon without infringing upon individual freedom of belief. We have found a tendency to harmony during the quarter of a century we have been investigating, and believe it would be greatly increased by our organization and consequent association together. Let us, then, this centennial year of our nation, meet together in conference at the time and place of this celebration, and at least commence an organization, upon a liberal basis, embracing only those fundamental principles upon which there is harmony among Spiritualists, and ignoring that which does not legitimately belong to Spiritualism.

Where there are local organizations let them send one or more delegates. Where

there are none, and but few Spiritualists, let them organize and send a representative. And where there are none, let those come who can, and represent themselves, and as far as they can, the section of country to which they belong.

What say the *Banner*, *Journal*, *Scientist* and others in regard to these suggestions?

The London *Spiritualist* thus concludes an article on their organization in England:

"Those who, from the quiet retirement of private life, took part in the work of organization in the Spiritual movement in Great Britain, first of all passed through the preliminary process of educating themselves in the consideration of these great principles, after which they gained fresh experience in the work of putting them into practice. Much greater freedom than before was conferred upon individuals who took part in the undertaking; those faithful workers who previously had no voice in the public affairs of Spiritualism, and who had been looking on helplessly while noisy or thoughtful individuals pleased or displeased them, by taking public action without the sanction, but in the name of the body at large, were installed in their rightful positions, and the would-be representatives deprived of their improper power. Individual Spiritualists gradually fell into those places in which they were best fitted to work for the good of the movement; they further obtained a voice and a power in the conduct of the public business of Spiritualism of which they had previously been deprived by disunion and disorganization, those greatest foes of liberty.

"Another boon conferred on the movement by organization is, that we are gradually learning how to put into practical operation the art of self-government. The amount of work in the preliminary stages of organizing has been heavy, showing the wisdom of undertaking it when no particular onslaught was made upon the movement from without, and which would have necessitated the hasty banding together into not the most harmonious groups, of incongruous elements inexperienced in their new functions. Those who have not considered the point can scarcely realize the power, both of offense and defense, which has been quietly and deliberately gained by the Spiritual movement since the year 1873. Strength *has taken the place of weakness; harmony of discord; freedom of individual rule.*"

LAW AND REASON.

We make a few extracts from a communication in the *Olive Branch* from a spiritual standpoint, by H. Starr King. The longer we live the more fully are we convinced that all things are controlled by universal law. The miraculous and supernatural exist only in the minds of those who have not been able to see that law is necessary for the government of the universe of matter and mind in the natural and the spiritual worlds. The Great First Cause has established those laws, which, if implicitly obeyed, will insure our physical, intellectual, moral and spiritual well-being in both worlds. We sin against ourselves when we violate any of them, and must of necessity receive the punishment due, either in this world or the next. All spirit manifestations come under laws which when properly understood will banish the marvelous from investigations of this glorious harmonial philosophy of spirit communion.

In the code of nature's laws all matters pertaining to the material world are positive, and they apply equally to mankind. If there have been manifestations of power which could not be accounted for because of ignorance, or are at the present, a little more light and sufficient knowledge will give a plain solution of the seeming mystery. If you see a spirit from our world in a materialized form, the manifestation should not be considered marvelous. If you hear the spirit in that condition speak, or if they write, there is nothing marvelous about it, only the application of natural laws that govern all forms of spirit and matter in the material world. This should be understood by all, whether investigating or not, that God has not nor will work what are called miracles. He works through and by his own laws in all matters seen or unseen. This has been the case from the beginning of time, and will remain as long as God rules; hence, when you expect some startling manifestation to be made for your especial benefit, you show great ignorance of God and the laws governing your organism, and you will, I am happy to state, be disappointed; and the sooner mankind settle down on a firm, solid basis in regard to spirit manifestations, the more satisfactory will they appear, and mankind receive more permanent blessings.

Could some persons that have mediumistic powers see themselves as they are known by many in spirit life, they would cease their marvelous teachings and come to a reasoning basis, using the facilities of reason implanted within them by the same power they seek to clothe in mystery. All spirits, whether in spirit or mortal forms, are instruments in the hands of Infinite power, to be used in the perfection of His laws. If mankind learn what are His laws through the mediumship of spirit manifestations, then we, as spirits, have filled so far our duty to ourselves and to our God. Let me say here that there is no more asked of spirits in that form than they are able to perform, being governed by the grade of intelligence enjoyed equal with those in the mortal form.

We are not infinite any more than you are; then how can you reasonably expect a spirit to do or perform anything out of the course of natural laws? We can take full possession of certain organisms and use them in various forms, such as speaking and writing, thus giving our thoughts and ideas; yet this is done by the proper application of natural laws, as should be apparent to all. Still, there are some matters connected with this truth that may seem strange to a person not familiar with the operations of the mediumistic force as connected with the human organism. There must be certain magnetic and electric forces in the human system that will blend with ours. When such is found we can operate; without these elements we could not manifest.

So that you can readily see that there is nothing marvelous so far. You will find in all the different phases of spirit manifestations the same laws operating which hold good to-day and will as long as time lasts. Another class of seekers after the marvelous are people that expect those in spirit life are going to make or perform some master stroke of generalship, thereby rendering both famous, and particularly the one in mortal form! We are not going to make any such demonstration, nor have we the power if so inclined. True, we can foresee events to a certain extent and sometimes give them, but when the appointed time arrives the person thinks he or she has found a mine, when in fact we could only see and base our opinion on the law of cause and effect of what would be the result of a certain line of conduct. We take interest in our channels of communication, for that is our path to future happiness, by working through that to reach mankind. When we find one that is true to the higher intelligences we

prize it as such, but even through that we do not perform marvelous feats. We expect the medium to exercise judgment, and we respectfully ask all people to retain that prerogative. It was given you to use.

No intelligence in spirit form, or mortal, has the right to usurp and take possession of your store of intelligence. True, we often give suggestions, but if your reason tells you positively different, you are at liberty and are bound to use it; but when you have a positive channel and have full confidence, knowing the spirit to be reliable, then you would do well to listen and see if it is not right. To all interested in the investigation of spirit communion, I respectfully ask you to use reason in advancing ideas. Show to the world that you are familiar with what you profess to teach.

EDITOR'S TABLE.

The Olive Branch. This is the title of a monthly periodical published at Utica, N. Y., for gratuitous circulation. "The object of this publication is to assist in giving the world proof that man lives after leaving his earthly body, possessing all the powers of mind and a complete individuality as fully as when in the earthly form. A circle of intelligent spirits in spirit life projected the enterprise, and will carry it forward, asking only the co-operation of mortals, so that they may be heard. Those who may wish the paper sent to them, or further information concerning the matter, should address *The Olive Branch*, 49 Rutger street, Utica, N. Y." We make the foregoing extract to let our readers know of the existence of this paper. We have only the third number and have read it all with much interest. We find much in it to heartily recommend.

I would, in the present *epidemic of exposure* of this class of mediums (for materialization) caution those who undertake the investigation that they must enter upon it with the utmost *candor, freedom from prejudice, patience and kindly feeling*, as well as with alertness and skill, if they would arrive at conclusions that "will stand the fire" of this day of judgment. Let them remember that it is not absolutely necessary that they should be overwhelmingly convinced at once, or else rush to the opposite conclusion of imposture!—A. E. Newton.

For the American Spiritual Magazine.

PURIFIED THROUGH SUFFERING.

BY MARY DANA SHINDLER.

For what I am and what I hope to be
I bless the sorrows that have tortured me;
Through their most kind assistance have I gain'd
Strength to toil upward; and I have attained
An elevation where I freely breathe,
Nor fear the distant vapors which the earth
enwreathes.

Thanking my Father for his guidance too,
With quickened step still will I upward go,
Not merely *driven* by earth's discordant din,
But *drawn* by an attraction all divine;
Thus doubly influenced soon may I gain
A station far above all danger and all pain.

And when to earthly cares I must descend,
Be ever near me, oh, Almighty Friend!
My footsteps in the paths of safety guide,
And succor send if evil should betide;
And if, like Jesus, tempted I should be,
May blessed spirits come and minister to me.

HOME COMMUNICATION.

We received the following communication at our home circle recently:

DEAR SAMUEL—I have been about here a great deal lately, but have not said anything to you concerning any subject particularly, only as I and Col. Hall would agree upon certain points and he would write through Ellen. He is intensely interested, and so are all of us. We want you to be very independent; no matter how much you are dependent upon the Millers for only one phase of the subject, and the one we consider the least important, still it is important for an investigation upon your part. You must turn your attention now more to an organization, to private home circles and the development of mediums. There is a very rapid advancement in this particular. We are busy performing this part of our duty, and it is a good motive which prompts us to it. This brings us to earth oftener than we would come under other circumstances. Now ask any question.

Will you tell me something about Johnnie's entrance into the spirit world?

Well, Samuel, I can never tell you all of what you would like to know. Johnnie *was in no condition* at the time life left him *to embrace the new condition*. He hardly

knew what to think of his condition, but thought he might linger some time. He would never have sought any further preparation for his exit, for he was peculiar, you know, about the preparation at the time of death. He would have felt different had he experienced more of the Spiritual Philosophy. He loved you all; he loved his charming home, and would have been willing to linger and suffer. He was too earthy. I tried to change his feelings upon this point, for I knew he must soon come to me or near me. We are together most of the time. We are here together in our intentions, for he is very anxious to do something for the cause which is bringing to light many things which to him were all dark. He seems very happy, but very restless, now that he can be engaged in some important work. His aim and efforts are pretty good. He will do all he can for the church, but there are some church teachings that are still repugnant to him. Johnnie did not expect to have as good a home as in earth life.

Tell us something about your home in the spirit land.

I can tell you there is almost too much materiality in the homes we have here, for any on the earth to accept any description we might attempt to give. We do not intend to tell you all about it, for you would then have a too correct idea of what it is, and probably lose sight of anything else of which we might give a detailed account. You are all learning about as much as you can digest in the earth life. You may believe me when I say that I have realized my beau ideal of a home in all I ever desired. This will do for one time, and perhaps some other time you can get a little more from me. We have said enough now. Johnnie is with me, and says "Love." Good night!

MOLLIE.

DR. CROWELL'S LATE WORK. — This is a work intended for the instruction of all classes—believers and unbelievers, church members and materialists—in the spiritual philosophy and phenomena. Readers of all shades of opinion will, by its perusal, be surprised at the array of demonstrated proofs of the unity of the teachings and phenomena of the Bible with those of modern Spiritualism. . . . It is a perfect storehouse of facts gathered from all parts of the world and from every age of its existence. Besides this, the author has a large personal experience.—*Spiritual Scientist*.

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FROM A CHRISTIAN STANDPOINT.

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NUMBER 6.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, FEB. 17, 1876.

INVOCATION BY ———.

Holy Lord God of Hosts, Great Fountain of Life! we feel the pulsating throes of thy Spirit and the quickening emotions of thy life everywhere. We acknowledge and feel that without thee life could not be. From the untold atoms which inhabit space, unto the time-worn mountain ridge, we see a touch of thy master hand. Throughout all the changing tides of life thy spirit speaks its presence. With these truths ever before us, our souls awaken to the knowledge of our duties to thee. Our hearts go out in love to all thy creatures, while our spirits labor to do faithfully whatever we may find to do. May thy angels touch the golden latch-key that opens to truth, bid every heart rejoice, and every soul feast, that the pearly gate may open wide, and communing saints teach how bright the way that leads to Paradise.

Shower blessings upon the grateful hearts who are ever working at thy footstool. Let such comfort fill their souls that, though weary and worn through struggling with the flesh, they may be lifted up, until spiritual showers revive the withered flowers of their hearts, and bid them bloom forever fresh, growing in grace and beauty until transplanted in Eden's vale.

Waiting, suffering humanity, look up with earnest and sincere souls, and a fountain of strength will be opened unto you—a baptism

of spiritual light which will lighten your pathway onward and forever. Amen.

QUESTIONS AND ANSWERS.

Conductor—I salute you, my friends, with a blessing. I have crossed the sunny way into the changing scenes of a material life, guided here by the direction of your guardian, to act as conductor of your seance. I hope I will not fall short of doing the work assigned to those who fill this chair. I have read your questions, and will answer them in order.

Question—Do you, in your fundamental endowments, and consequent resources of enjoyments, differ from us in more than the strict law of advancement in your essential beings?

Answer—As men freed from the incubance of the flesh, we differ from you only as we advance spiritually. Every man to his sphere. Many linger within the sphere they inhabited when in the body, and continue to find enjoyment from the same resources—the law governing enjoyments remaining the same as when upon earth, until changed through the advancement of his spiritual being.

God made man free. Man as a willing agent became a deluded slave; beneath the chain of church, state, social and political forging, he crouches like a spaniel, and bares his slavish back to every whim of his chosen master.

Within the fleshy form there dwells a part of himself which is of the Infinite. This greater part of man has never thrown its perfect light over the world in which he moved. Sometimes a narrow line has flashed upon the gazing multitude and brought down the curses of the world-worshippers;

but the *greater* part of man has never yet been revealed, nor can it be until the world from its embryo folds gives birth to Reason and Humanity—unites its spirit members upon an equal platform. All your evil comes through the imperfection of your material spheres, and creates such laws as render advancement snail-like in its progress, and gives you when freed from the body no power beyond the desires which severed you while in the body.

The consequence is, man fills the spiritual universe with the same resources upon which he feeds his selfish pleasure, until the influence of God, through the spiritual essence of the new created life, awakens within him a desire for more advanced and perfect enjoyments.

Question—To what extent, if at all, did disembodied spirits take part and control the manifestations of subjects of "animal magnetism, psychology," etc., so frequent thirty years ago, and at that time claimed to be wholly the effect of human will power?

Answer—The *knowledge* of animal magnetism and psychology were first made known to man through spirit influence, and the action of the spirit of man within the body, upon man, opened the closed avenue of his spiritual nature, rendering him in many cases susceptible to higher influences. The law of magnetism and psychology belongs to man; it is the power of will exercised over negative subjects. The same power is used by man after he leaves the body, and he gives to you a knowledge of this presence through a human organism, which acts for him as a medium.

Conductor—My dear friends of earth, I want you to understand and feel the beautiful and perfect principles of a harmonious life. Ever remember that harmony in all your movements is necessary to the advancement of your eternal future. Every irregular and unwise act deters your progress, and leaves you to linger by the roadside. Of whatever you sow you must reap. The *condition* of your spirit when it passes from the material to the spiritual world, *creates* its abiding place. If you would dwell in a world of harmonious joys and boundless love, you must make your present life as near what you desire in the future as earth conditions will permit; striving through a constant work of good deeds to lift all with whom you may associate into the tranquilizing conditions of perfect harmony, elevating *humanity*, and building up a temple of *imperishable works*, that unto the end good

will may fill every human breast, and peace on earth triumph.

Peace remain with you now and forever. Amen.

EDWARD.

Our brother's words have touched a cord within my soul. I feel it to be my duty to throw out a few golden threads all star-gemmed with love, with which to gladden the lives of earnest hearts whose pathway leads upward, ever over the rough heights of untold obstacles created through angular natures unsubdued, whose hearts, all untouched by harmonious golden strains of love, have left no pathway for themselves to the peaceful plains of eternal rest. To the great souls who untiring work to raze from their stronghold of prejudice and ignorance the mountains of evil which retard the harmonial element, we cannot say too much. Let every voice be lifted to cheer them on their upward march. Let every heart strive for that interior harmony which shall create a unity of sentiment in every household where truth dwells independent of prompters and monitors. Call no man master. Let your soul speak out its truest thoughts, and shoulder to shoulder swell the ranks, that when the fiends of sectarian prejudice strive against the earnest leaders of truth, they may find willing and sincere friends to aid them in their struggle for right.

Hold high the banner of harmony, which shows through the perfect workings of nature's law, the divine element kept pure in man. Let your children be baptized with the Holy Ghost of a perfect life, made divine through the true knowledge of themselves, that the interior of the temples wherein they dwell may understand how to help the exterior in obedience to the perfect laws of creation. That the God within may show himself, and man by his own works may reveal unto man the true way which leads to purity and the fellowship of the Holy Ghost. It is through mind that God reveals himself; from the deep heart and perfect soul his lessons are expounded.

"Man is a compound of all faculties
Of love and wisdom; the harmonic man
From infancy unfolds a balanced brain
In a well-ordered form which no excess
Has injured ere its birth. He is the saint
Of Nature, and the earth's angelic child,
And as the seasons grow, from each he draws
Its essenced ripeness; with subtle sense
Of harmony and discord he rejects
All opposites of harmony, and draws

His pure, celestial happiness alone.
Through loving and bestowing, every joy
He shares; his highest gladness hath its fount
In the forgetfulness of separate self.
He is a form of life whom God pervades;
He is a form of love whom God inspires;
He is a form of mind whom God unfolds
In justness and proportion, that reveals
The perfect accord of a perfect law."

(Seance conducted by Edward.)

SEANCE TUESDAY, FEB. 22, 1876.

INVOCATION BY FATHER STREETER.

Our Father! Thou divine and perfect Conscious Principle!—thou who from the beginning remaineth unchangeable and unchanged!—thou whose voice hath spoken in every age throughout all eternity!—thou whose glory hath been felt everywhere, whose presence hath touched every created form from the beginning of life unto the present hour!—no life formed without thy presence, no existence apart from thee. Thy abode is everywhere. Thou art eternal and unchangeable. A perfect Spirit, ever the same, full of life, love and goodness. Thy Spirit dost encompass all. Thou art the Life, and through thy life thou dost reveal immortality.

O God, we praise thee for all the grand and perfect works of thy creative power; for the glittering lights that amid heaven shine as a reflex of the perfect glory which dwells within its portals; for the flower-crowned earth, with its beautiful seasons, changing by thy laws through the perfect creative motion, until all work out a continual renewal of life. In the fullness of our hearts we praise thee for everything that has shown itself to us from our creation up to the present hour.

Our souls thirst for knowledge, and the truth with its treble crown of facts lifts us into thy bosom, and bids us see the light of the far beyond, where our souls unfettered and free, grown strong by our knowledge gained on earth, shall burst the bonds of the mortal flesh, and shall leap into the spirit as a part of thee, freed from all the incrustations of animal life. Let us, as the children of the One Father, unite in spirit, doing the work of goodness here, that our life hereafter may find no shadow. Amen.

QUESTIONS AND ANSWERS.

Conductor—I have been absent for some time, and find a number of changes in the

surroundings of your circle since I last met you. Your earth life is a life of change, from which there seems no diverging path, and as all things tend to a perfect end, the changes after all may be but the working out of human destiny.

I see you have a number of questions. I will select such as I feel I am best qualified to answer.

Question—Dr. Channing says, "Man's relation to God is the great quickening truth." In my present view, man's relation to humanity "is the great quickening truth," because our collective humanity presents the highest manifestation of God of which my finite mind is at present susceptible. What then is man's relation to God, and can he comprehend it, other than through his relation to humanity?

Answer—The spirit of man is created from God, a part of the Finite Spirit of Life—after his image, so to speak. Man in his relation to God *shows* the great quickening truth; in his relation to humanity he makes himself as a manifest part of the perfect whole in his course of life, as revealed through his deeds toward the human family. That which is to establish the God in man is the quickening truth of life, and the throbbing pulse of the great universe; and as he shows himself to humanity he expresses his relation to God. God is goodness, and there can be no other good, for all that is good in man is God. Man is a trinity—body, soul and Holy Ghost. The body (or material part) is of the earth; the spirit is that inner part of man which leaves the body when the change known as death ensues; the Holy Ghost is the divine essence which dwells within the spirit and gives it life; it is the truth—the part of God in man—and it is in man's relations to humanity that this truth can be fully established and quickened into a true relationship.

The greatest forces of life collected and established, but reveal the fact of a living presence superior to itself. This living presence shows itself through humanity, and dwells within all the laws of life. It is the susceptible cord which in man acts through sympathy with the finite spirit of his being, and gives to his soul the key-note of heaven. Every noble act, every grand truth uttered but reveals man's relations to God, and shows that by his good deeds and his perfect life he is to establish the great center pivot upon which hangs all the law and the gospel; and it is only by his works with his brother man that he can awaken into life the truth of that relationship. It is his

love toward humanity with a pure spirit of unselfishness which speaks the manifestation of a high and perfect power, and gives the throb to the perfect principle of an earthly existence.

The knowledge of God, the great Infinite Spirit, comes to man through his investigation of creation, through his study of mankind, and his knowledge thereby of all the laws which govern humanity. As he seeks through nature's readings he finds that all of God which has been revealed to him has been through the works of natural life, and the advancing steps of the human family constantly add to the already obtained facts more perfect facts of the power supreme which governs matter, and gives the only revelation which can satisfy the truth-seeker. His relationship to matter he soon finds out, and is able to analyze by the aid of chemical laws the properties of his physical body, and the relation he bears to the animal, vegetable and mineral kingdoms. He feels that within all this there exists a power superior to the flesh, which controls and governs it. Just in proportion to the development of that power he comprehends its infinitude, and seeks to awaken the great truth which he feels within. He enters the courts of life and commences the study of man, striving the while to lift himself beyond all debasing influences. He gathers the light into the focus of his reason, and there sees the more perfect part of mankind made clear through his relations to humanity, and finds that every good deed, every noble aspiration and new-born truth is quickened by the connecting link of humanitarian influences, and lifts from beneath the surface of a superficial life a real and true life which is of God, and through man reveals itself. And just in proportion to the perfect work done for the amelioration from evil, is the relation to God made clear.

Look at all the noble humanitarians who have worked for centuries past down to the present, and see where the great impulses for good prompting their labors are disclosed in clear words; man's relation to humanity alone opens the grand truth and establishes the fact that only through man can you find the relation existing between God and man. Watch the inspirational impulses that burst into life from a human soul, gathering up the beautiful grades of truth and forming them into one grand law which opens the way to kingdoms of knowledge heretofore unknown, and you will quickly see the relation of man to God. Watch, and you will find that all the germinal forces of the soul

show a perfect infinite spark, and that all evil comes through a mistaken life brought to bear upon man through the conditions of material forms, oftentimes entailed upon him by ignorant transgressions, or by a willful abuse of perfect laws.

Study as you may, drink deep of ancient lore or more modern writers' thoughts, and you will find no established truth, no law by which to understand man's relation to the Great Infinite, save through humanity. Man's relation to man alone awakens the great quickening truth which delineates his position as a human being bearing a relative connection to God, and working out through the infinite part of his existence that which makes God comprehensive to himself.

(Seance conducted by J. B. Ferguson.)

SEANCE THURSDAY, FEB. 24, 1876.

INVOCATION BY HENRY BACON.

Our Father, how wondrous are thy works, how magnificently grand the touch of thy master hand. Our hearts go out in humble adoration to thee and all thy attributes. As thy children, we feel the stirring influences of thy never ending wisdom, and through thy fatherly love we are drawn nearer unto each other; gathering closely beneath the wide folds of brotherly love, we are drawn into the perfect paths, where charity lifts her voice, where the lone one finds the comforter, and the outcast receives those blessings that thy love demands should be meted out unto all.

We praise thee for that knowledge which enables us to see beneath the polluted garments of the poor unfortunate, that infinite spark which never dies, which shines out amid the waste of decayed hopes and joys, living as a hidden light to cast its rays over the dark soul in its agonizing hours of despair, and, like the Romanist's taper, lights up the gloom of death's dark way. We would, oh, Father, lift such out of the dismal tomb, and through the knowledge of thy love draw out the rays of light that they may see and understand the more perfect part of themselves; that from the dismal way of misdeeds and dark despair the taper light of love may guide them into a haven of mercy and eternal life.

Thy presence, Almighty Parent, is felt throughout all life, and thy influence renders every created object a perfect part of the great whole. Underlying all creation, thy spirit moves and infuses every particle of its

atoms with the electric essences of a divine origin. We feel and comprehend all this, and day by day, as our knowledge increases, we see still clearer the reflex of thy spirit within us, and in spirit we worship thee. Unto all let this knowledge be given, that out of darkness into the light of everlasting truth their souls may be lifted. Amen.

QUESTIONS AND ANSWERS.

Conductor—Let us to business; the day advances. I am desirous that our medium should take some out-door exercise—we can not control her over an hour and a half.

Question—Can any be otherwise than true to their nature?

Answer—I wish I could say that no life could be false to itself; but *man*, with his *well-regulated society*, has forced every thing beyond its natural walks. Man's nature is not depraved. Fashioned through divine laws, he is a perfect being, and were he permitted to be true to nature would continue through natural laws to live out a perfect life. Few men are true to their nature. The different surroundings of life cross the natural desires and mold the man to suit the times. Very little that he does is natural. This social life is full of forms and customs. His religion is a part of his education; it is not the natural promptings of nature. If nature should whisper of a clearer and more perfect elucidation of religion, one whereby the spirit might understand every natural law of life, educated religion would say, This will not do, and the man, false to himself, would close his ears to the promptings of his natural soul, and choose the popular way rather than be true to his nature. Few, few are true to their natures. Cultivated appetites place men upon the animal plane, and sometimes even lower; overshadowing their offspring, they bring curses upon humanity and pollute the garments of nature divine; letting loose the reins of habituated vices, they cause nature to blush and cover herself for shame. All the false principles of life, with their baneful influences, are owing to the fact that man is not true to himself, and this will remain increasing and debasing at every step, working its wickedness in secrecy under the role of fashion and *well-regulated society*, until man, regardless of the world's opinion, acts true to his nature.

Question—If God be morally perfect why do we need the intercession of Christ, since the Father can thereby be rendered no more good, no more merciful, no more forgiving

to us? Is there such intercession of Christ? If so in what does it consist?

Answer—This question, my friend, I will answer with all the sincere conviction of my soul, striving, with the help of the Divine Spirit, to answer without hesitancy and with such clearness that all who read may understand:

God is a spirit of purity and truth, and they that worship him must worship him in spirit and in truth. He is Love. He is Goodness. There is but *one* God, and to him we ascribe all praise. Christ, the inspired soul and perfect spirit of love, whose advent upon earth was heralded by angels, came upon his mission of mercy through the influence of the Divine Spirit of Life to preach "Peace on earth and good will to men," that he might lift his brothers who wandered in darkness into a nearer walk with God; he came to save his people from sin; he was a minister of the heavens, with the power of prophecy and the mantle of harmonial love encircling his being; he came that through brotherly love and true charity he might bring from out the cold Mosaic law the evil influence which selfish priests had, through degenerate lives, cast upon it; he strove to represent the Father through his works; that by a perfect life he might show unto his followers the Father, which, as a perfect spirit of goodness, was shown in all where goodness dwelt; and as the heart of all unselfish souls strive to make all hearts happy and full of peace, he, in the great love he bore the people who sought him, interceded for them with the Father. Inspired, his spirit was lifted up, and he plead to the Eternal Principle of Life that those who had not received the blessing might find it. His spirit continued through constant labors of love to intercede, acting through perfect laws of harmony. His influence works upon other spirits, who in their turn work upon others, and so on until the great golden cord reaches earth and electrizes the suppliant there. It is no one individual spirit seeking to appease the wrath of an angry God, but it is the Savior of your souls dwelling in your own breasts, who, seeing the perfect path of Jesus Christ, (Jesus the teacher), strives to live like unto him in goodness, and pleads for strength from the higher powers of heaven. Guardian angels hear and quickly come to show the way, and angels higher still catch the electric thoughts of your spirits near and bear it onward and upward into the central courts of the upper kingdom of the Infinite. When the spirit within you comes in harmonial

communion with the Christ principle, living the same spiritual life he lived, then you will clearly understand by the lifting up of your soul in what the intercession of Christ consists. The sincere belief of his perfect nature and beautiful spirit, will give you greater trust in God, and the incarnate spark which is within your lives continually bidding you "seek and ye shall find" until at last you wear the golden crown of revealed truths through things all seen, which will lift you above the doubts of lessons taught through things hoped for.

(Seance conducted by Hosea Ballou.)

ELEMENTARY SPIRITS.

The following communication, received through our medium of the "Inner Life Department," deserves and should receive more than ordinary attention. There are facts here stated which are very important for every investigator to know, "take due notice thereof, and govern himself accordingly." The adage that "forewarned is forearmed" is one of much practical importance to all who seek for truth. We must bear in mind that the change we call death does not make us better or wiser. We go into the spirit world just as we are here; our moral and intellectual status precisely what we have made them in earth life. The same universal law which enables the pure and truthful to communicate, also permits the vicious and false to deceive. This they will do in spirit, as they did in their earth life. We must try the spirits as we do mortals, and believe them only upon the same principles. They have more facilities for deceiving us than mortals can have, therefore we should test everything coming from them by the most rigid scrutiny, and reject everything that we do not find in harmony with reason and sound judgment. Jesus told us there were many false teachers in his day, and we believe their number has greatly increased in both worlds in our time.

That phase of manifestation to which we wish to call special attention in this connection, is materialization. The power "to become a material form" and "to personate others," as our control teaches, is what we

must specially watch. What may be represented as an "angel of light," may be one from "outer darkness."

It is a fact known to those who have investigated this subject carefully, that these materializations are effected through those who are on a low plane. This is necessarily the case, as it is only those who are near earth, or the material plane, who can accomplish this phase of Spiritualism. And while it is the most demonstrative, appealing directly to the most important of the senses for a verification of the facts, yet it is the most deceptive so far as personal identity is concerned.

The mediums through which these manifestations occur are on a low plane—their controls but little, if any, above them; hence we find nothing intellectual or moral coming through these channels. We regard it, however, as being the most convincing phase of the subject, and those who possess this wonderful power are entitled to and should receive our highest esteem, watchful care and deepest sympathy.

Those who go to their seances should go with a sincere desire to know the truth, and be willing patiently to investigate the matter until they find it. Those who go believing it to be a fraud, and denounce it if it does not come up to their expectations at first, do themselves and the cause great injustice. Such a course does incalculable harm, and impedes the progress of truth. This has been done to a considerable extent in this community. So much has been written of a denunciatory character, that those who know the truth of these things have ceased to feel much interest in convincing others, knowing that TRUTH IS ETERNAL, and will ultimately prevail. They know full well that there is to be a triumph of truth over error, and that those who shut their eyes and will not see themselves, nor permit others to do so, will have their spirit eyes opened, and one of the first discoveries they will make will be their folly in the course they have pursued in their search after truth, which was designed to make them free.

We want and must have strict test conditions when there are those present who desire them, but those who claim them, as they have a right to do, must also strictly comply with the conditions necessary for these manifestations. This has not been observed as it should have been, and we hope will be in any future investigations which may occur. Honest skeptics know that compliance with conditions is necessary in the investigation of scientific facts, and are equally necessary for these manifestations. The Son of God required conditions, and they were necessary for the accomplishment of the wonders he performed. He expressly says he could not do some things for want of them, and that some evil spirits can only be cast out by fasting and prayer. Let us then learn an important lesson from this Great Teacher, and become "wise unto salvation."

ERNEST WAYNE.

Dear friends, from the world of spirits, where the conditions are perfected by the aura of Infinite Life, I come, to hold communion with you who are encircled by the elementary influence of spirits who have not yet received the baptism of spiritual infinitude. All who have passed through the elementary chain understand full well the utter impossibility of entirely freeing humanity from the influence of such spirits as still inhabit the elements; but we know that you have the power to so far modify conditions as to relieve yourselves from the false communications which so often occur, and mar the perfect teachings of Spiritualism. God has made you self-acting agents in all his works. You are the arbiters of all perfect and imperfect principles of life. Your power upon earth is beyond your present conception.

The will to do is so great, that when properly exercised the most dangerous influences may become subject to its great power, and through the power of will the inferior mind may ever become subject to the superior; but if you once permit a spirit lower than yourself to deceive and dictate, then you are of yourselves lowered to his plane, and he finds it an easy matter to keep you there; he continues to exercise the same influence that first won you into his confidence, by touching such cords as will harmonize with your desires.

He is able to appear as an angel of light, and to force you into the belief that all is gold. He makes it glitter, and you do not question its purity. But the moment that you determine to test the metal, his power weakens and yours increases. You soon notice that which before you could not see, because of your blindness. You wonder you had not observed the pompous air and selfish requests, and the great degree of egotism with which he makes his presence known. All these facts reveal the truth that it was not gold that glittered, and with closer scrutiny you scan his character until he becomes powerless. You change positions—he the subject, you the power controlling, and from the moment you gain control he is subservient to your will.

As an elementary spirit he still retains all the desires of the flesh, and is subject to pleasure and displeasure as when in the body; he is able under the required conditions to become a material form, and to act through that form, even to the destruction of physical life; and, to the degree of his power to deceive, he is able to personate others, and acting through the aura of your life, reveal facts which are known only to you and the friend he personates.

You have met with a delightful surprise, and in your joy you do not notice a certain degree of coarseness in his manner all foreign to the party he personates. But when once you test closely his character, you see how unlike your friend are many of the acts of the spirit. There is one thing I would have you bear in mind: that your friends in spirit land have not lost any of their refinement. That which would have seemed rude to them in the body, looks the same now, and the deportment of your spirit friends will be just as refined and elegant as when they inhabited the flesh. Their return in an assembly of strangers will be with the same deference which they would have exercised when walking upon earth.

Now if you will always bear this in mind when attending material seances, you will soon learn to discriminate between the false and the true, and by that principle be able to reduce the power of the elementary spirit over man. And into whatever circles for spirit control you may be drawn, it is your sacred duty to closely scan the control, and to exercise your superior right over inferior powers. It is not difficult to find them out. You have but to go with your eyes open, and with firmness, exercising a mild but determined character, compel them to show their true position. It rests with man. He

is the agent through which all reformatory powers come, and it is by his will that the world is governed. His force carries all, and revolutionizes the spiritual forces of life. He has the power to bring a perfect harmony of influences upon earth, or to give free rein to disorganized elements.

Let him use his will for good, regardless of individual opinion, and you will soon find the ultimate of all erroneous spirit communications.

(Seance conducted by Waldrop.)

For the American Spiritual Magazine.

THE MISSION OF CHRIST; OR, THE MILLENNIAL REIGN.

BY J. MURRAY CASE.

If I throw a stone at a given object and miss my mark, the force imparted to the stone will carry it beyond the object of my aim. If a stream of water is in rapid motion, and its current is instantly checked at a given point, the body of water will flow onward and rise far above its natural level, and will ebb and flow until it reaches its natural level. If a train of cars is running at a rapid speed, and the brakes are not applied or the steam shut off before reaching a station, the momentum of the train will carry it on beyond, and the conductor will be required to "back up" before he can receive his passengers. This law of motion or momentum we often see carried out in mental activity as well as in matter. If the mind is intensely occupied in a given direction with the anticipation of reaching a cherished result, it often becomes unconscious of modifying circumstances until it has gone far beyond the station or object of its ambition, and is required to "back up," or ebb and flow, until it reaches the position of truth.

This tendency to rush into extremes has been the experience of a large number of Spiritualists. In their ambition for new light, and enthusiasm over the revelations of the day, they have cast aside all ancient inspirations as useless when compared with the living manifestations of to-day; whereas, a careful study of ancient inspiration would have acted as *brakes* to check them ere they ran into such radical extremes. Much of the extreme anti-Christian spirit of to-day has grown out of a careful study of the Inquisition and the horrible murders, and tortures, and imprisonments, and persecutions of noble men and women in the name of Christianity. No

man of feeling can read of the imprisonment and burning at the stake of such men as Galileo and Servetus and Bruno without having their enmity raised against any system of faith or religion which would for a moment justify such ungodly work.

Right here is where many Spiritualists and free-thinkers lose their balance and rush into extremes. Step by step they grow to dislike everything connected with Christianity, including *Christ* and the *Bible*, forgetting that the pure teachings of Christ should not be held responsible for the unhallowed wickedness that has been done in his name.

In commenting upon the hundreds of systems of faith which have sprung from primitive Christianity, we may point out their fallacies, their weakness, their narrow creeds, their persecutions of noble men and women, but in doing so we should not lose sight of the fact that the pure teachings of Christ stand forth pre-eminently above all revelations of all ages, and are perfectly in harmony with the higher teachings of modern Spiritualism—when rightly understood. He has claims upon our attention which we cannot afford to ignore. He is either what he is represented to be or else he is not; he is either to become the spiritual ruler of this earth, as it has been foretold, or else he is not; he is the chosen mediator between God and man, to draw all mankind unto God, or else he is not. The least we can say of him, he is the most important historical character that has ever lived upon this planet, which justifies me in occupying your attention upon the subject of,

WHO IS CHRIST, AND WHAT IS HIS MISSION?

In the first place, I look upon this planet as only one among the millions of worlds which revolve through space, and to say that God has created all these unnumbered systems of worlds without any design in their creation, is simply to affirm that he idles away his time upon *toys*. I therefore conclude that they are made for a purpose, and inasmuch as astronomy demonstrates that they are like in matter and external form to our own world, it follows that each is a member of one great family, prepared for the abode of beings like unto ourselves. Some may be prepared for the future abode of animal life; some already inhabited; and others, having filled their mission, are now the abode of purified spirits. All these three classes are evidently represented in the starry depths.

It therefore follows that if Christ is the "only-begotten Son of God," OUR PLANET

has been blessed with his ministrations, while others are left without a mediator, which you will at once say is *not fair*, and since God is a being of justice, who knows no distinction, we conclude that each world has, had or will have its Christs or mediators.

It therefore follows that he is not the "only begotten Son of God," and we will further assert that he is not the Son of God in the sense that a child is the son of a parent, but only in that sense that a young convert is the son of an elder or aged minister. He is God's Son to do God's bidding, as the young Christian does the bidding of his elder minister, and is called by the elder "son." In this definition of Christ I do not deny his *divinity* or the relation he sustains between God and man, or take aught from him which he has ever claimed himself.

So long as man remains in an undeveloped physical and spiritual condition he will require laws for his government, without which he would soon retrograde into a state of barbarism. In order that we may receive good and wholesome laws it is necessary that we should have a wise and good lawgiver. And *man's necessity becomes God's opportunity*. A necessity arising for a lawgiver, he is raised up. In this manner was Krishna, Menu, Monas, Zoroaster, Confucius, and others raised up, and they became Christs to their people, and their teachings were calculated to elevate mankind to a higher condition. In this respect they resemble Christ, differing from him only in degree of purity and wisdom, and in the extent of their mission to man.

We would give all reformers credit for the noble work which they have done for our race. Krishna may have been a noble reformer, Menu a wise lawgiver, Confucius a profound philosopher, Socrates an inspired teacher, but none possess the divine attributes of love, purity, charity, meekness, forgiveness of sin, and self-sacrificing devotion to a holy calling in that degree exhibited by the gentle Nazarene. His life, his death, his resurrection, his mediumistic gifts, his teachings, all point to him as the perfection of manhood in the flesh, and therefore divine, for perfected manhood is divinity.

His coming was foretold centuries in advance of his birth; he was born in Bethlehem as it was prophesied; his star appeared in the East; myriads of angels brought the glad tidings of his birth to the shepherds at night, saying, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, for unto

you is born this day, in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angels a great multitude of heavenly hosts, praising God and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

If we accept this historical account of his birth as truth, (and I do not doubt it since I have become acquainted with Spiritualism) we have the strongest possible evidence of his superior mission. That he filled this mission faithfully while in the flesh none will question. That the prophetic history relative to his first coming has been literally fulfilled, none will deny, unless they reject *in toto* all inspirational writings. These facts should strengthen us in our faith, that all prophetic history relative to his mission in the future will be fulfilled. I will therefore consider him in the light of his second coming or millennial reign.

In the first place I will ask: Is there a necessity for a new dispensation or Spiritual lawgiver?

We can answer this in no better way than to examine the present condition of the human race relative to spiritual light.

In the first place, we find those who call themselves Christians divided into numerous sects, each claiming the only direct road to heaven. When we examine their creeds we find them directly antagonistic to each other in many of their teachings. The Catholic Christians are arrayed in opposition to the Protestant, and look upon the act of reading the Protestant version of the Bible as almost an unpardonable sin; while the Protestant Christians hold the Catholics up to our vision as emissaries of the devil; yet all worship the same Christ. The Methodists look upon the Universalists as almost heathens, while the Universalists regard the Methodists as blasphemous against God in representing that he will inflict eternal torment upon poor, weak, erring men. The various sects who receive the teachings of John Calvin, still send "infants a span long" to eternal hell under the doctrine of foreordination and election.

While all these doctors of divinity are waging fierce war against each other in their vain efforts to Christianize the world, infidelity grows apace. The materialist and atheist and deist and infidel look on with indifference, and laugh at the fickleness of a religion that will admit of a thousand subdivisions, and are led to exclaim with the Psalmist, "All is vanity and vexation of spirit." That there is no God, only nature; that to worship is a relic of the barbarous

ages; that the Bible is a myth, and Christ an assumed character, or a humbug.

Outside of what we denominate Christian nations we have what Christians call the heathen world, each nation having its own God, and Bible, and Christ, and believing as firmly as Christians do that they have the only true revelation. Mohammedanism, although it took its rise over four hundred years after the birth of Christ, yet to-day its adherents outnumber Christians. The followers of Buddha, Brahma, Zoroaster and Confucius include more than half the globe. The missionary work to Christianize the world has proved a failure, and this never can be done by human means.

Among all these religions man still gropes in spiritual darkness, and the intelligent world is rapidly losing faith in all systems of religion. Materialism, which but a century ago was but a tiny plant, has grown to be a giant tree, and unless a death blow is struck at its roots it will soon cast its dark, dismal, hopeless shadow over the entire Christian world. It numbers in its ranks the leading scientists and thinkers of the age, and its influence spreads with the spread of intelligence. Wherever you find the greatest amount of intelligence there you will find materialism and infidelity growing rank, simply because they have become conversant with the teachings of the greatest intellects, and are drifting with the tide. It therefore only becomes a matter of time when all your fond hopes of immortality—all those beautiful conceptions of the radiant world beyond—all of your aspirations and desires to meet the loved ones gone before—all—all will vanish as a dream, and all will be swallowed up in the grave, unless this giant power *materialism* is overthrown by a revelation from heaven.

The divided condition of the Christian world; the diversity of heathen religions; the spread of materialism and infidelity; together with man's intellectual growth and spiritual development rendering him a fit subject to receive higher light, all point to the necessity of a new dispensation. It will readily be admitted that no human agency can ever harmonize these conflicting religious dogmas and diversity of belief, and unite all men upon one God, one Christ, one Bible and one universal religion. This if ever done must be the work of God, or Christ, or angels. And inasmuch as God always works through instrumentalities, we conclude that he will not personally perform this work; and if it is done, as all Spiritualists and Christians believe that it will be, it

must be through the instrumentality of appointed agencies. And who is worthy to undertake this work?

Some will answer, "The whole angel world, each individual spirit performing his part in the redemption of the race." True, but then they need an organized center or spiritual adviser from whom they may receive the law and communicate it to man. What would an army do in battle without a commanding general? Without a spiritual adviser from whom to receive the law, each spirit would teach from his own standpoint, and all would be confusion, and inharmony, and discord, and division of sect as it is now. Hence, if all mankind would become united, there must be a uniformity of action, and to accomplish this there must be a uniform center, or one mind for the instruction and government of all.

Again I ask, Who is worthy for that position?

Prophetic history points us to Christ, and I know of none more worthy.

We all look forward to a millennial reign, and Spiritualists believe that the tiny raps at Hydesville were the opening of the first seal and the signal for the ushering in of the new age.

In the earlier developments of Spiritualism, and even at the present time, we find an anti-Christian element, but this is only another evidence to sustain prophetic history relative to Christ and his mission. But it must needs be that some will go astray and run after strange gods, that the words spoken concerning the signs which should precede his coming might be fulfilled.

We know that Spiritualism has brought much evil to the surface—has taught false doctrine—has led some into licentiousness and sin. This is but the fulfillment of a universal law of God and of nature. If we study the development of the species, we find that the crude order always precedes those of a higher development. That we should have evil manifestations is necessary, that we may be better able to judge of the good. If we had not these experiences of evil spirits we would not know that they exist, and therefore could not judge correctly of the condition of an evil spirit. In these crude spirits whom God hath sent, we have a blessing in disguise, to teach us by sad experience the unhappy condition of the erring soul, and that we too will be like unto them unless we lead pure lives.

Do not understand me to say that all spiritual manifestations up to this time have been of a low order. Far from it. The

world has never received grander truths than have come through some of our inspirational mediums, and those who have talked face to face with friends on the other side could not have a more glorious, soul-satisfying and convincing manifestation.

We are now just receiving our initiatory lessons preparatory to the millennial reign. The first important lesson is to teach all men the fact of spirit communion, and that we are constantly under the watchful eyes of our departed friends, who observe our every act and thought, and grieve when we sin, and in this manner become a moral power in restraining us from wickedness.

The second important lesson is to impress upon our minds, by vivid examples, the fact that we must inevitably suffer for our sins, and that the condition of the wicked in the spirit world is far below that of the good and pure. This is now being done through the instrumentality of good and evil spirits. From the good we learn that they are happy, and are clothed in an atmosphere of light which indicates their purity. From the evil we learn that they sadly regret their mispent lives, and are clothed in darkness from which they cannot escape, and are denied the homes of the pure through the operation of a fixed law.

Thus we are learning the rudimentary principles of a philosophy which, when universally understood and accepted, will rapidly develop our race into a higher condition. This revolution is coming upon us by degrees, that the world may not be thrown into commotion. For it would not be good for all established creeds and systems of religion to be overthrown at once; such sudden earthquakes leave the mind in a disturbed and unsettled condition, and in many instances would produce insanity.

The almost universal fear of seeing or meeting a departed friend is a superstition which must be outgrown before spirit communion will become general. All these things must be accomplished before the next grand step in the millennial work.

When the world has come to understand and acknowledge spirit communion, and has outgrown much of its superstition and fear, and begun to appreciate the grandeur of our philosophy, then will Christ's mission commence more visibly. He is working now through the instrumentality of agencies, but all this labor is evidently under his watchful care. The field is being prepared and the seed sown, and when it is ripe for the harvest he will make his visible appearance.

There has been much said and written

upon the millennial reign, but as yet theologians have only a faint conception of its true import or design. Many believe that there will be a sudden overthrow of all things, but this is an erroneous idea. The mission of Christ will be to regenerate the race, and unite all men in the bonds of universal brotherhood.

It does not necessarily follow, as Christians believe, that he will set up a literal kingdom, from which locality he will issue his mandates, but the whole earth will become his kingdom, and "all shall see him and know him, from the least even unto the greatest."

In Christ's resurrection, in the spirits who came forth and appeared unto many in Jerusalem, in the appearance of Moses and Elias on the mount, and in modern materializations we have the manner of the resurrection. All of these are of the same type. They are materializations, and this will be the manner of the general resurrection at the close of the millennial reign. For it is represented that all will not be raised until the final great day, which is equivalent to an assertion that all will not have the power of materializing a physical body until that time. Or, that some will be sent away.

It is also represented that some will not die, but will be changed in the twinkling of an eye, at the sounding of the last trump. We can judge of the manner in which this may be accomplished by the dematerializations which have taken place on many occasions, and have become an authenticated fact.

Thus we have through the instrumentality of modern Spiritualism a complete unraveling of those hidden mysteries which have puzzled the minds of the wisest, and has been the subject of thousands of volumes, none of which have ever reached correct conclusions.

Raising from the dead will become a matter of will or volition on the part of the spirits. They will have the power to materialize and dematerialize at will.

A spirit may be in Europe, and receive a message from a friend, and immediately throw off the outward flesh and in a moment afterward appear and communicate his message to one in America. This manner of intercommunication through spirits would tend to bind all men and nations in the closest bonds of fraternal love. This may seem a visionary statement, but I tell you it is a reality which earth's children will experience before the close of another century.

It is said that in the reign of Christ "the swords shall be beaten into plow-shares, and the spears into pruning-hooks. Nation shall not rise up against nation, neither shall they learn war any more; for He hath made of one blood all men to dwell upon the face of the earth." This is a grand conception of the future of our belligerent world, and most beautifully expressed. This will evidently be his first mission after his visible appearance. All national difficulties will be settled by arbitration, and men will no longer be led as cattle to the slaughter, to gratify the lusts of a few ambitious men.

Under this reign of peace every mind will be directed to the study of the laws which govern his physical and spiritual nature; and by living in compliance therewith, the race will rapidly develop in all those qualities which tend to make up the perfect man.

The wickedness of man's nature, which is now a part of his being, must be overcome, and it may take centuries for its accomplishment. It will include the millennial reign, which we are told will be a thousand years; but since "a thousand years with the Lord is as one day, and one day as a thousand years," we therefore conclude that the length of time is indefinite. But it will continue until mankind have outgrown their carnal appetites, for it is represented that Christ will reign until he has "put all things under him," and until all men shall have become "a law unto themselves," when he will "give up his kingdom, that God may be all in all."

Here we have a grand consummation of events which is beautiful to contemplate. Christ gives up his kingdom and becomes a subject like unto other men, because his great mission is accomplished, and he has no more labor to perform. All men have become a law unto themselves, and no longer require laws for their government.

There is more food for thought in the contemplation of this one idea than in any thing else we find in sacred or profane history. It foreshadows a condition of the human family when all will live true and noble and upright, because truth and nobility and uprightness have become the ruling elements of their natures. They will obey the laws of God, not through fear, but through an inherent principle of godliness within them. It points us to a condition of the human family when wars will be known no more forever; when penitentiaries and jails and grogshops and houses of infamy and dens of vice shall have vanished from our

beautiful world; when locks and bolts and bars will be preserved only as a relic of the semi-barbarous ages.

In prophetic vision we can but dimly picture the grandeur of this glorious age to come, but it will be our privilege to enjoy it with those who may come after us, if we but live pure lives. But if we glory in sin, our lot may be cast with those who it is said will be destroyed by the brightness of the coming of Christ; for it is in opposition to God's law that the evil should inhabit the abode of the righteous, and during the millennial reign I believe all evil-designed spirits will be debarred from appearing to, and influencing those in the flesh.

The last enemy that shall be destroyed is death. "Then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Death is the last enemy to be destroyed through the obedience to law. We can readily see how this may be accomplished through materialization and dematerialization. When the human body shall have reached a degree of perfect harmony, by obedience to nature's laws, it may be endowed with the power to dematerialize, or go through that change which it is said will occur in the "twinkling of an eye," and then materialize at will. Hence "death is swallowed up in victory," and we become immortal, both in body and spirit, having the power to live in the flesh or out of it, as we choose. In this the change from a physical to a spiritual condition is simply a diffusion through the atmosphere of the particles which form our physical bodies, and the necessity of death and decomposition of the body is overcome.

In all this we see a beautiful harmony between prophetic history and the developments of modern Spiritualism which should become evidence sufficient within itself to establish beyond doubt the fact of Christ's second mission to man. And we should rejoice that we have been given the light from heaven to unravel these hidden mysteries, and point the world to the signs of the times and the dawn of the new age.

In prophetic history and primitive Christianity, Spiritualism is proved; and in Spiritualism, prophetic history and Christ's mission are proved. Thus they work together to sustain each other.

Many have deceived themselves with the

belief that this same Jesus will not come. They believe in the Christ idea in nature, and that Jesus was a medium, influenced by the spirit of Christ, and that the millennium refers to the reign of this Christ spirit. But admitting that Jesus was controlled by a great and wise spirit, who has been the spiritual adviser of many in the past, and gave through their organisms teachings similar to those of Jesus, this does not take away any of the claims which Jesus holds as our mediator and spiritual lawgiver.

It may be that there are celestial angels whose mission it is to visit different worlds and raise up rulers for the people, and in this manner may have been the ministrations of the Christ spirit to man during the different ages. But these celestial messengers having accomplished their mission in raising up a perfect man, even Jesus of Nazareth, they will give all power into his hands, as the spiritual king and ruler of earth. "For the Son of man is as a man taking a long journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." "And what I say unto you, I say unto all, Watch."

"Now the Spirit speaketh expressly that in the last times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; seeking lies in hypocrisy; having their consciences seared as with a hot iron; forbidding to marry.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient, unthankful, unholy; having the form of godliness, but denying the power thereof.

"From such turn away. For of these sort are they who creep into houses and lead captive silly women, laden with sin, led away with divers lusts. Ever learning, but never able to come to a knowledge of the truth.

"But these speak evil of those things which they know not; but of those things which they know naturally as brute beasts, in those things they corrupt themselves. They are spots in your feasts of charity.

"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that there should be mockers in the last days, who should walk after their own ungodly lusts. These are wells without water, and clouds that are driven with a tempest.

"But it hath happened to them according to the proverb, The dog has turned to his

vomit, and the sow that was washed to her wallowing in the mire.

"Let no man deceive you; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.

"Then shall the wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy (or banish) by the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders."

I give these quotations from prophetic history, in order to more forcibly impress upon your minds that we are living in the days of the preparation, and that the "fig trees" have already put forth their leaves. "The wise will take heed unto the signs of the times, but the foolish will harden their hearts."

If we look around us we cannot but see that much of the corruption which is here so vividly portrayed has crept into Spiritualism, and become "spots on our feasts of charity," beguiling unstable souls into the ways of licentiousness and sin. The feats of legerdemain, rope-tying, ring tests, bell-ringing, and drumming upon banjos, must emanate from spirits of a low order, for no advanced spirit would find pleasure in such confusion; and in this we have the fulfillment of the prophecy in regard to "signs and lying wonders."

But these things must first come to fulfill prophetic history, and learn us a lesson relative to the condition of the erring soul. We should not condemn these undeveloped spirits, or seek to drive them away, for they are sent by God to fulfill a mission to man; and while a few may be deceived and led into sin by their evil advice, others will be brought to a knowledge of immortality. We should ever endeavor to treat them in a manner to raise them to a higher condition in life.

Thus do we see that through the advent of modern Spiritualism the prophetic history of eighteen hundred years ago is being fulfilled, word for word and letter for letter; and I leave it with you whether or not you will accept of these prophetic records—whether you will be governed by the Christ or anti-Christ spirit—whether you will be Christians or anti-Christians—for I look upon pure Spiritualism as pure primitive Christianity. The celestial angels that inspired the prophets of old even now are inspiring us. The promise of Christ that all those things which he did, we may do, and even

greater, if we but believe in his mission, and accept and be guided by his teachings, is a law which has never been repealed, and a privilege we may enjoy if we but accept of the conditions, even as it was enjoyed by the prophets of old who heard the promise to all men, as it came from the pure lips of *him who died upon the cross.*

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

63. I am a Christian Spiritualist, because I believe that the command to have faith in God is one of the most essential commands Christ has given to the world. For as long as faith remained in the church all the wonder-working and miraculous powers of Christ remained with it. But as soon as faith in God ceased in the church, and the doctrines of men set up in its stead, all the gifts, signs, and wonders of Christ ceased in the church, and all the convincing miracles of the Gospel were lost to mankind for centuries, or until the faith of Christian Spiritualists brought them again to earth; and as faith is the spiritual understanding of the Word, and which was delivered to the saints, and for which the church was to so earnestly contend, and is now being brought back to mankind with all the signs and wonders the faith possessed in the days of Christ and his apostles. And while the war of orthodox contending faiths is going on, some contending for the faith of Constantine, some for the faith of Luther, some for the faith of Henry the VIII, some for the faith of Calvin, and some for the faith of Wesley, the Christian Spiritualists are boldly contending for the miraculous faith once delivered to the saints. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—Jude, 3.

64. I am a Christian Spiritualist, because I believe that the gift of miracles as commanded and did by Christ and his apostles, are one of the great witnesses of the truth of his Gospel, that was to follow its preaching down the tide of generations, not only to all nations, but even to every creature, both signs and wonders, and could never become extinct without destroying the main evidence of the truth of Christ's Gospel, which, with

all its signs and wonders, was to be taught to the ends of the world. "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. ii, 4.

65. I am a Christian Spiritualist, because I believe that the gift and command of Christ to see visions is one of vast import to the children of men, as it opens up to the spiritual eyes of the soul the unfolding vistas of the future, and admits the entranced spirit to read the history of coming events, that men may know how to shun the evil and embrace the good. And as they were not disobedient to the "heavenly visions" in the days of the apostles, neither ought we to be in this day; as it is the same Gospel now it was then. We should, therefore, crave visions now as they did then. "For where there is no vision the people perish."—Prov. xxix, 18.

66. I am a Christian Spiritualist, because I believe that the command to prophecy, or foretell things and events for the good of the children of men, is another great proof of the truth of the Gospel. Prophecy is speaking under spirit control, just as the prophets did of old, and is a glorious feature of Christ's Gospel, because it enables us to hold communication with happy immortals, who control the prophets or mediums for us. "For the spirits of the prophets are subject to the prophets."—1st Cor. xiv, 32.

67. I am a Christian Spiritualist, because I believe that the injunction or gift of discerning spirits is another lovely feature of Christ's Gospel. It not only proves to us beyond a doubt that there is a happy spirit world, but it enables us to meet and converse with our friends who have become immortal. "To another the working of miracles; to another prophecy; to another discerning of spirits."—1st Cor. xii, 10.

68. I am a Christian Spiritualist, because I believe that the gift of divers kinds of tongues is given to many of the ministers of Christ, that they may be able to teach the people of all nations, every one in their own language, whatsoever Christ has commanded them. "And they were all filled with the Holy Ghost and began to speak in other tongues, as the spirit gave them utterance."—Acts ii, 4.

69. I am a Christian Spiritualist, because I believe that dreams are another of the great methods by which God enables men to hold communication with the angels or the spirits of just men made perfect. Some of the most illustrious events that ever

transpired among men on the earth were made known in dreams. The destiny of the Jewish nation was made known to Joseph in a dream; and the future history of the greatest nations of the world were made known by Nebuchadnezzar's dream, and many other great and important events have been disclosed in dreams, which goes to show that dreams are the avenues through which God, by the angels and spirits, seals the instructions of men. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He opens the ears of men and sealeth their instruction."—Job xxxiii, 15, 16.

70. I am a Christian Spiritualist, because I believe that the command of Christ to his disciples, to raise the dead, is one of vast import and blessing to the children of men. In the raising of the dead is not meant the natural dead body, for that would be raising them only to die a second time, but they were to be raised just as Christ himself was raised after death: out of the spirit world into the natural world, to meet and talk with living friends on earth, just as he did, and just as Christian Spiritualists are now meeting and talking with their spirit friends from the spirit world; the truth of which is now converting the atheist, convincing the infidel, reclaiming the unbelievers, awakening the careless, alarming the sinners, cheering believers and strengthening the faithful, who know that as soon as the body dies the spirit goes into the spirit world, where they become the children of the resurrection, because they have the glorious power of being resurrected at pleasure into the natural world and into close communication with their friends, and are therefore the children of the resurrection. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx, 36.

71. I am a Christian Spiritualist, because I believe that the table service is one of the most important features in the economy of the Gospel, and is entirely of a spiritual character; that the bread and wine spoken of by Christ to his disciples just after eating his last passover with them, was a representation of the spiritual feasts and banquets they were to enjoy around his table while on earth, in sweet association with happy immortals from the spirit world, as well as with his spirit when seated around the table in remembrance of him, their great Pattern and Example. For He has promised that where two or three are gathered together in His name there will He be in the midst of

them. And as His people were ever ready to follow Him in His steps as their guide and leader, they were to continue the table service in remembrance of Him, whose whole life and works were given as an eternal example for all the coming generations of mankind. For it was not the natural body and blood of Christ the people were to partake of; it was the spiritual body or bread which came down from heaven, that constituted their feast of love and joy, which, being in harmony with heaven, could not fail to command the association of angels and spirits around the table of the Lord. "Then Jesus said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth light unto the world.' Then they said unto Him, 'Lord, evermore give us this bread.' And Jesus said unto them, 'I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.'" John vi, 32-35.

72. I am a Christian Spiritualist, because I believe that, as the religion of Christ is a spiritual system, there can be nothing carnal, material or natural about it. Therefore, the bread that Christ gives at his table is spiritual bread, because it is the bread of God, which cometh down from heaven and giveth life unto the world, and is the bread of life or spiritual bread, and the food of all good spirits, which can only be received around his table, where the spiritual bread and the spiritual wine is free to all the spiritual children of Christ, whether in the form or in the spirit world, for they all commune around the table. And as the table was prepared in an upper chamber in a dwelling house, furnished for the occasion, and as none but Christ and his apostles were present, or who had their hands on the table, is it not evident that, as that meeting was at night, it was a spiritual meeting? For even he that was to betray the Savior had his hand with Him on the table. "But behold, the hand of him that betrayeth me is with me on the table."—Luke xxii, 21.

73. I am a Christian Spiritualist, because I believe that as tables were the instruments by which God first began to communicate with man—as on the tables of Sinai—and as all the records, manuscripts and libraries of the world were written on tables, and as the written communication between men and nations are done on tables, there can be no doubt that tables are the proper instru-

ments by and through which the people of this world can hold communication with the people of the spirit world—especially since tables are altars before the Lord. "The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof, and the length and the walls thereof were of wood, and He said unto me, 'This is the table that is before the Lord.'" Eze. xli, 22.

74. I am a Christian Spiritualist, because I believe that the table service instituted by Christ and developed by his apostles, was in conjunction with the preaching of the Gospel, the great means to be used for the convincing, convicting and converting the world to the religion of Christ. His disciples were to go two and two. The one, doubtless, to preach the doctrines of the Gospel, and the other, doubtless, to work the miracles of the Gospel. For one part of the disciples were set apart to minister the Word, while the other part were set apart to the table service or the miraculous work of the Gospel, which shows the table service to be of such vast importance that it required the impartation of the Holy Ghost, by the laying on of hands, to prepare the persons appointed for the duties of the table service—i. e., the working of miracles—for Stephen, one of the men appointed to the table service, did great wonders among the people. "Then the twelve called the multitude of the disciples unto them and said, 'It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.' And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch, whom they set before the apostles, and when they had prayed they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people."—Acts vi, 2-8.

75. I am a Christian Spiritualist, because I believe that as Jesus is the great Medium or Mediator between God and man, for the example and salvation of mankind, so are the seers and prophets the mediums between

the people of the spirit world and the people of the natural world, for the purpose of bringing wisdom, truth and blessing to the children of men. A good spirit enters into the prophet, seer or medium, and talks through his or her organism to the living men and women of earth. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Eze. ii, 2.

[To be Continued.]

A pain is left as in my side,
A charm from life forever gone;
But through the gulf, howe'er so wide,
Some unwrecked vessel bears me on.

Unanchored all—no fixed sea-mark—
In orb that floats or deep that flows
Mortality a storm-swept bark,
Whose passage He that built it knows.

SPIRITUALISM.—The beauty of Spiritualism is the proof of the law of progress and unfoldment. The result arising from its teachings has been and is, to relieve the minds of mortals from the clouds of mystery that have so long shut out the sunlight of positive knowledge. It gives, in place of doubts and fears, peace and glorious realizations that are sweet when enjoyed by those in earthly existence, and will prove bright gems in the immortal crowns worn by the true and faithful when they pass to spirit life.—*John E. Reynolds.*

Life is before ye—from the fated road
Ye cannot turn; then take ye up your load.
Not yours to tread, or leave the unknown way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within ye to the deed,
Angels and fellow-spirits bid ye speed.

—*Mrs. Kemble.*

All great minds, in their most exalted moments, have felt themselves overmastered by some power outside of themselves, which was speaking through and directing their utterances.—*J. M. Peebles.*

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself.—*Confucius.*

An humble, candid, inquiring spirit, unprejudiced, and receptive of truth, is the only proper frame of mind in which to sit for phenomena.

CHRISTIAN SPIRITUALISM.

REV. S. WATSON—It is with mingled feelings of surprise and delight that I take up my pen to write you.

I had known for years that my friend, Rev. Adin Ballou, of Hopedale, Mass., was pastor of a society of Christian Spiritualists in that place. I had seen newspaper notices of a Mrs. Ricker's services in connection with a society of Christian Spiritualists in Chelsea, Mass. But this was all of localized or formal Christian Spiritualism that I had ever heard of in America. I was moved to begin work in this city, where I am a practicing physician, to establish Christian Spiritualism in this community.

With the exceptions named, I supposed myself at the beginning of a work hitherto untouched in this country. But immediately a man came to me and said, "There is a magazine devoted to the formal advocacy of Christian Spiritualism down in Tennessee," and he placed in my hands some copies of your MAGAZINE for 1875. Judge with what strange, surprised delight I have received them, and read how one man after another, one clergyman after another, now in the East, now in the Middle States, now in the West, and now in my own dear old native South, has been brought into the light, and rejoicing in God, how all of them have made haste to send you word that "there is light in their dwellings."

I verily thought myself at the beginning of a new movement to establish Christian Spiritualism in America, and now I know I am at the beginning of such a movement. And that is not all. I know another thing about it: it is no man's movement—it is God's movement. This unexpected universality, knowledge of which your MAGAZINE has brought me, proves it. God's work for souls is never done by piecemeal. When he is about to bring in a new epoch in man's spiritual history, he writes it across the heavens, for whoever has eyes to see. He puts it in the air. He drops the new seed in the soil of every zone. And lo, at length there is heard a sound as of a rushing, mighty wind, bidding us hail the coming King.

Finding your MAGAZINE and learning this unlooked-for fact of so general and large an uprising for Christian Spiritualism, has been for my soul like the sight of reinforcements moving unexpectedly into view to aid some leader of a forlorn hope. I feel now that I can do all things through Christ reinforcing

me. I thank you, and thank God, whom I pray to bless you forever.

I inclose you two slips cut from one of our city papers, containing my "call" for the first meeting and a synopsis of my introduction to the discourse in which I attempted to lay down "The Ground and Method of the New Movement to Establish Christian Spiritualism in America."

J. E. BRUCE.

Our friend is behind the times. We have had Spiritualism which we considered in perfect harmony with the teachings of the Founder of Christianity for more than twenty years. We copy the slips sent us, to show that a more liberal spirit is manifested therein than we have been accustomed to see from the press. May we not hope that this example will be followed in our section of the country?

CHRISTIAN SPIRITUALISM.—The attention of the public is respectfully solicited to a NEW MOVEMENT to establish CHRISTIAN SPIRITUALISM in this community. The friends of this movement, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken. They feel deeply that modern life rests upon a new spirit, and that the religious wants of men to-day can only be met by a broader and deeper interpretation of religion than is to be found in the current teachings of the churches.

The aim of the new movement is to indicate and organize the religious thought which underlies all modern life, and so afford a "cultus and worship" to all such as by their lack of interest in existing church organizations are practically without spiritual blessings. The ground and method of the movement will be set forth in a lecture by Dr. J. Edward Bruce, in Central Hall, at 2½ o'clock to-morrow afternoon. Seats free. All are cordially invited.

A NEW MOVEMENT.

This was the topic of Dr. J. E. Bruce at Central Hall, last Sunday, to a very good audience, called to consider a new movement—the establishment of Christian Spiritualism in this community, which is in fact, to give Spiritualism an organized form. Many have thought that the modern phenomena threw all ancient Spiritualism into the back ground, and virtually dissevered the ancient

from the modern. In starting this new movement the first thing proposed by the leading minds is to correct this mistake and restore the Bible to its place as the foremost spiritual book in the world. Its patriarchs, lawgivers and prophets were claimed for Spiritualism. Jesus, Paul, the apostles, the hundred and twenty in the "upper room," the men and women of the early church—all these, said the speaker, are brothers and sisters, and no bull of a pope nor blunder of Spiritualists shall cut us off from our rightful inheritance in so rich a past, or dis sever us from spiritual fellowship with the saints in light from Channing and Parker, back through Jesus and John to Moses and Abraham. But in putting in this plea for the past he did not disparage the present.

The Christian Spiritualists are seekers of a city which hath foundations, whose builder and maker is God. This movement is not exclusive, but inclusive. It is bold, outspoken, positive. It knows its mind, and is bidden by the spirit which animates it to speak that mind, whether men will hear or whether they will forbear to hear. Its flag is nailed to the masthead, and its battle gauge is flung down in the face of the world. But then it fights with spiritual weapons, and its foes are the enemies of God and mankind. It hates sectarianism, and its deepest concern is to avoid strife. To other denominations it comes with the olive branch in its hand, yet with the spirit of fearless action and discussion in its heart. To the vast army of Spiritualists it comes, of necessity, with criticism, but criticism whose spirit and intent is like that of the great German leaders in politics, who, but yesterday, found the heart of Europe distressed and broken into forty petty fragments, the laughing stock of the world, and the grief and disgrace of all Germans, but to-day rejoice in citizenship in an empire which stands at the top of the world.

William Fishbough, one of the most eminent among the founders of modern Spiritualism, writes in the *Banner of Light*, January 15, as follows:

"I believe that the day is dawning when Spiritualism will take a far higher stand than ever before. Hitherto it has been uncentered, inharmonious, and utterly devoid of any constructive power. Its mystic name has been *Abandon*, the destroyer of old forms, creeds and ecclesiastical authorities, dealing its blows sometimes indiscriminately on falsities and truths, and often receiving their recoils with stunning force on its own head, while it has been utterly de-

stitute of the power to constitute a log cabin for its advocates to dwell in. Whatever of elevating influence, whatever of saving power, whatever of potency it has possessed to beget love to humanity, peace on earth and good will to men, has for the most part fled from the conferences, lecture rooms and public assemblages, and taken refuge in the domestic circle, the privacies of loving and religious hearts; so that up to this moment by far the better part of Spiritualism has been invisible. All this, however, has been a necessity of an early stage of growth; but the signs of change now begin to appear. The auroral beams of a new day are breaking from the eastern sky, and Spiritualism, regenerated, purified and spiritualized, is going to take the proud stand of the universal religion, the universal law, and the universal philosophy."

But Spiritualism now, like the German States before 1870, is broken in fragments. It wants a battle-cry. It lacks coherency. No spiritual fire hot enough to weld its elements into the gigantic instrument of God has ever touched it. This new movement goes back directly to Jesus, and puts Spiritualism on a Bible basis.

Spiritualism is as old as the world. It builds its house on no less broad a base than the spiritual history of the human race. It reverently reads the sacred books of all races. It sends friendly greeting to the "Theosophical Society," and does not despise the magic "white" or "black" of the ancient and medieval worlds. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eyes in Zoroaster and Confucius, Buddha and Mahomet, and many magicians, ancient and modern, have flitted through this twilight, the summits of revelation have alone been attained in Jesus of Nazareth—the full orb ed sun gathering all scattered rays into the one celestial light, shines forth only from Him who is "the brightness of his Father's glory and the express image of His person."

To the test of this light we are bidden to bring all facts, all theories, all systems, all men and all spirits. We wait with awe in the presence of every spirit and we listen attentively to every word every spirit, ancient or modern, has to say. Yet we believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world, and every spirit that confesseth not that Jesus Christ is come in the flesh, we know by that test, is not of God.

The leadership of Jesus, then, is our first word. This is our battle-cry. Let us not be misunderstood—the absolute headship of Christ—this we accept as the sign of a standing or falling church. Next, we shall re-examine all facts and all phenomena, in the light our leader has revealed.

Students of Darwin, accepting the rigorous but admirable method of the physical sciences, we shall apply this method fearlessly to all facts of ancient magic and modern Spiritism alike, and if, in the quest, nineteen-twentieths of what has passed for Spiritualism turns out to be nothing but sheer physicism, we shall joyfully appropriate the one-twentieth, and thank physical science for helping us to separate the tares from the wheat.

Once more. Our constant aim shall be to attain in religion to something which ultimately, we hope, shall be worthy the name of spiritual science. Here we quit the field of natural phenomena. We go from nature to God, and by a combined induction and deduction of the spiritual world, we seek at once a science and a philosophy of religion, which shall meet the wants of the intellect, satisfy the heart, and supply an adequate rule for the conduct of life.

To all Spiritualists, then, whether in the churches or out of them, who have faith in God, and who, sick and tired of the old outgrown theologies, would attain, through the spirit, to eternal life—to all especially who have faith in this great over-lapping banyan of modern Spiritualism, and would gladly see it dug about and enriched at its roots, while many of the too luxuriant branches, inseparable from a young and vigorous growth, are judiciously pruned away, at the same time that a variety of creeping things, and several poisonous vines which have attached themselves to the stalwart tree are mercilessly hewn down and cast into the fire as fit only to be burned—to all such Spiritualists, everywhere, as have faith and a heart for work like this, we say, "Come over and help us," and we will together prune and trim our banyan into that tree of life whose leaves are for the healing of the nations.

Dr. Bruce having thus stated his general platform, passed at length to the reasons for the action which he and his friends proposed to take, which if successful seemed to us to be little more or less than the institution of a new sect in religion, denominating themselves "Christian Spiritualists." Its advent seems to be made here, and now we shall watch its development.

For the American Spiritual Magazine.

CRUCIFY HIM! CRUCIFY HIM!!

This is the cry of the populace against any one who advances ideas ahead of the time in which they live. Socrates was a martyr for the doctrines he taught; Jesus suffered martyrdom for his purity of life and advanced teachings; Galileo with less courage renounced his convictions of truth which the world has since accepted; Fulton was considered a fool when he declared that vessels could be propelled by steam; Columbus was thought to be crazy when he proposed to give a new continent to the world; Morse was called a misguided fanatic when he advanced the idea that messages could be conveyed by lightning; and it has been so with all great thinkers who have stepped to the front with new and untried ideas. The unthinking masses have been ready to cry Crucify him!

All new ideas, either in politics or religion, are denounced before they are explained, are condemned by the masses before they are heard, and the cry goes out against the few who are ready to investigate that they be crucified. Yet all the powers of the earth are not able to put down one single truth or effectually silence it.

In every age that has produced a great thinker ahead of his time, no matter how useful or beneficial to mankind his advanced ideas, there have been a majority of the people ready to denounce him.

In nearly every neighborhood and in many families there is some individual more advanced in thought and readier to receive truths that are new and out of the regular routine than others; these are looked upon by the community as fit subjects for the lunatic asylum, for no other reason than that of their willingness to investigate and proclaim truths to which they are not accustomed. The framers of our government seemed to realize this fact, and happily warded off the evil effects of bigotry and prejudice by giving to every one the freedom of conscience and of speech.

The investigation of any subject is the part of wisdom. None of us are so wise that we cannot obtain knowledge from even babes and sucklings. We are all to a greater or less extent the creatures of education—even our consciences are largely the result of teachings. All men have not the same standard of justice and right—one will do an act without any compunction which would be abhorrent to another. A libera'

charity would be inclined to pity rather than blame the faults we see.

"'Tis education forms the common mind—
Just as the twig is bent the tree's inclined."

Yet how ready are we to condemn those who differ with us. Not to believe what we believe is heresy, and not to act up to our standard is a damnable sin, says the church. Our philosophy teaches a broader charity; it gives to others the same right that it claims for its votaries, to think and investigate for themselves, and to proclaim from the house-tops their convictions of truth. Investigate and accept the truth is all that it asks from any one. If our philosophy will not stand the test of the closest scrutiny it ought not to be received; if it will and does, then no preconceived prejudice ought to stand in the way of accepting it. Men are not asked to subscribe to any blind faith; we would have the world free from kingcraft and priestcraft, and would make it a pure democracy both in politics and religion. If all were inclined to learn the right and act upon that knowledge we would have no use for judges or priests, but a reign of perfect love for each other, and purity of thought and actions would hail the millennium.

The world is progressing; the wheels of knowledge are continually turning forward; those who are so stubborn that they will not see, or so blinded by prejudice that they cannot see the motion, must stand aside or they will be run over. These little types, silent and inanimate though they be, have a clarion voice, and proclaim the advanced ideas of the age throughout the world; their auditors are not numbered by tens, but by thousands; they speak in the crowded cities and in the secluded hamlet at the same time; they are to be found teaching and preaching by day and by night, on the land and on the oceans; they awaken thought every where, and their presence cannot be evaded.

Our philosophy is not, as many suppose, confined in a corner, but it is proclaimed throughout the world, and accepted by the brightest intellects of the age all around the globe. It is the gospel of peace and good will to men, carries with it love and charity to all mankind, and is making greater progress than any system of religion that has ever been presented for the acceptance of man. The reason is clear. What it proclaims are tangible, intellectual truths, attested by all of man's senses and reason when investigated. It stands the scrutiny of both investigation and ridicule, and comes out of the crucible only the purer and the brighter by the test.

The time is coming, and is even now at hand, when men will dare to raise the cry against those who have the honesty and manliness to express their convictions of such important truths, Crucify him! Crucify him!!

For the American Spiritual Magazine.

THE COMING CHURCH.

BY REV. A. J. FISHBACK.

"Behold I make all things new," is a truth based upon the law of evolution. We die daily, and yet we live daily. The death of effete particles from the human system is constant from the cradle to the grave, but new ones are ever ready to take their places. Thus we die that we may live. And this is equally true of every department of nature with which we are acquainted. All things are constantly changing from life to death, and from death to life again. While the grand law of periodicity is clearly stamped upon the broad face of nature, the mighty power of resurrection and universal life is equally apparent. One generation is superseded by another, and all is death, and life, and progress. Nor are the institutions of the moral world an exception; for they come and go from age to age as regularly as the seasons of the years, the higher and better taking the place of that which has passed away.

Revolution follows evolution, and there is no hand that can stay the onward march of truth. It is by these laws of nature, therefore, that kingdoms, empires, states and nations rise and fall. The old must die, and be superseded by the new. Especially is this true of churches. Religious institutions being an outgrowth of human culture and progress, are necessarily subject to the law of periodicity the same as all others. And why? Simply because in the progress of religious ideas the race has advanced from the lowest plane of savages to its present degree of enlightenment, not in one day, nor indeed by one bound, but by ages upon ages of culture, conflict and discipline. Thus we may suppose that the race in the outstart (because it could do no better) founded, so to speak, a babyhood religion. As evidence of this, we find even in our Bible (and the same is true for the most part of the Bibles of all past ages), a babyhood revelation; second, a childhood revelation; third, a youthhood revelation; and fourth, a manhood revelation.

And here, as the ripest thought and clear-

est conviction of my mind, I make this definite statement, to-wit: the religion taught and practiced by Jesus and his disciples over eighteen hundred years ago is the absolute religion of the race to-day, and must be throughout all future ages. It is the manhood religion of the world, beyond which we can never pass. Modern Spiritualism, therefore, is either primitive Christianity, or it is nothing. But it is something, and the same something, too, that brought judgment and righteousness to the world eighteen hundred years ago; and as it then founded a church, as perfect as could be under the circumstances, so it comes again, even in our age, to do away with the old, and establish in its stead a new church, which shall be as well adapted to the nineteenth century as the former was to the first century. Nor do we claim perfection or infallibility, either for the primitive church or the coming church; for we know right well that institutions cannot be wiser nor better than the age that founds them.

As regards the churches of to-day, which have come down to us from the past, we attach no blame to them whatever because they are old and wrinkled and worn, and therefore ready to pass away; because all churches, all institutions, whether Catholic or Protestant, Jewish or Mohammedan, pagan or infidel, have been just as good and perfect as possibly could be. No creed is absolutely false, neither is there a religion throughout the wide world without a foundation in nature.

Behold the progress of art, science, literature, philosophy, politics, and all else that pertains to human affairs. The first plow was a crooked stick, and the first mill a mortar—and so everything began as a mustard seed. How could it be otherwise? Little children build cob houses, but wise men build stately mansions. What then? We hold that the old churches have served their time of usefulness, and hence by the wisdom and power of God shall be superseded by that which is higher and better. Are Protestant churches perfect? Catholics assure us that Protestantism is the slippery pathway to infidelity, and the broad road to an eternal hell. Are Catholic churches perfect? Protestants assure us that Catholicism is the mother of harlots, and the sum and substance of all villainy. "A house divided against itself cannot stand." That all churches contain many good people, I have no doubt; nevertheless I am fully persuaded that all our great, fashionable, popular, creed-bound churches are hot-beds of

corruption, a disgrace to our age, and a positive hindrance to the progress of pure religion among men. A new theology is demanded, and a new church we must have, or we perish.

What, then, is a church? We answer, churches are schools for the scientific unfoldment and discipline of man's spiritual capacities; they are educational institutions founded upon man's spiritual nature, and designed to supply his natural want for sympathy and fellowship one with another, and for communion with God and the spiritual world. The church is founded upon a law of nature, and therefore "the gates of hell shall not prevail against it." Can the church be destroyed? Nay, verily. For it supplies man's highest want, and is the very gate of heaven to the soul. We may improve it, as we improve art, science, government, marriage, and so on, but, in the nature of things, it must endure forever.

The true ideal of a spiritual church may be obtained from the familiar illustration of Christ's transfiguration upon the mount, to-wit: here a circle is formed, composed of Peter, James, John, and Jesus. The disciples are entranced, and lo, the heavens are opened unto them, and they not only see Jesus in his spiritual beauty, but also behold Moses and Elias talking with him. Thus men may attain to that high degree of illumination which enables them not only to hold sweet communion with one another, but also with the angels of heaven. And this is a church; and here men are fed and become strong, and prepared to go forth and work for humanity.

Is not the spiritual intercourse a reality? Have we not had proof palpable? For a quarter of a century have we witnessed the most demonstrable spiritual phenomena that ever occurred in the history of our race. The world in no past age ever witnessed more signal evidences of divine power. Thus men have been convinced by hundreds and thousands even against their wills. In fact, most of us are Spiritualists to-day, by the oft-repeated force of evidence which we could not resist. We believe, because we must; we cannot do otherwise. And when we behold the judgments that are falling upon men, together with the grand phenomena of the materialization of spirits, we are led to the conclusion that not only our nation is judged, there is trouble in every family, but that the dead come forth in bodies like unto our own, and talk with us face to face. To be sure, *all have not seen*; but thousands have, and hence are as fully persuaded

this mighty truth as they are that the stars are over them. May not then the constitution and framework of the coming church be given to us directly and unmistakably by the wise and pure of the heavenly world?

Howbeit, I hear many voices saying, "I have no faith." Ah, this is not an age of faith, but works. It is written, "When the Son of man cometh, shall he find faith on the earth?" *None.* Faith in man, faith in God, faith in a church! Why, there is no faith! To my unbelieving Spiritualist brother I would say, did you believe in any phase of spiritual phenomena before it came and you had seen it? Certainly not. But phase after phase has come—come despite all opposition—and as you saw and investigated, so you have believed. Do you tell me that all has been given that will be, that Spiritualism has done its work, and is now about to die out? Believe it not. Why, we are not yet done wrangling about who shall be greatest in the kingdom of heaven, neither indeed has our day of pentecost come! Should Spiritualism die out at this stage of its development, it would prove itself to be the most stupendous farce ever enacted under the sun! Die out? Never! It came of its own accord, and for more than a quarter of a century it has moved forward and upward, as invincible and glorious as the sun in the heavens. "Its sound has gone out into all nations, and its words unto the end of the earth." Its brightness and grandeur have wrapped themselves around the age in which we live, giving a new and mighty impetus to thought, enterprise and progress in all that pertains to human happiness and well-being. But its most glorious development and triumphs are yet to come. "Behold I make all things new." "The axe is laid at the root of every evil tree." "The chaff shall be consumed, but the wheat shall be gathered into the garner."

Finally, it is not only the mission of modern Spiritualism to demonstrate a future life for all men, but above all else, to found a new church on earth, in which the true gospel shall be preached and pure religion practiced; a church in which all the gifts of the Spirit shall be revealed in unparalleled beauty, and love, peace and good-will reign among men. Amen.

Webster Groves, St. Louis county, Mo.

Every man has in his own life, follies enough; in his own mind, trouble enough in the performance of his duties, without being curious about the affairs of others.

From the Banner of Light.

OPPOSITION TO MATERIALIZATION.

For nearly half a century the phenomena of mesmerism and clairvoyance were before the world without producing any great effect except in individual cases. Such men as Kerner, Eschenmayer, Deleuze, Billot and Puysegur recognized the spiritual bearing of the phenomena, and proclaimed to the world that the facts led up in the direction of a full scientific proof of the immortality of the human soul. But all their statements and reasonings produced little effects on the minds of the many. The physicists denounced these investigators as dealing with fantasies and shadows; and proofs of clairvoyance were set down either as results of coincidence or of sympathy and prepossession. Notwithstanding the strong confirmatory evidences given by mesmerism of supersensual faculties latent in the nature of man, the effect upon popular belief was very feeble, and only a few alert and receptive minds took in and recognized the vast significance of the phenomena, and followed them out to their legitimate issues.

The spirit world, seeing mankind thus apathetic and obtuse, seemed to have resolved, in the fullness of time, upon something more decisive in order to awaken the attention of the many. They began by rapping out signals of their presence and proofs of their intelligent action. Then they showed their power of tipping and moving tables, transporting objects independently of human touch, lifting mediums from the floor to the ceiling, producing materialized hands, arms and feet, speaking with the direct spirit voice, bringing material objects through closed doors, and producing phenomena in unlimited variety, to arrest the attention and rouse the reasoning faculties of mortals in regard to the question of the continued existence of persons who have left this earthly sphere.

At last, as a crowning evidence of spirit action, the full materialized form, hitherto a rare occurrence, has been revealed to us and made common in a way to satisfy the senses and the common sense of every patient, clear-headed, persevering investigator. This phenomena is but the legitimate sequel to the spirit hand, so common ever since the modern phenomena began. If a hand can be materialized, why not an arm? and if an arm, why not a face? and if a face, why not the whole person? and if a whole person, why not appropriate the cloth-

ing for the person? Obviously, the first phenomenon involves and implies the possibility of the larger and more complex; and what we inferred might and ought to take place has taken place. The phenomenon of the full-form materialization—however skeptics may rail and rave, and however some half-way Spiritualists may sneer and carp—is now a fact just as well established as the minor marvel of the spirit hand.

But for some cause not easily discernible certain persons who claim to be Spiritualists are manifesting the most deadly opposition to these materialization phenomena. Such persons tell us we ought to give heed only to the higher phenomena, the mental and inspirational; the phenomena that have to do with mind rather than with matter. But if the materialization of parts or the whole of the spirit form be a fact, why should we dodge it, or try to blink it out of sight? Facts, whether physical or psychical, are meant, by Providence, for our instruction, and why should we pusillanimously ignore any of them because they are distasteful, or because we have certain high-strung transcendental notions and preconceptions which are repelled by these vulgar "proofs palpable?"

Let us try to reconcile ourselves, then, to the facts of God's universe; let us avail ourselves of the light thrown on the nature of matter by these facts of materialization; let us not curl the lip in scorn, and go off in vain imaginings of how much better we, worms of the dust, could have managed things if we had been in God Almighty's place. Facts must win in the long run. So let us not be guilty of the folly of trying to suppress them.

The Chattanooga *Paper* says:

"Hon. J. M. Peebles, who lectures in Concordia Hall again this evening upon his travels in China and India, was elected, during his recent visit to Mexico and Yucatan, a Fellow and corresponding member of the Louisiana Academy of Sciences."

We are glad to be able to announce that Mr. Peebles will spend a few days with us. A letter from him says: "I shall get round to Memphis probably the 16th or 17th of this month, so as to be with you on the third Sabbath in May." We hope he will lecture during the week as well as on Sabbath, at Assembly Hall.

Correspondence Religio Philosophical Journal.

LETTER FROM CHAUNCEY BARNES.

MR. EDITOR—Allow me to inform the Spiritualists of America, that I have had a very pleasant mission on the Pacific Coast, this winter, and my work has been of that nature that no one but Chauncey Barnes could do it. In the first place, some few weeks previous to my getting instructions in Boston, in 1874, a few of us were talking of going to the Old Country.

All at once I was under an influence purporting to be the spirit of George Washington. Says he, "We cannot spare you. You must remain in America till after the Presidential election, as we have a special mission for you in the Western States, Territories, Salt Lake and in California; then you must return to the Centennial." I have obeyed orders. On my arrival at San Francisco, a few days before Christmas, I attended a Spiritual meeting at the Charter Oak Hall. On Christmas day I was invited to give a few of my peculiar tests, and did so.

I was soon under an influence talking in an unknown tongue; then another spirit interpreted it. The spirit directed the calling of a medium's convention. There was no notice taken of it, and after a few days the influence came upon me, to write a call for a three day's convention, to be held, commencing on the first day of March—to take into consideration the subject of an organization and a platform of principles, etc. Thus it was called through myself, and some eight or ten others that signed the call. We had a good gathering and recognized the principles of our elder brother—Jesus Christ—as our foundation and platform. We had no voting, no debating, no resolutions or platforms. We merely recognized the Christ principle, as our foundation, which is the Golden Rule. We had no one to oppose us but a few of the old Spiritualists. We then called another convention to be held at Sacramento. This was a success. Still old Spiritualists took no part or lot in the conventions, but our halls were well filled, and in the evenings especially they were filled by church members. My tests and explanations of the Bible suited them. They soon saw that the Bible was a Spiritual Book, and that Jesus and the apostles were mediums and inspired men.

It was a great success—the controlling spirits said that this convention was to be recognized by the Spiritualists of America

and that the spiritual papers should lay the matter before the people; that the Spiritualists should call a three days' convention in every county and city, and should recognize these principles as their foundation—which is the Christ principle; and that the Golden Rule is the only salvation for Modern Spiritualism.

CHAUNCEY BARNES.

From the Religio-Philosophical Journal.

SPIRITUAL CENTENNIAL CONVENTION.

TO THE SPIRITUALISTS OF AMERICA—You will hear from me on or about the 10th of May, God and angels willing. Since I came to the city of Chicago, I learn that the spirit is moving Judge Holbrook to favor a Spiritual Centennial Convention, at Philadelphia. I think I saw in the *Religio-Philosophical Journal*, a few weeks ago a call through the mediumship of Chauncey Barnes, for such a Convention to be held four weeks, commencing on the 4th of July, in the city of Philadelphia. Allow us to inform the people and the Spiritualists of America, that that call was not by Mr. Barnes, but by a committee of spirits delegated from the Spiritual Congress, through him.

There are Spiritual delegates coming from different nations, to represent Spiritualism, hence we think that four weeks is too short a time; it should be eight weeks. We do hope that there is a spiritual element sufficiently developed and sufficient love for the cause, to see that there is a place sufficiently large where said Convention can be held, in the city of Brotherly Love, as it will be one of the grandest steps that was ever taken since the organization of the First Christian Church.

Therefore, we do hope that the Spiritualists in Philadelphia will be moved to act upon this grand and sublime call from the spirit world, as there will be many—yes, very many—mediums sent to the Convention from many different nations. They must all have an opportunity to see and witness the spirit of progress in the child of nations. We must show unto them that we are approaching the new era, which is the millennium in which the government of God is to be established on earth, as in heaven. That it is to commence in America—yes, that America is to be the first nation that will lay down her arms and learn war no more; that God will speak peace to all nations and governments, commencing in

America. Please heed this call and oblige the spirit committee from the angel world.

By CHAUNCEY BARNES, their medium.

For the American Spiritual Magazine.

SPIRITUALISM vs. PRIESTCRAFT.

Spiritualism is the normal state of man. Through all ages of the world and among all classes of people we trace the evidence of intercourse between the natural and spiritual worlds. The gist of the whole Bible is Spiritualism. It may be said to be a history of Spiritualism. All its prominent and leading characters were Spiritualists—Adam, Noah, Abraham, Moses and the prophets under the old dispensation. The New Testament is nothing but Spiritualism. Jesus Christ was a pure Spiritualist and a normal man. His whole ministry was an exhibition of spiritual power. The life and power of the Christian religion is Spiritualism. It is pre-eminently a spiritual religion. It was Spiritualism that gave it its great propagating power in the primitive age. And when it was divested of Spiritualism its normal power and usefulness was gone. The light of heaven being shut off, spiritual darkness supervened. And thus it has been down to our day. We have been so accustomed to darkness that many of us are frightened at even the dawn of light.

Early in the fourth century (A.D. 325) at a general council of the church, it was decreed that "To the bishops belongs the right to dictate the rules of faith and practice to the people."

This decree, in word and in spirit, is in direct opposition to the gospel of Christ. This cut off intercourse with heaven, and gave to priests supreme authority over the church. This is priestcraft. This is what's the matter throughout all Christendom. Hence we can understand why it is that priests of all grades and classes are so utterly opposed to Spiritualism. They perceive their craft in danger. Spiritualism and priestcraft are in the nature of things just as much opposed to each other as sunshine and darkness. Creeds, confessions of faith, decrees of councils, bulls of popes, church discipline, and all manner of church mummery, cease to have any authority over people who have access to heaven.

Just as people progress in spiritual power they become normal. When the people generally approach the stature of Christ, then we shall have the kingdom of Christ on earth.

COLVI TRIBL.

THE DUTY OF SPIRITUALISTS.

One of the speakers at the recent anniversary celebration in Boston said, that

"It was the duty of Spiritualists to demand of every paper, whether secular or spiritual, that the charges brought against any medium be sustained by a degree of irrefragable proof, equal to that required to demonstrate the verity of that medium's claim to acceptance as a chosen instrument for the manifestation of the power of invisible intelligence."

We agree with him fully, and go a step further and declare that it is the duty of every Spiritualist and every spiritual paper to examine the charges that are sustained by "a degree of irrefragable proof" in an impartial manner. Spiritualists are quite credulous when wondrous tales of spirit materialization are told; but very incredulous when a second witness, equally as honest as the first, declares that the great wonders can be performed by the medium without the aid of spirit power, if necessary.

Spiritualism claims to be founded on fact—not faith; and yet the investigator is continually called upon to have faith in the integrity of the medium if he wishes proof of "materialization." "The want of charity, the keen scent for suspicious circumstances" that so "troubled" the speaker, is a legitimate outgrowth of this mania for "materialization." If Spiritualists gave less attention to materializing spirits, and devoted more time to spiritualizing men, it would be better for all concerned. There might then be that "harmonious acquiring of points" alluded to in the same address; for each would be actuated by the same motive—to do good unto others.

This desire "TO DO GOOD" should exist in the minds of all true Spiritualists. We are taught by Spiritualism that it is the basis of all happiness, and almost the sole occupation of those who have passed to the spiritual state of existence. Selfishness is universally denounced by all spirit teachers, and yet there is not a sect, party or association the members of which do so little for the common good as Spiritualists. Professor Buchanan speaks truly, in the *Spiritual Scientist* of April 6th, when he says:

"If Spiritualists will establish the proper institutions for combining human and spiritual agencies in the treatment of disease, crime and insanity, the result will be wonderful indeed, increasing every year in their marvelous beneficence."

Herein is the necessity for an organization

among Spiritualists, that Spiritualism may have what it has not at present—public educational and benevolent institutions. Undoubtedly the money is ready at this moment; contributions would flow in to the proper source. But the great work halts while prominent, representative (?) Spiritualists, who *could* awaken an interest among the rank and file, are silent—"WAITING FOR THE SPIRITS TO DO IT," they say—and instead of *helping* the higher spirits to do *this* they visit a circle and help them materialize! and the majority of professing Spiritualists, influenced by their example, are actively engaged in the same direction, spending money and time seeking "new signs and wonders."

Perhaps a paper "claiming to be spiritual" has no right to make such a criticism upon Spiritualism; but we say to honest Spiritualists, "Is it not true?" and if so, what is our duty?—*Spiritual Scientist*.

CHICAGO, May 1, 1876.

REV. S. WATSON—I have seen and read several numbers of your SPIRITUAL MAGAZINE, and am pleased with its tone and spirit.

I have myself thought much on this subject, and, although a member of the Methodist E. church of forty-seven years' standing, I am not a bigot, and am willing to look at any new theory in philosophy, science or religion, and give the advocates of new theories a fair hearing and a fair chance to make their defense and their best possible showing before the public.

The great fault of many is, and has been in all ages of the world, that while new theories are attacked with an uncalled-for bitterness, the advocates of new theories, in their turn, hurl back their severest anathemas on those who will not fall in with their new views, and in this way strife and angry feelings are kept up, and those who should look each other kindly in the face and talk over their different views in the spirit of kindness, stand aloof from each other and delight in hating and being hated. Now, while your MAGAZINE makes innovations upon old systems of theology, and advocates new theories, it does it in the spirit of kindness and candor that must commend it to every well-disposed mind.

There are many now standing aloof from Spiritualism because some of its advocates have gone into extremes in denouncing the creeds of orthodox churches.

While I believe in spirit manifestations as the Bible teaches this doctrine, I am not

prepared to renounce its sound precepts, which have been the guide of my youth and are now the comfort and support of my declining years. "ORTHODOX."

From the Shaker.

COMMUNICATION FROM HORACE GREELEY.

THROUGH ALMIRA ALLARD.

[It is generally known that the Shakers are the original subjects of modern Spiritualism. We have received innumerable communications from the spirit world, many being accompanied by irrefragable evidences of genuineness. Although these seasons, in their most fluent proportions, have ceased with us, passing out to the larger human societies of families, yet we have never been entirely neglected by our spirit friends. We present the following communications from the simple, loved, good and great GREELEY. It is but just to the medium that we say *the same was sent to us* before the Belknap and other exposures were made.

G. A. LOMAS.]

To G. A. LOMAS, ED. OF THE SHAKER . . . I still live, and work for the good of humanity. I find in the spirit world, that while the sexes stand on an equality in all things, the masculine principle precedes in the direction of the general good. Laws are made here through the united agencies of male and female mind. They are not arbitrarily imposed on any. The influence of love they bear with them invites their acceptance and convinces the erring and fallen that their good only is desired. The golden rule is more apparent here than on earth; and hence, we find here none trodden down, nor ruled by the iron rod of tyranny. . . . I perceive in the government of Washington corrupt and evil men; those upon whom the President should look with unfavorable eyes. The elements that waken the spirit of war are warming up again, and for the most selfish ends, there are those in governmental positions who favor war. Let these be chastened.

. . . When on earth I labored honestly for human elevation. I believed in a just God, and in retributive consequences. In my way, and according to my ability, I did uplift the people. I was not considered a Washington, Jackson, nor as others noted for peculiarly noble deeds; I was, and am, simply Horace Greeley. Here, I can see the folly of worldly splendor. Noblemen and kings, ladies and their queens anxiously accepting offers of mercy from the humble,

in ways that are lowly yet wise—all guided by the Christ-spirit. I am now confirmed that I was correct in my private opinions of the extent of intercommunications between this spirit world and earth. . . .

Be thou encouraged! The *Shaker* is earnestly sought by thousands in these spheres; and it has already been the best means of enlightening innumerable minds in spirit life. It is destined to have a wider circulation. I find my inclinations lead me as strongly to work through the press of this and your world as ever, and, as your companion, expect more from me.

HORACE GREELEY.

A MURDER DISCLOSED IN A DREAM.

Isaac Randolph, the negro who murdered his wife at New Haven, in the spring of 1856, gives notice that he will apply to the next Legislature for a release from State prison, to which he was sentenced for life. The murder created a great sensation, and the story of it is very interesting. He killed the woman with a wash-board during a quarrel, and probably did not intend to strike a fatal blow. After the murder Randolph cut the body up and buried it in his garden, planting corn and beans over the spot. Several days after, Robert Coe, the father of the missing woman, related with great impressiveness the particulars of a dream which he had had on three successive nights. He said that Mary Ann came to him crawling on her hands, and that when he asked her why she did not walk, she replied that she could not, for her legs had been cut off. Each night she appeared to him on the borders of a small brook which then ran at the foot of the garden. At last the garden was examined and the body was found.—*Springfield Republican*.

The Cambridge (Mass.) *Press* of April 8th, gives a leader of nearly a column in length, wherein, under the title of "Spiritualistic Consolations" it speaks much more candidly and kindly of Spiritualism and its revelations than was to be expected of a secular newspaper. "This comparatively new faith," it assures its readers in the course of the article, "has taken strong hold on thousands upon thousands of minds in the community, and, by its consoling and assuring character has brought infinite relief, or has created great happiness where before there was fear and trembling, or positive unbelief in the dogma of a life beyond the grave."

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THE DOUBLE.

That man is dual, is almost universally admitted. That he is a trinity, though not so generally received, we believe is equally true. He has a material body adapted to the natural world, and that he has a spiritual body is plainly declared by St. Paul. When the natural body dies the spiritual body is the covering of the spirit proper, which mortal eyes cannot behold. This tricotemy of which he is composed are but counterparts of each other in appearance.

We have believed and preached for more than a score of years that such was the independence of the inner man of the outer man, that the former could come out of, so to speak, and act independently of the physical organization. There are thousands of facts which have been occurring in the histories of nations which cannot be accounted for upon any other hypothesis.

There is a second self, or double, which we possess, which can separate from, so far as the natural eye can determine, and act as the natural or material body, united, however, by an electrical cord, the sundering of which would produce the death of the physical body.

We have alluded to this subject in order to say a few words more in regard to what is commonly known as materialization. The double of the medium is a fruitful source of deception in this phase of Spiritualism. We will not for a moment question that there will be seen something of the medium in all the persons who appear. Their make-up is to a great extent dependent upon the medium for the material from which this temporary organization is effected. We have

the highest spiritual authority for saying there has never been a materialization but that there was something of the medium seen in it. This will explain many difficulties in the minds of those who have seen their friends possessing some resemblance to the medium.

But while we admit this necessity, and that the more inharmonious the conditions the more imperfect will be the manifestations, or more like the medium, yet there is deception often practiced by controls, in palming off the double of the medium for a relative or friend of some one present. The medium may be honest, but being entranced and under the control of spirits, may be entirely ignorant of the deception. Our spirit friends tell us that whenever we see two or more persons at the same time, they cannot be the medium's double. Also that when we see children, they are not the medium's double.

We repeat what we have previously said, Watch closely these materializations, and accept nothing as genuine which does not demonstrate its own truthfulness beyond all doubt.

The following communication was given through a newly developed medium who had never read anything about the *double*. There are some points in it well worthy of consideration in regard to man, whom David says is "fearfully and wonderfully made :"

The triple nature of man is not the manifestation which you see in the "double." He is threefold, but the man is dual in *form*, and not triple. He manifests his dual part in the imperfect materializations through materializing mediumship. The spirit is not material, and cannot be seen by mortal eyes, so you must not expect to see the spirits of your friends until you come to the spirit world. The "double" is all you will ever see in materializations through mediums. The double must be made from the medium's double, so you will find more resemblance to the medium than to your friend, tempting you to ignore materialization altogether. Now there are materializations without the material double of the medium, but they are rare. This subject is full of mystery, and is not fully understood by us. We have

materialized some flowers, and they form the only part of materialization we have ever accomplished. The double will not make the skeptic believe in immortality, but will make him condemn the medium as a fraud. The unenlightened part of man, created by the power of God, the creator of all things, makes the memory recall the past and tell those things which seem to identify the friend gone to the spirit world, but this is not the test by which to try the spirits. They come to talk of the spirit condition in the future—its capacity for enlargement and the mission Christ has for them to fulfill. He is the director of angel missionaries, to bring in his own, of whom he claimed to have lost none but the "son of perdition." By this he meant that spirit of anti-Christ which should come and deny his divinity. This is the feature in radical Spiritualism that has made many disbelieve the doctrine altogether. Your control this morning was a Spiritualist of that order until he found that church creeds contained more Christianity than the Spiritualism which he espoused. He went to work to dig up the tares, and found the wheat was injured; then he concluded to make the wheat his food, and not suffer the tares to mix their poisonous fluids with his spirit support. Then he saw the Christian view of spirit communion, and his mind was enlightened, and he knew that Christ must be recognized as the redeemer of the world, and that the life and teachings of Christ were the salvation of man. His blood was an offering to satisfy the Jewish demand; he died that the doctrine of the resurrection might be forever sealed in the Book of Truth and made a cardinal doctrine, setting forth man's spirit resurrection from the hell of superstition, and a Christian doctrine, that, as he had risen and walked with them, so might all spirits manifest themselves in their dual form. "I am the resurrection and the life," said Jesus; "no man cometh unto the Father but by me." Meaning as he had risen, so should we arise and come to the Father, not in the natural body, but as he was, the double materialized. No body will leave the grave in the morning of the resurrection; but the dead man will appear clothed with immortality and glory. Man will be immortal in spirit and body. Man will be in the image of Christ, and Christ will be like God. The Holy Ghost will be the glory of the manifestations, and God will be all in all.

Your control is not a deceptive one; he will guide you aright in spiritual matters; has nothing to do with the manufacturing of

falsehoods to lead you into deception and shake your confidence in this great and important subject. Many spirits will deceive, but you must get above their control by prayer and holy living. You desire to do right, but you must make your conscience your guide in what you do. If the heart condemn us not, then God is greater than our hearts, and he will make them condemn us when we go wrong. Make your life Christ-like, and you will have obeyed the requirements necessary to secure salvation. I will come again and tell you in regard to the great truths which you desire to know.

VISIT TO NEW ORLEANS.

On Monday night, April 24, Mrs. Hawks, our "better half," our "little May," and ourself took passage on the magnificent steamer James Howard for the Crescent City. The second day our little daughter was attacked with the same disease that took off our little "Sammy" in fifteen hours a few days previous. No physician on board, but medicine in abundance. Our spirit friends knew our condition, and soon Mrs. Hawks was controlled by our old family physician, Dr. Gabbert, who died here of yellow fever in 1855, and our brother John, who passed away before the war. They wrote out specific directions how the case should be treated, telling us "not to be uneasy, for they would watch closely and direct Mrs. Hawks to act for them." Their prescriptions were carried out to the letter. In one of Dr. G.'s prescriptions he said: "Do not be alarmed. Watch and pray is an old maxim, but I say, Watch and work. We will have your daughter up soon." And so she was. When we arrived at New Orleans she was out of danger.

Quite a number of our spiritual brethren called on us soon after our arrival, tendering their hospitality to us, but that prince of steamboatmen, Captain Pegram, constrained us to stay on the boat. He had given us three large rooms adjoining, with sliding doors in the partition. These were finely furnished with bureau, wardrobe, washstand and chairs. Such arrangements for comfort and convenience in traveling we have never

seen anywhere before. The table, too, was of the very best we have ever seen at any hotel. Above all, we were made to feel perfectly at home, having everything we could desire to make us feel easy in every respect.

We found Bro. J. Madison Allen just closing a two months' lecture engagement which gave general satisfaction. We heard him on Sunday at Minerva Hall at 11 A. M., and joined him in the exercises there in the evening.

On Monday evening there was a meeting of Spiritualists at Mrs. Hyer's, 470 Magazine street, to inaugurate the opening of a Spiritual bookstore and Spiritual publications by this lady. It was largely attended and was a very interesting meeting. The cause has been greatly advanced this year by the labors of Messrs. Peebles and Allen.

After about six days' sojourn in this pleasant city, we left Thursday morning, having a delightful trip up the river, arriving at the Bluff City Sunday night.

We say to all travelers, if you want the most magnificent steamer, with the cleverest officers, take the James Howard, which plies regularly between St. Louis and New Orleans.

QUESTIONS.

CLEVELAND, O., March 21, 1876.

SAM'L WATSON—*Dear Sir:* Permit me, an entire stranger, to intrude upon your time for a few minutes only. I want to ask a little advice and a few questions on the subject of Spiritualism.

Your long service as a minister in the Methodist church will enable you to appreciate my position and condition. I was reared by Methodist parents, and was for several years a member in good standing. About six years ago I left that denomination and joined the Swedenborgian, or "New Church." Last fall I was induced to begin investigating this "new light" through a younger brother twenty years of age, who very unexpectedly became aware of some occult powers controlling him. At my own house he rapidly developed, until in one month the table would move without him near it. Ropes proved useless in securing

him, and hands and arms were shown from a little clothes-horse cabinet improvised for use. In his presence full forms appear under strong test conditions. But I will not weary you.

What I want to know is:

1. Is Spiritism right for me?
2. Does it lead into infidelity?
3. Does true Spiritism teach that the Bible is not God's holy Word?
4. Does it deny God's existence?
5. Does the Bible, in your opinion, sanction this new philosophy?
6. Should we not apply tests to spirits to prove their identity?

I ask these questions in all candor and earnestness. I want to know what is truth, and to live according to its teaching. This subject has given me much anxiety, for I want to do nothing wrong. I only want to know my duty, and to do it, fearless of the world's dread (?) scorn. Please answer soon, and much oblige,

Yours, etc., J. N. WATKINS,
258 Merwin street.

In answering the above we will use but few words, and speak only for ourself:

1. Is Spiritism right for me?" You say you joined the Swedenborgian, or "New Church." We regard Swedenborg as the harbinger of Spiritualism, as John the Baptist was of Christianity.
2. "Does it lead into infidelity?" No.
3. The Bible is full of Spiritualism. It opens and closes with spirit manifestations, and when "true Spiritualism" and the Bible are properly understood, they will be found to harmonize.
4. We know of no Spiritualist who denies "God's existence."
5. The Bible does recognize "this new philosophy."
6. We are expressly told by St. John to try the spirits, and he gives us the criterion by which to judge them. We should receive nothing as true from them that we would not receive from mortals. We should require the most exacting tests of identity before believing them. There are many false spirits in both worlds. We must guard against each by the exercise of our own reason and judgment.

EDITOR'S TABLE.

Soul and Body. We have received from Messrs. Colby & Rich this book by Mr. Evans. We sketched it and gave a notice of it in the *MAGAZINE*. Having subsequently read it carefully, we intended writing a more extended notice, but finding one from a more competent pen in the *Banner of Light*, we gladly transfer it to our pages:

Very rarely are we favored with a book which logically and scientifically presents quite uncommon, suggestive and instructive facts and conclusions pertaining to disease and its cure. Such a one has been furnished by W. F. Evans, entitled "*Soul and Body*." This work of only one hundred and forty-six pages indicates—not to say *proves*—that Jesus the Christ, with his immediate pupils of old and their imitators to-day, were and are more strictly scientific—that is, workers in closer harmony with nature—in their processes and appliances for curing disease, than any other class of healers.

Few men equal Mr. Evans in competency to discuss and elucidate the alliances, the reciprocal actions and the interdependencies of "*Soul and Body*," and to ascertain the most fitting appliances and effective methods for removing disease. Gifted constitutionally with mental powers both acute and comprehensive, having had a collegiate education, and long been a careful student of many prevalent systems of medicine and theology, and of mental and other philosophies, his stores of knowledge, gained through books and external observations and experiences, would alone constitute him a peer with most of our able teachers of medicine, theology and philosophy.

His special competency, however, resides in his ability to imbibe knowledge intuitively from the realm of spirit. No other person with whom we are acquainted possesses equal facility with his for entering and exploring the realm of causes, and there absorbing such knowledge as has no inlet through the outer senses and the intellectual faculties, but is procurable only through that mediumistic (not intellectual but rather affectional) faith, which, extending its feelers abroad beyond the possible ranges of human science—penetrating further into Nature's recesses than external science can—there *senses* in knowledge of forces, processes and facts, which corrects and supplements some of the deductions of science, as

science often does the testimony of the senses.

Only those who learn through such a *faith*—which is a possession not at all like anything we are accustomed to designate by the word faith—not an intellectual conviction, but a susceptibility of perceiving "the evidence of things not seen" and of laying hold of and appropriating "the substance of things hoped for"—learn through the *faith* by which prophets and mediums of old were allied to the spirit world and obtained from above the knowledge and powers by which they wrought marvelous cures and other mighty works—only those who learn through *that* faith, possess the gift of healing in its fullness.

This faith the author of "*Soul and Body*" possesses largely, and his scholarly and scientific attainments qualify him to correct and extend scientifically and logically the acquisitions and conclusions of external science wherein these are seen by him to be erroneous or too restricted. His work shows at least a strong probability that healing by faith, prayer and manipulations, is a more scientific, as well as a more reliable and expeditious method than any other either now or formerly applied. Though devout and philanthropic, Mr. Evans avoids the cant and homilies common with pretentious religionists, and adheres well to the methods of the rigidly scientific. His faith and prayer are not robed in offensively sanctimonious phrases.

Mediumistic power and skill in healing the sick and comforting the mourner, are probably more efficient in extending belief of the beneficence of Spiritualism than any other manifestations of spirit agency. And this book is well adapted to teach the world that spirit healers are finite, and work by natural laws, and that our sick ones need to learn and conform to the conditions under which spirits can operate whenever they seek relief from that source.

We know not whether Mr. Evans is willing to be called a Spiritualist, and shall not claim him as such; his own experiences, we believe, seldom bring him into conscious converse with individualized personalities in spirit life; usually when in the illumined state he absorbs knowledge through *sensing* the operations of impersonal forces. His explorations, however, are in a region toward which Spiritualism is leading the masses, and his reports of discoveries are helpful to all who are seeking knowledge of spiritual forces and their proper applications and beneficent workings.

We can honestly say that no other book whatsoever has ever given us so acceptable and satisfactory an account of our own body and soul in their relations to each other, and of the power of the latter over the former, as has this one; and, for their own enlightenment, we hope the readers of the *Banner* will obtain and study it.—Allen Putnam.

An Epitome of Spiritualism and Spirit Magnetism; their Verity, Reliability, Practicability and Laws. We have also received a copy of this work from the same publishers, have read it with much interest, and indorse the subjoined notice of it by the author of "Vital Magnetic Cure," etc.:

This treatise is offered for sale at a moderate price, it being designed for general circulation amongst skeptics, investigators and those who are wavering in belief as to what is true; it is also designed to show to the public that Spiritualism is a *fixed fact* in the universe, and if individuals do not comprehend and understand it the fault lies with them, and not the subject.

Believing that the time has arrived to make Spiritualism practical, and a blessing, also that the majority of persons in and out of the church desire it to be a truth but dare not as yet, for fear of being deceived, let go the old until they know the new to be true, I have endeavored in this treatise to reach this class of minds, also those who have no definite idea concerning what Spiritualists as a body believe. Some have supposed the spirit world to be a field of flowers, and that no imperfection could enter there; others have been informed that there is a class of invisible intelligences who, under the guise of spirit friends, are deceiving us; and still others are disturbed at the conflicting views entertained upon different "issues," said by some to be "Spiritualism proper." If Spiritualists or other religious denominations have "pet schemes," or impractical "hobbies," that will not stand the test of sound reason, the sooner they are overthrown the better for the cause of society.

Satisfied that the public need to know what is claimed by Spiritualists, I have given some of the failures as well as some of the positive proofs of its being what is claimed, and have attempted to show why so many seeming contradictions exist to-day.

I firmly believe that Spiritualism has an important work at this stage of skepticism, doubt and hypocrisy, and that Spiritualists

to command the respect of the world must as a body confine themselves more to facts and principles and less to speculative, undemonstrated theories and personalities. It may be said that I am assuming much, but it cannot be said that I have attempted to assert authority.

J. M. PEEBLES IN CHATTANOOGA.

Among the favorable signs of the times is the increasing liberality of the secular press in reporting the seances of mediums and the lectures of our speakers. Brother Peebles has been recently lecturing both upon "travels" and Spiritualism in the somewhat orthodox city of Chattanooga, and it is but justice done to the secular daily press to say that he has been reported fairly and fully:

Mr. Peebles spoke to a large audience at James' Hall Sunday afternoon and evening. At night the hall was full, although the weather was inclement and everybody went expecting to go home in the rain. If any man or woman went to the hall to hear rant, or to be "amused," such were disappointed.

Mr. Peebles is a clear-headed, logical talker. Without any apparent effort he is quite an impressive orator, but the matter more than the manner interests his auditors. He is what might be termed a "Christian Spiritualist." That is, he holds that the reign of Christ on earth did not end with his ascension, but that such reign is now all it was then save for his personal presence. He verifies every fact and clinches every argument by parallels drawn from the Scriptures.

In his afternoon discourse he laid down the broad proposition that heaven and hell were spiritual states, conditions, and not physical locations. A man may be in hell in this life as well as in the life to come. The speaker would be in hell in a low bar room or gambling den. All divine punishment, as cause and effect, was reformatory, and hence not endless. A personal devil or a located heaven or hell were not anywhere taught between the lids of the Bible. Any fair interpretation of the Book taught no such facts or doctrines. These propositions were fully set forth and elaborated from the modern Spiritualistic view, and the bitter experiences of a spirit in the lower spheres related.

The evening discourse was upon "The Condition of the Dead." The speaker said the proposition that there was no progress of the soul after death, was contrary to reason, to the universal law of nature, to the divine law as taught in the Bible, and made manifest daily to our observation. The whole world, the universe, was the product of stages of progression; and shall we say that God made the law of matter progressive, and said to the soul, "You may progress from infancy to age in this world, but there shall stop and stand for all eternity?" He pictured death as birth, sufferings as disciplinary, and a heaven of peace and progress the final destination of all souls.

But we will not attempt to report Mr. Peebles further, because no report can do his orations justice.

It is due him, however, to say that the course of lectures he has delivered here on travels, etc., have been in the highest degree practical, sensible, entertaining and instructive, and he seems to hold his religious views as the result of careful and close thought, and cool, deliberate reason. In this respect, and in respect of his ability and pleasing address, he has given the adherents of Spiritualism in this community much useful information, and taught all classes that one may be "peculiar" in his belief, and still a Christian gentleman and scholar. — *Chattanooga Times*.

FAIR PLAY.

The *Galveston Civilian* thus concludes an article on mediums and seances:

Possession of extraordinary powers by certain nervous sensitives is now an established fact. The public curiosity is keen to witness the phenomena, and scientists are laboriously endeavoring to ascertain the law which governs them. When those possessing the new found powers are willing to exhibit them to audiences, they are entitled to as much respect for the conditions they require as any experimentalist in other unexplained branches of science. If the conditions are such as to give rise to suspicion of fraud, the investigator has undoubted right to require previous assurance or explanation. But when he has tacitly accepted the conditions of the exhibitor, and allowed him or her to enter upon the experiment under circumstances which avowedly may be prejudicial to health, and perhaps *fatal to life* if rudely interrupted, he cannot *rightfully make such interruption*. Indeed

we question if such an interrupter could not be held legally responsible for an injury resulting from his wrong.

No doubt much of the prevailing ignorance in regard to seances is due to carelessness on the part of sensitives in not making clearly known the conditions they require for safety to themselves. If they will do this we shall see few such criminal proceedings as this one of Mr. Lake and his abettors at Memphis. The prevailing sentiment is a love of fair play, and sensitives need only to appeal properly to this to obtain the fullest protection.

We have copied some notices of ourself and the *MAGAZINE* of a complimentary character, and some just the reverse. Here is one that is too much for us. We don't know to which class it belongs. We have received nine numbers of a Spanish periodical devoted to Spiritualism, from the last of which we make the following extract. If the reader be as ignorant as we are, he will not be edified by it, but 'tis said "variety is the spice of life."

AMERICAN SPIRITUAL MAGAZINE.

El Rev. Dr. Samuel Watson de Memphis, que por mas de trienta anos he sido uno de los mas prominentes miembros de la Iglesia metodista Episcopal americana, ha abrazado con calor la causa del espiritismo, fundando un periodico con el nombre que encabeza estas lineas; la suscripcion vale 2 \$ per ano (225 Union street, Memphis, Tenn.) Segun vemos en su N. 3, hace grandes progresos el espiritismo en N. Orleans; gran parte del clero de la Iglesia Utaria toma hoy con calor su defensa. Aun en las Iglesias Unitarias se pronuncian discursos a su favor. Saludamos fraternalmente al Rev. Dr. S. Watson, a quien tendremos el gusto de remitir siempre un ejemplar de nuestro periodico.

THE WAR IN MEXICO.—Jas. M. Peebles, in forwarding us the second installment of his interesting letters of travel, adds:

"Everything is excitement and war in this country. This city is under martial law, and the State strongly against the government. The streets are full of soldiers. Oh, how I despise war! Americans are leaving the country as fast as they can. We were stopped on the railway with pointed bayonets, but were let off because foreigners and Americans."—*Banner*.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

JULY, 1876.

NUMBER 7.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, MARCH 7, 1876.

INVOCATION BY WILSON.

Thou Great Central Life of an eternal causation, our souls radiate with the influx which from thy life comes, and acts as the great polar principle of our existence. We rejoice at the awakening of knowledge which enables us to understand our spiritual beings and promote our future advancement, uniting us with the divine element, and causing us to create perfect laws through its purifying aura. We see impressed upon all matter thy signet, and out of life's great causeway we gather the tokens which prove a creative power constant and untiring, laboring to bring about through each succeeding age a more perfect order of life, that thy presence may be seen and thy kingdom understood—until generations shall, through their perfect knowledge of thy spirit within, engender systems according in harmony with the higher zones of spirit land. Amen.

Conductor—We will not answer questions to-day. Have them ready at our meeting Thursday. I want to talk with you this morning. The more experience I have with the human race the more forcibly am I reminded of the one grand idea of Socrates, "Goodness is the only happiness." All the wealth and honors of life fail to impart the happiness which the constant knowledge of good deeds accomplished brings to man. The body made pure through virtue, kept in perfect order through integrity, and lifted

up by the spirit of truth, cannot suffer long. Happiness dwells with goodness. He who would strive to build himself up by tearing down others, will find in the end a burial place beneath the ruins of his own life; while the lives he strove through malice and ill-will to destroy, will thrive through goodness until they reach the ultimate of life in the body, and then with their spirits made perfect through patience and forbearance, they will receive their crown of eternal joy.

The poor, buried soul, in his dismal cell of a life misspent, with his mantle of selfishness wrapped around him, will find no happiness. He gave not to man the lifting hand, but with evil intent strove to crush him, because he taught that which his mind would not understand.

Do good, and you will ever be happy. If you find a man seeking for the right, help him. Do your best to guide him ever unto the truth. The day may come when he will help you. Do not scan each fault, but look to the light that underlies all, and therein see the grace which helped him to seek the truth. Whatever may be thy brother's need, help! Never think of his position in society, seek not to know of his church or creed, blame not his mistakes, but aid him with all your might. It is not for human judge to sit upon his case and condemn without the right to read his soul, and when some weak point in his character is gained, glory in the fact, and, laying aside all his former deeds, impeach his honor. But it is a right, and a God-given right, for man to aid his fellow man to seek the truth. All alike are oftentimes led astray, in some one mistaken path. There are times when all feel weak. Angels pity such, and so should man. Life's path is uneven, but

God is over all, and you must give the helping hand and aid in lifting all who fall, that your goodness may make complete your happiness.

(Seance conducted by Edward.)

SEANCE THURSDAY, MARCH 16, 1876.

INVOCATION BY BISHOP QUINLIN.

Our Father and our God, we worship thee in spirit and in truth. We honor thee as the life-germ of all lives, and from our knowledge of thee through life, we strive to live true to thee; and by that truth we endeavor to find still more of the hidden stream which understems all the currents of our lives. We know thou art with us, for without thee we could not be. But our desires are to increase that part of ourselves which is from thy Soul, and to so develop it that all who seek may understand by what laws thy perfect presence is to be understood.

We labor to help thee, knowing that by no other means can we be helped, and we pray that we fall not short in our endeavors, but that as our souls reach out they may find the fount through which all are to be redeemed, which surges up in every human breast, and through clear thought and unbiased opinions reveals itself.

We labor, our Father, that all may comprehend the perfect life of thy life, which binds every spirit to thee. Those in darkness, sin and misery are drawn alike with the more fortunate of life, by ineffable cords of sympathy into the springtide of thy unchangeable love. We pray thee that all may understand and feel that infinite compassion which is the reflex of thy spirit, and so live that the building up of their beings may, like a sounding voice from thee, uplift humanity, clothing their souls with humility and patience, until plainly upon the mirror of their lives thine image may reflect. Amen.

QUESTIONS AND ANSWERS.

Conductor—Our medium's recent illness renders it imprudent upon our part to exercise rigid control. Her physical frame is so much exhausted that the strain upon her vital powers would inflict pain. This we do not desire to do. We will, however, retire for an hour, and when we return we will permit one of her most familiar controls to come and give you such communications as may be the least effect her.

Question—For many years a great deal has been said in regard to woman's true

position. Free discussion has been held upon it until it has at last become one of the leading topics of the day. Please give us your views upon it.

Answer—the subject you mention has claimed my earnest interest for a long time. No one has more sincerely desired to see woman occupy an elevated position, where she might have an opportunity to express her highest and most noble convictions, whereby she might ennoble woman and dignify man, and command a more extensive field wherein she might labor. To accomplish this, there must be an improvement in literature. The education of females must have more scope, a more decided move for advanced arts, with a right to drink as deep at the well of science as her brother man. Parents must cease to draw the discriminating line between the education of their sons and daughters. Let each mind, irrespective of sex, be developed to the extent of its capacity. Do away with the religious, civil and social forms which disable her from attaining the position which she as a true woman has a right to hold. Give your daughter a true education, that as a true woman she may enter into the active marts of business life, employing her own hands in ministering to her wants, and dignify her relations in life by her perfect knowledge of her position. Her education giving her the position alongside her brother man, she is not led through ambition to attempt to act like him, but her knowledge of life shows her plainly her position, and she fully appreciates the fact that she is a true woman, free from assumed acts which might be termed "mannish," but a dignified, virtuous, noble, upright woman, filling her calling in life to the extent of her ability, earning by her own labor a position which nature capacitated her for, but which society and education has so long retarded. The noble graces of her sex are enlarged. There is a queenly bearing in perfect keeping with her every act. The finest accomplishments that are so much sought for by females reflect as pure jewels upon the more practical and deep-laid plans of her life. Not as with too many of our so-called accomplished ladies, do they lose their brilliancy in weak effeminacy, who consider it an accomplishment to waste their precious lives in outward adornings and running to ruin their fathers and husbands, whose whole lives are spent in business, struggling to gain a sufficiency to keep the pretty dolls well decorated. No; the depth of thought, the noble precepts well enforced, but serve to make brighter all her

accomplishments and reflect upon all her surroundings, adding new luster to woman's position, and awakening all the finer feelings of man's nature.

Woman's position is wherever she may be capacitated to move, and this as a fact can only be established through a reform in your educational laws. Her domestic relations will be none the less perfectly fulfilled; as a companion she will, with her enlarged views, make a faithful and considerate mate; as a mother she will win the esteem and pure affection of her children, and through her knowledge of the world she will, without compromising her dignity, lead her sons from the false paths of society into the true paths of manhood, where they may learn how to honor themselves. Her daughters she will teach their true position, learning them the honored sphere they are to hold in their relations as wives, that they preserve their birthright, increasing every hour their self-respect, never suffering themselves to sink into mere dependants, but as equals, working to promote the greatest degree of happiness in their households, and sustaining and encouraging their husbands in all their noble attainments.

Let woman go forward. Make the move for woman's advancement, asking no aid, but claiming the right to move the obstacles that stand in the way of her true position, and soon all controversy upon woman's rights will end, and the world will see that by her own endeavors she has attained that for which she was created.

For the American Spiritual Magazine.

AN EXCELLENT TEST.

I attended a circle on the 26th of October at the residence of Mrs. Lindsley, of New York city, who, by the way, is an excellent and truthful test medium. I was accompanied thither by Mrs. T. J. Evans, a good medium for spirit photography, who resides at 29 Bowery, N. Y. It was a pretty large circle, and Mrs. Evans was seated at one end of a long dining table, while I sat at the other. In the course of the evening she said, "Mrs. Shindler, who is J—O—?" I was so much startled at the question that I could not at first answer it, but finally I said, "I know that name, Mrs. Evans; what do you know about it?" "I see that name," she replied, "in a semi-circle just over your head. The letters are so bright" (the room was dark) "that they dazzle my eyes."

"Good gracious!" I exclaimed, almost springing from my chair, "can it be possible? Ladies and gentlemen," I went on to say, addressing the auditors, "the young man who bore that name was the lover of my youth. When I was at the age of thirteen we engaged ourselves to each other, but for reasons of their own our parents kept us apart, and he passed away in early life. The affection between us was pure and deep, and he died with my name upon his lips. I am very certain that his name has not been mentioned by me to any one for many years; indeed, it is a memory of long past times; and in calling for my spirit friends I had never thought of him, because a large crowd of those dear ones with whom I have passed my early life, and who have more recently left my side, were thronging the chambers of memory, and giving me test after test of their presence, and their desire to communicate with me. That young man left this world more than forty years ago."

This test was considered a wonderful one by all present. And how grateful I felt to my dear spirit lover for giving me such a proof of his continued affection, even though I had overlooked him in calling for my spirit friends.

Now I ask all who read this statement if they can account on any earthly hypothesis for this remarkable occurrence? The name, I am sure, had not been in my mind for months, perhaps years. The last name was a very uncommon one in this country; but a name often chosen for its beauty by novelists and poets. The full name was over my head in letters of living light.

But this is not all. A few evenings afterward I attended a circle at the residence of Mrs. Evans. We had the photographic instrument on the table, and received through the camera several good photographs, taken in perfect darkness. There were present two gentlemen, for the express purpose of testing the genuineness of the manifestations—one a member of a Brooklyn Committee, and the other the secretary of a prominent London Spiritual society. They each marked a certain plate—as did all of them—with Greek letters—and it was placed by Mrs. Evans in the camera. When the raps announced that something had been done, the plate was taken out, carried to the bath-room by Mrs. Evans, and brought back for examination. It contained a message beautifully written, for me, and here are the words:

"MY FRIEND, MY MARY—I come with love offerings to you to-night. The mantle

of love hangs over you with the brightness of old ; I wait for you.

"Your spirit lover, J— O—."

ANOTHER TEST.

Just before I left New York I called to pay a parting visit to that wonderful medium and good man, Dr. J. V. Mansfield. While we were chatting sociably together he took up a pencil and began to write. I thought he was merely putting down some private memoranda, and went on chatting as usual. But I soon observed that he was paying no attention to what I was saying, and I then noticed that the index finger of his left hand was working as usual, and I at length discovered that he was writing a communication from the spirit world, and became silent in an instant. He soon read to me the following communication from my spirit son, who passed away from earth in 1839, aged two years and three months:

"Bless you, my darling mother, bless you! I am more than pleased to meet you. O, how I attempted to show myself to the artist, or place myself before the camera at Chittenden, but could not. Dear Mr. Shindler did, and so did grandma—but father and I could not get near enough to make an impression. Mr. Shindler, or as I call him, Father Shindler, was rejoiced to be able to do what he did. He says he trusts it will be a sufficient test evidence for you and his dear ones at home. Well, mother, we have been with you most of the time during your absence from home. The visit or tour east has made an impression on your mind time will not efface. Care not for what bigoted, skeptical ones may offer toward refuting the truth of these phenomena; think for yourself, believe for yourself, as you live for yourself, and must die for yourself. Cherish the truths you have in your heart, and thank God you have lived to see the dawning of the same. Go where you may we shall be present with you. When I say we, I mean those who are now present with me; they are Mr. R. D. Shindler, my dear father Chas. E. Dana, Mrs. E. F., Richard W. Newman, and your son, Charles Palmer Dana. So then be of good cheer; know that the best of the journey of life is before you. Say to that dear Mr. Watson, he is doing his work acceptably to God and the angels; tell him not to falter in ways of well-doing. Do, do, do allow us one and all to talk with you from time to time.

"I am your spirit son,

"CHARLES PALMER DANA."

Now, when we consider all these things,

what are we to say, what are we to think? The name over my head, the photographic message on a marked plate, which was identified by the gentleman who marked it, the telegraphic message from my spirit son, when nothing of the kind was in my thoughts, all, all are wonderful. And in regard to the six names given in full by Dr. Mansfield, although they were names called for by me in the early part of the summer, when we consider that the Dr. is getting new names every day, and that he had been spending some time, perhaps months, in Saratoga, where he had numerous visitors every day, is it likely that he could remember the names of persons who lived and died in the remote South, the relatives and friends of one who was to him a perfect stranger?

I leave these facts for candid and thoughtful minds; they are facts, and therefore stubborn things.

MARY DANA SHINDLER.

For the American Spiritual Magazine.

IS SPIRITUALISM A RELIGION?

Of the many great events that have taken place in the last few hundred years, there are none that have been so greatly misunderstood as modern Spiritualism. Coming as it did upon a slumbering world absorbed in the materialism of the age, with a church rent with dissensions, and preoccupied with the outward things of life, "compassing sea and land to make proselytes," attending vigilantly and with scrupulous care to the forms and ceremonies of worship, how could it have been otherwise than that this new movement should be misunderstood, and be regarded with wonder, surprise, doubt, suspicion and derision by the many, and accepted at first by comparatively few? How could it have been otherwise than that this heaven-born movement should be underrated?

Coming as it did, not with or according to expectation, and in an obscure manner, in an obscure family, and in a manger-like way, with strange noises and in an unheard-of manner, it is not surprising that it should not have been recognized in its heavenly character as an evangel of good tidings of great joy that is to be to all people, kindreds and tongues upon the face of the whole earth. It burst upon the world with the suddenness of a tornado, and like the tornado it will sweep the world of its impurities, its shams, its false conditions, and leave a puri-

fied atmosphere wherein can dwell purity, peace, righteousness and good works.

It startled a sleeping world from its apathy that it might seriously inquire, What is the meaning of these strange things and whither do they lead, and can they throw light upon the great duties of life, and help solve the mighty problems of society, and point the way of relief from the monstrous evils that afflict mankind? These were important questions, and if this new philosophy could answer them, it would indeed be a boon of priceless value to mankind; but if it should fail, of what benefit would it be more than what we already were in possession of? But instead of inquiring What is Spiritualism for, and what its deep significance? it was regarded as variously as there are theories, and in too many cases only as a nine days' wonder, that would soon pass away and leave little trace behind. While thousands flocked to the new shrine and became its votaries, the large majority of the believers were principally interested in its wonders; the outward manifestations only seemed to absorb the attention of the people, and but little thought was bestowed on the deeper significance of the phenomena.

This was natural, perhaps, in the beginning. But as the novelties and wonders of twenty-eight years are now apparently wearing away, it is perhaps an auspicious time to more earnestly inquire, in a calm, dispassionate and philosophical manner, What has the world really gained by modern Spiritualism, and what does it propose to do for humanity, and will it harmonize the antagonistic elements of society and give the world a true science of religion, based upon sound philosophy and enlightened reason?

In the limits of a magazine article no one can show all the benefits derived from modern Spiritualism, nor can it be done in a dozen articles by a finite mind, because the subject is as vast as man's destiny, and as comprehensive as his relations.

All we can hope to do, therefore, is to point out or hint at some of the more prominent features of the uses of modern Spiritualism. Among these uses we may say that it has demonstrated the truth of immortality. Before it was only a faith—now it is a knowledge, to all who have studied this profound subject in the true way.

It teaches that eternal progress is the great law which governs in the material and in the spiritual worlds, and that by this law man's destiny is unending progress.

It teaches that evil is the manifestation of temporal conditions, resulting from our phy-

sical relations to this life, while good is the natural outgrowth of the development of the soul, and is therefore permanent and lasting as existence.

As the warm and genial rays of the sun in springtime overpower and break up the ice-bound crust of earth, and release vegetation from its wintry bands, that it may start forth into higher manifestations of life and beauty, so modern Spiritualism shines forth now with a bright effulgence that is breaking the icy bands of the medieval dogmas that have so long enshrouded the mental and spiritual nature of mankind, and will dispense freedom of thought, joy to the sorrowing, peace on earth and good will to man.

Thus do we show briefly what Spiritualism has done and is doing for the world. And we may venture to say that should it cease from this day forth, no man of intelligence can say but that it has been a boon of priceless value to our race.

What does it propose to do for humanity? It proposes to teach truth until it has overcome all error, until the whole world is filled with light, and all darkness and gloom be lifted from the now enchained mind of man, and be released from all intellectual and spiritual bondage. It proposes to let the light shine in upon the great questions of public and social policy that have so long distracted the attention of the world, and help to solve the mighty problems affecting human interests, and thus emancipate mankind from the monstrous evils under which they are suffering.

It proposes to teach man the true science of social life, by making him acquainted with the laws of development, of growth, of culture, and of those natural laws of human relations which inhere absolutely in all society. In doing this the spiritual laws, which have never yet been fully understood, will be unfolded to man's comprehension, that he may receive them and be lifted by a knowledge of them to a higher plane of thought and understanding, that he may from his elevated standpoint look with wider view and clearer vision all about him and see conditions as they are, and know how the multiplied evils of society may be reformed.

Spiritualism proposes to teach man how to harmonize all the conflicting elements of society, by elucidating a few plain, practical, elementary and general principles, the basis of which is the *science of man*, not only in his physical relation, but in his spiritual relation also, which is soon to be recognized

as the controlling element in all human progress. When this is done, Spiritualism may be said to have been reduced to a sound philosophy.

But in order that Spiritualism may become an efficient instrumentality for the highest good in the great work here hinted at, it must be a *religion*, as well as a philosophy.

I am not unconscious that many able minds have regarded Spiritualism simply as a philosophy, or a science. Hence we hear much said about "our beautiful philosophy," "the harmonial philosophy," "the science of Spiritualism," etc. That it is to be a harmonial philosophy, a beautiful philosophy, a spiritual science, there can be, I think, no doubt, but not until it has also become a religion.

Without stopping now to enter into a critical and analytical definition of the terms philosophy, science and religion, let us take them as they are usually understood: philosophy, simply a system or theory concerning the causes of things; science, a knowledge of the facts and relations of things. In other words, we may say that philosophy is a grouping together of ideas concerning causes and their effects, and arranging them into a system on a certain subject, as mental philosophy, for instance; while science may be said to be a grouping together of certain facts on a certain subject, and arranging them into a body or system of knowledge, as that of chemistry, for instance.

These, it will be perceived, relate to things in an objective sense wholly, or in an outward sense; leaving untouched the entire range of mental and spiritual experiences of man which are based upon and relate to the internal sense.

Therefore philosophy, however highly we may prize it, does not and cannot cover the whole ground of human interest, and consequently can never meet all the wants of man. That Spiritualism is a philosophy in the fullest sense of the term, I fully understand. That it is also a science in the largest sense, I am also aware. Nay, more, I believe it to be the broadest and deepest of all philosophies, for it is as comprehensive as physical nature, and as deep and as high as spiritual nature. I also believe it to be the science of sciences, and when truly understood that it will be found to explain many of the hitherto unfathomed mysteries of those subtle forces in nature called light, heat, electricity, magnetism, odyle and aura, their relations to each other and to the phenomena of force, motion, life, etc.

But Spiritualism is something more than this, great as this is, or as these are. It is a religion—an all comprehensive, all embracing, universal religion—the religion of religions—the great world's religion of humanity. It is divine in its nature and origin, because it originated with God himself and had its beginning on earth with the first human pair that existed on our globe. It was given, and is being given with the ever-enduring laws of man's spiritual nature, and in proportion to his ability to receive and understand. As man progressed into higher conditions he received more and higher manifestations of this religion, until the time arrived when the highest form of religion man was capable of receiving in this life was to be given. When this time fully arrived the Infinite Mind raised up a religious instructor in the person of Jesus of Nazareth, through whom this highest of all religions was to be given to the world. He was to be, and is, the world's teacher, and is to-day the active director and controller, under God, of what is termed modern Spiritualism. Eighteen hundred years ago he gave all, or as much as his followers were able to understand, as was plainly indicated on various occasions. The time has now come when the world is prepared, by the wonderful progress it has made, particularly in the last century, to receive still higher manifestations of this divine religion, and it is being given in a most wonderful manner, and will be found most assuredly to meet the very highest expectations of a world hungering and thirsting after righteousness and truth.

But it may be said I have not explained what this world's religion really is, and how it is to relieve man from error, and from the terrible evils that afflict him. The religion of modern Spiritualism relates to man's highest interests in this life, as well as in the life to come. For it is eminently a practical religion, and relates to man's most intimate relations and interests while in the physical form. It relates to his growth, development and progress in the divine or spiritual life which begins here and extends to eternity, for it deals directly and indirectly with the issues of life, death and immortality. It is the grand stimulating influence and power which comes in upon his innermost being, into his soul, like a fire from heaven, or as a gentle, still, small voice, or as an inspiration, a divine influx, that lifts him into higher conditions and fills him with noble thoughts and exalted purposes. It is that which makes man feel that he is indeed his

brother's keeper or helper, and that the highest life we can know on earth is to live not for self only, but for others also. It is that which makes him feel that there is indeed an infinite, eternal and loving Father, who is ever mindful of the needs, the cares, the trials of his earthly children, in their career of progress in this life.

This is the religion of Spiritualism—the grand ultimate of all that is good in the religions of the past; for all these are pouring, and will continue to pour the rich treasures they contain into it. It is the religion of the oldest nations of the earth, of the Chinese, the Hindoos, the Egyptians. It is the religion of Brahma, of Buddha, of Confucius, of Moses, the Hebrew prophets, and of Jesus. It is this, and all in addition thereto that God in his infinite wisdom and love may choose to make it, and sees that man is able to receive and profit by.

It is to be the religion of the future. But to be this, it must be better than any that have preceded it; that is, it must be fuller, more complete, more in accordance with the spirit of the age, and must lead the way of all true progress and harmonize with all truth, no matter where it is found, and with all science, no matter what that may be. It must open the flood-gates of knowledge, and let all science and all knowledge pour their rich and costly treasures into its lap. It must also open the avenues to the great heart of humanity, that the cry of suffering and distress may not go unheeded or uncured. It must keep the gates to the human affections not only ajar, but wide open continually, that the poor, the needy, the degraded, the unfortunate among God's children may indeed be lifted up, and the oil of joy be poured into the wounds of their mental and spiritual natures, and they be healed and be made to rejoice and be happy in the enjoyment of the riches of God's physical and spiritual bounties. It must open and keep open all the avenues to all the higher faculties of man's intellectual, social, spiritual and soul nature, that God's light and truth and love, and the fullness of the beauty of the divine perfections may unceasingly flow into man's being, and refine, purify and exalt him continually toward perfection.

It may be objected to what is here written that I underrate Christianity and place too high an estimate on modern Spiritualism. On the contrary, I estimate in the highest possible sense the greatness of the Christian religion, which I believe to be identical, so far as it was unfolded, with the higher forms

of Spiritualism to-day. But the difficulty to-day is, that the Christian religion is so covered up and obscured by the multitudes of theories, speculations and doctrines of men, that it is almost impossible for the seeker of truth to know just what it is when found. Hence there is an absolute necessity that a more positive standard be given on this grand subject of religion. This I fully believe God has chosen to give to mankind through modern Spiritualism, which is really a revival and bringing to light the primitive Christianity, and adding thereto what the world is prepared to receive.

In future articles we hope to show how Spiritualism throws light upon and makes clear what is thought to be dark and obscure.

OMNIPRESENCE OF DEITY.

That our former teachings have been erroneous in regard to the personality of God, we have not questioned for many years. That there are some who still entertain these opinions we know to be a fact. That these errors are fast being banished from intelligent minds is very evident to those who observe "the signs of the times." It is also true that the finite cannot comprehend the Infinite. God fills immensity. That He dwells everywhere is clearly taught in the Bible. Yet some who read it still entertain the opinion that when they pass from the present state of being they will see a personal God upon "a great white throne," and that their employment will consist in worshiping around that throne continually.

It is time these opinions were banished from the minds of the people. They belong to the past, and should be buried in oblivion. Hear what is said on this subject by a spirit in the *Olive Branch*:

DO THE SPIRITS SEE GOD?

There are various and often singular ideas advanced among mankind as to Deity. Some assume that God has a distinct personality, in form like man, and would at some time become visible to those now in mortal form, as being seated upon a throne, with attendants in style and grandeur similar to some earthly potentate, dealing out blessings to those who had merited divine favor, and consigning others to endless torments. Such have been and are the views of many to-day.

There are many now in spirit life who had those ideas while in the body, who are yet looking for their ideal Deity to some day burst through the clouds and call all mankind before him, make one grand onslaught right and left, taking his favorites with him to a place prepared for them, there to spend their spiritual existence in idleness, singing psalms, and playing upon harps of many strings. A vain delusion of the finite mind.

There are many in spirit life who were there ages before I was called to engage in its labors and pleasures, but I have not met any one who has seen any more of God than when they were in the mortal form, except that the more a spirit becomes advanced in purity, the more is God seen in this unfolding.

God is a spirit, and as a power pervades the whole universe. To see him, you must look into your own souls; in the blade of grass, in the flower; in everything that has life and motion. God is seen in all his works, but not in a personal form. He is seen in greater perfection in spirit, that being part of his own element. The great mistake of mortals is in trying to comprehend spirit and spiritual forces through the material vision.

God can only be comprehended in his true character through the spiritual sense. Any attempt to form a true conception of him in other ways would be an utter failure. The earthly conditions are too gross. Any person, having a strong desire to see God, would do well to look at their own spiritual development. In that can be seen how far they are removed from that state of perfection necessary to form a conception of so pure an intelligence as Deity.

God moves among the children of earth, to teach them that they are dependent upon him for all they have. He manifests himself to them through the works of nature, and through spirit manifestations, and in no other form, for only through such can man comprehend a Supreme Being.

The idea of a personal God is one of man's errors, having its conception in the theories dating back to the early ages of the race, when all mankind were in a state of ignorance; but so firmly has the idea been implanted in some minds, that they expect immediately after passing from the mortal form, to be ushered into a court, with God as the central figure, sitting on a throne dealing out justice, after the manner of an earthly magistrate.

Such ideas should not belong to the intelligence of the nineteenth century, and it is

absurd to adhere to old customs and theories that are not reasonable. Any person may see God in his works, and in those alone, so far as my knowledge extends.

I see, in the natural powers given me as a spirit; I recognize, in the unity of spirit with the mortal form, God, and in that relationship only do I see God in a personality. As the mind unfolds in spirit life, there will be less anxiety to see a power so vast and searching; you will desire to study, that you may become more companionable to those who have been longer in spirit life, and who have progressed in knowledge so far as to fill positions in the wisdom spheres.

There is a statement in the book called the Bible, that "no man hath seen God at any time." This is true as regards anything like the form of man; but he is seen in his works. When you see the sun rising in the east, in its beauty you see God; when the gentle showers of rain fall, giving nourishment to the earth, his power is manifest; when the snow covers the earth with her white mantle, emblematic of purity, in every tiny flake you see him. In all forms that have life and power there is visible the all-wise Father.

The most perfect manifestation of God is in man's intelligence. God is infinite in wisdom and understanding. The more intelligent the mortal, the more perfect is the manifestation of God. If you wish to see more of God strive to become more spiritual in your understanding; then you will see and feel your own position; you will see just how far you are from God, though striving hourly to be nearer and still nearer. When you have arrived at that condition you will have a faint comprehension of how vast and sublime a power is Deity.

The ways and works of God are to the finite mind incomprehensible, and must necessarily remain in that condition until the finite shall so progress as to gain a faint conception of the Infinite. The distance between mankind and God is so great, even when mankind have lived for ages in spirit forms in the Wisdom Spheres, that they will fail to approach near him. You may study to learn all you can of him, and thus find food to nourish your mind. By such a course you progress daily, and become more like him, though still far from him in excellence. Be satisfied that you have seen your Father in his works of nature.

When you are relieved from your material conditions, you will see him in his spiritual works; but as to seeing God in personal form, as one man in mortal form sees an-

other, you will not, in my opinion. Such a realization does not appear reasonable to me. We, in spirit life, have our spiritual conceptions of Deity. From the knowledge we have we feel that we must prepare ourselves to see more clearly the conditions existing between the created and the Creator. We must strive to make our lives more perfect, that we may see God in his works in a more perfect form. Try and conform to his truths as given to you.

Every wind that blows has a message for you. Every rain drop, every tiny flake of snow that falls, has a lesson for you to study, and from which you can derive valuable information that will not only benefit you in your future life, but will make your life while in the mortal form a constant feast of rich blessings; which shall ripen every day, and help fit you for an existence in the beautiful summer land.

JOHN E. REYNOLDS.

SWEDENBORGIANISM.

We copy from the *Jerusalem Messenger*, the organ of the "New Church," the following:

SUMMARY STATEMENT OF THE DOCTRINES OF THE NEW CHURCH.

1. God is One in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

2. In order to be saved, man must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from him.

3. The Sacred Scriptures, or the Divine Word, is not only the revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom, expressed in symbolical or correspondential language, and therefore in addition to the sense of the letter, there is in the Word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

4. Now is the time of the Second Coming of the Lord, foretold in Matt. xxiv, and the establishment of the New Church, signified by the New Jerusalem, in Revelation xxi, and this Second Coming is not a visible

appearance on earth, but a new disclosure of divine truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was especially instructed in this doctrine, and commissioned to publish it to the world.

5. Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells forever in heaven or hell, according to the character acquired during his earthly life.

6. The Spiritual World, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

WHAT IS THE NEW CHURCH?

It is not the purpose of these articles to give an exposition of the doctrines of the New Church, which would be the only way of giving a clear and satisfactory answer to the question at the head of our article. It was our only purpose to give some hints which might lead to a careful examination of what the New Church is. There is, however, a constant tendency to go into exposition, and then the subject unfolds in such a manner that one is led to writing a treatise, instead of giving a few landmarks to show the direction in which we must go to find a satisfactory answer to our question. We must, therefore, keep to general propositions as much as possible. We have said that the New Church is "a new step in the spiritual progress of humanity;" that this step leads to a new point of view, and, consequently, to new conclusions concerning all questions relating to man's spiritual nature. We may get an idea of what this step is by presenting it in another way. So far as regards the *doctrines* of the New Church,

THEY ARE A SPIRITUAL SCIENCE.

We know how great a claim this is, and how reluctant men are to admit it. It does not seem possible to the Christian world that a spiritual science, in the true meaning of the term, is possible to men in this world. We have been so long taught that the fundamental doctrines of Christianity are great mysteries to be received by faith—and as they have generally been stated, they are mysteries which have never been rationally solved—that men, both within and out the church, have settled down into the conclu-

sion that they cannot be solved. Consequently any claim that a rational solution has been found, is regarded with suspicion.

But this is the claim of the New Church. She claims that her doctrines are a spiritual science.

THEY PRESENT SPIRITUAL TRUTHS AS THEY ARE,

In their genuine forms and real relations. A science is formed by related truths. A science differs from facts, as a perfect watch differs from the wheels and springs lying promiscuously about. In the watch they are related, and the use of every part is discerned. Science, also, regards all things from within, from a central point of view, and can discern their true forms and qualities, and essential meanings. Science has penetrated the secrets and unfolded the mysteries of the material world, and has discovered law and order and beautiful harmonies and the most useful and powerful forces, which had remained concealed from man. It is the nature of science to do this. It performs this service for man in every part of the material world.

A spiritual science performs the same service for man in spiritual things. It reveals to him the forms and qualities of his spiritual nature, and shows how he stands related to the Lord, and to other created beings, and to the material body and the material world. It enables him to enter into the mysteries of the kingdom of God, and to solve problems in the most satisfactory manner which have generally been supposed to be incapable of solution. This is one of the first results which surprises and delights those who become acquainted with these doctrines. From the new point of view they understand questions which before had seemed to be impossible of solution. They see them as they are; before they had regarded them from appearances.

THEY REMOVE MANY DOUBTS.

This would follow as a necessary consequence of being a true science. Doubts arise from imperfect knowledge; from seeing truths under the veil of appearances, and not as they really are. Many of the doubts concerning the doctrines of religion, as they are generally understood, arise from this cause. The doctrines themselves are based upon the appearances of truth, and they do not harmonize with enlightened reason. When men begin to reason about them, and to apply to them the same principles of logic which they apply to other questions,

they come into doubt. This, of itself, is evidence that the doctrines cannot be a statement of the laws of the divine order as they are. If they were, the more they were examined the clearer they would become.

This is the experience of every one who has critically studied the doctrines of the New Church. They become clearer at every step in the progress of their examination. The more thoroughly they are studied, the clearer they become. The more severely they are tested by natural science, by history, or by the Sacred Scriptures, the more convincing the conclusion of their truth. One never comes to a point where he finds further advance impossible, and he is told that he must accept the conclusions by faith. On the contrary, the way becomes brighter at every step.

This is remarkably so with regard to the doctrine of the Sacred Scriptures. It is well known and generally acknowledged by the most devout believer in the inspiration of the Bible, that there are many great and insuperable difficulties in reconciling all its apparently trivial and enigmatical sayings, and in giving an interpretation to all parts of it which are worthy of its divine author, and consistent with science, and with all parts of the Sacred Record. It is more difficult than it was to understand the phenomena of nature before the birth of science, and the difficulty arises from the same cause. The result of these difficulties is doubt in many minds about the truth of some of its statements, and of its divine authorship.

The doctrines of the New Church remove these doubts in a most effectual and satisfactory way. They show how the Word was written, and they give a perfect key for its interpretation, which applies to every passage. The more thoroughly and widely it is applied, the more satisfactory the result. It is one of the best illustrations and most convincing evidences that they possess all the qualities of a true science—they account for all the facts.

THEY GIVE A NEW LIGHT ON LIFE.

They not only remove doubts, but they throw a flood of light on every question of human interest, and every form of human life. The clearness and steadiness of this light is truly wonderful. It makes every thing brighter. Those truths which we understood in a general way before, are seen in clear and particular forms. Passages of the Word, which appeared contradictory, or devoid of meaning, are now found to be

full of spiritual wisdom, and to be in perfect harmony with each other; and the whole Word is seen to be the embodiment of divine wisdom and worthy of its infinite author. They perform the same service for us in the interpretation of the Word, and in making its truths available for the use of developing a noble, spiritual life, that the truths of natural science have rendered us in enabling us to understand the hidden forces of nature, and to use them for our physical support and comfort, and as the means of natural culture.

But this new light is not limited to questions of interpretation or of doctrine. It extends to every state and activity of our life in this world, and shows us how to get the greatest and most lasting good from all the incidents and possessions of this life. In this respect they perform the same use for us as spiritual beings that a true, connected knowledge of nature is rendering us in natural things. They give a new meaning to the daily round of duty, and they help us to get more out of common and necessary activities than man has ever been able to get before.

THEY SHED NEW LIGHT ON THE FUTURE.

But the crowning help they give us is the light they shed on the life after the death of the material body. It is not too much to say that they reveal a new and an eternal world to us; and that they present it in such a clear, rational and Scriptural light that we can accept their teachings without a doubt. They show us that we are citizens of two worlds while we remain in the material body, though consciously only in one, and that what men call death, and which has been the terror of men in all ages, is simply removing the material vail and opening our consciousness of life in the spiritual world, which is to be our eternal home. They not only reveal to us a new world, but a new being. The life after the death of the body, which has been more a hope and a faith than a reality, becomes, in the new light, substantial, vivid and personal. In this respect they leave nothing to be desired.

So far as regards the knowledge of our spiritual natures and destiny, and the relations of this life to the life to come, the doctrines of the New Church fully supply man's wants. They teach him the radical distinction between spirit and matter, and set forth the nature and substantial relations of a spiritual life, and point out the direct and certain way of attaining the highest

good possible for man to obtain, either in this world or the life to come. We know how great a claim this is—so great that it seems incredible to those who have no knowledge of its truth from experience, and yet it is confirmed by the testimony of every one who has become acquainted with them.

We said in our last issue that we believed Swedenborg was the harbinger of Spiritualism, as John the Baptist was of Christianity. While we frankly admit what the editor says, "that the New Church is a new step in the spiritual progress of humanity," yet there are other steps to be taken before we can reach the ultimate of man's development, even in his earth life. This we think we find in the teachings of good spirits. These teach the "beautiful harmonies" of the moral as well as the natural forces, and it is more justly entitled to be called a "spiritual science" than we have ever found in any other system. Its motto is Onward and upward forever—developing the God-given powers derived from the infinite source of his being.

It teaches more clearly "that what men call death, and which has been the terror of man in all ages, is simply the removing the material vail and opening our consciousness of life in the spiritual world," by having the experience of those who have realized the glorious new birth to everlasting life.

We attended the ministry of a Swedenborgian minister in this city some years since. He solicited the audience to ask him questions in regard to the New Church. We asked him to point out the difference between the teachings of Swedenborg and Christian Spiritualists. This he declined to do, as he said he was not sufficiently acquainted with Spiritualism. We would be pleased to have the editor of the *Messenger* answer the question, and we will give our readers an opportunity to read what he says on the subject.

Sunday is observed by the Christians as a day of worship, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews.

For the American Spiritual Magazine.

THE POPULAR ERROR OF MODERN CHURCHES.

BY D. WINDER.

The history of primitive Christianity is emphatically a history of supernatural and spiritual phenomena; but modern churches, with common consent, ignore the supernatural altogether. With them Christianity is a mere historic, second-hand theory, consisting of abstract dogmas of belief, and forms and ceremonies for social observance. God and Christ and angels, or "ministering spirits," are regarded more in the light of mere historic beings of the past than as living realities of the present. Spiritual gifts, by which true religion has always been distinguished from false, have ceased to be a verity, and exist only as matter of ancient record. The churches are at present in the condition that characterized all former apostasies of God's people "without a prophet or seer; without a vision or dream" of celestial origin. The prophecies of Joel, which began to be realized on the day of Pentecost, in the estimation of the churches, have all been fulfilled and passed away. The "last days," spoken of by Joel, have terminated and gone nearly two thousand years ago! and we are left to wonder "what days are these" in which it is our misfortune to live, so long after the close of the "last days?"

Modern churches have invented a theory to conceal their spiritual poverty and nakedness; that theory is that the spiritual gifts of primitive Christians were merely designed to establish the truth of Christianity to that generation; and that in all future times and nations the people should be dependent on the *records* of that period for evidence of the truth of Christianity. The following facts and reasonings will demonstrate the fallacy of this theory:

1. From the beginning of the world God has, in some supernatural manner, borne testimony to his truth and distinguished his true worshipers from others. Abel obtained testimony from God that he was righteous—"God testifying of his gifts." We do not know in what particular way God testified, but we know it was in some open demonstration; for Cain recognized it, and it caused his "countenance to fall." This was the cause of his envy, and provoked him to murder his brother. Paul, commencing with Abel, gives a catalogue of cases, including Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, Joshua, Rahab,

Gideon, Barak, Sampson, Jephthah, David, Samuel, and all the prophets up to the coming of Christ. All these realized supernatural signs and attestations, as you will see by reading their history.

The historic characters of the New Testament were all distinguished in the same manner, commencing with the parents of John the Baptist. The history of the century following John the Baptist is simply a history of supernatural events. But did these prodigies cease with the apostolic period? Not at all. The supernatural is just as well attested in the cases of Ignatius, Polycarp, Justin Martyr, Athenagoras, Irenaeus, Tertullian, Origen, Cyprian and Augustine. Spiritual gifts and prodigies were just as common for nearly three centuries after Christ as they were in the days of the apostles. They continued till the apostasy was fully inaugurated, and gradually subsided as true Christianity became obscured and lost in the traditions and corruptions of the church. This was the case in every age of the world. The children of Israel, during their apostasies, had no visions from God; no true prophets, and no signs and wonders.

I do not say that the supernatural has at any time become entirely extinct on earth, but confined to such rare cases as to lose its notoriety and become entirely discredited. I am fully persuaded that spiritual gifts have continued in individual cases from the time of Christ to the present. No special organization of people have been distinguished in this respect, because none occupy the true apostolic ground. But individuals in every period have been recipients of these gifts. They fail to obtain notoriety, because they are humble and obscure, as they were in the beginning. If we suppose the miracles of Christ and his disciples were matters of universal notoriety, we are simply mistaken. Profane writers, as they are called, who were cotemporaries of Christ and the apostles, gave so little credence to these reported prodigies that they scarcely ever made any allusion to them in their histories of that period. These things have always apparently been "hid from the wise and prudent, and revealed to babes" as it were. The prodigies of primitive Christianity, not being attended with pomp and show as now, attracted but little attention from the masses of worldly-minded people.

Professor Bushnell, of Andover, in his great work entitled "Nature and the Supernatural," justly remarks, "Nothing is easier, contrary to the very common impression,

than to show that the same kind of prodigies are current in the last three centuries as in the first three of the church." Whoever has read that Christian classic, "The Scotts Worthies," has followed a stream of prophecies, healings, visible judgments, specific answers to prayer, discernment of spirits, corresponding at all points with the gifts and wonders of the apostolic age. Among the parties favored with these gifts in modern times, the names of Wishart, Knox, Erskine, Craig, Davidson, Simpson, Walsh, Guthrie, Blair, Welwood, Cameron, Cargill and Peden, may be mentioned.

2. I would remind the reader that when Christ sent the apostles to preach, he declared that "these signs should follow them that believed." This promise was literally fulfilled until the apotasy became complete, nearly three hundred years after the death of Christ. Now, if the *record* of the signs and wonders of the apostolic period is sufficient for all future ages and peoples, why were not the wonders that occurred at Jerusalem sufficient for the surrounding nations? The pertinence of this question will be felt when we remember that "devout Jews from every nation under heaven" were present on the day of Pentecost, and witnessed the wonders that occurred there on that day. They returned to their respective nations as eye-witnesses of the wonderful prodigies which caused the conversion of three thousand of their kindred in one day; and yet, when the apostles visited these countries, their labors were attended with the signs. These facts clearly prove the fallacy of the theory in question.

3. In the twelfth chapter of First Corinthians, we have a detailed account of the ancient order of things, or the organic structure of the church of Christ. The human body is here used as a symbolical illustration of the organic structure of the true church of Jesus Christ. "Now," says Paul, "ye are the body of Christ, and members in particular. God hath set some in the church. First, apostles; second, prophets; third, teachers; after that, miracles; then, gifts of healing; helps, governments, diversities of tongues. To one is given by the spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers tongues. For, as the (human) body is one, and has many members, so also is the body of Christ."

The church of Jesus Christ is a *supernatural*

institution. How, then, can it exist divested of all its supernatural gifts? The spiritual gifts were all set in the church for objects and reasons analogous to the members of the human body; and they are just as necessary to the existence and efficiency of the church as the different members are to the human body. The church without these gifts may be compared to a human body without eyes, ears, hands or feet. In reference to the object of its creation, it is a mere helpless trunk, without the power to see, hear, walk or act in any way with efficiency. That this is the true character of the orthodox churches at the present time is becoming apparent even to themselves. Hence the modern spasmodic revival efforts and dubious and artful schemes and efforts to vitalize the decaying sectarian bodies. But all true Christians will soon realize the truth that the restoration of the *primitive order* of things must antecede the restoration of the true spirit of Christianity. The church will then again have eyes and ears, hands and feet. It will not only see visions, and hear voices from heaven, but it will be able to walk alone without the aid of its modern *crutches*, and will do the work of the Lord with the divinely appointed instrumentalities. Then again, as in primitive times, "if any one among us is sick, we will send (not for a poison doctor), but for the elders of the church, who will pray for us, anointing us with oil in the name of the Lord." I often wonder how the elders of modern churches would take it if called upon to perform this office and exercise this gift.

I think the opposition of modern scientists to the Christian signs is founded in a misapprehension of the words "supernatural," "miracles," "prodigies," etc. These terms have heretofore been understood to mean something contrary to the laws of nature, but this is not the sense in which they are understood and used by the believers in modern spiritual phenomena. We have no doubt but the apparently supernatural prodigies of ancient and modern times are as much under control of fixed, natural laws as the ordinary phenomena of our world. We call certain phenomena miracles, or prodigies, because we do not comprehend their immediate causes or the manner of their production; nevertheless, the laws may yet be developed by which all the signs and wonders of ancient and modern times have been produced; and that without lessening their effects or subverting their ends.

In all cases of natural phenomena we have the *facts* and *experience*. First, then, by induction, we discover the laws upon which they depend: The earth rolled upon its axis many thousands of years, and whirled in its orbit around the sun, before the human race discovered how winter and summer and day and night were produced. So of the eclipses of the sun and moon. There was a period in the world's history when these natural phenomena were quite as miraculous as any of the Christian prodigies of ancient or modern times. And so it may be with all the so-called signs and wonders. I have no doubt they all occur under fixed, natural laws, as unchangeable and eternal as those which produce day and night. And I am persuaded that the time will come when the church and the world will no longer need the influence of signs and prodigies. Then the laws by which all the mysterious events of the past were produced will be understood. But that this time has not yet come is self-evident from the confused condition of the religious world. Spiritual gifts have yet their last mission to fulfill: that is, the restoration of true religion to the world. This done, the world will have outgrown their necessity. Christians will then ascend to a higher plane. They will then have come to Mount Zion, the city of the living God—to the heavenly Jerusalem—to an innumerable company of angels—to the general assembly and church of the first born, whose names are written in heaven—to God, the judge of all—and to the spirits of just men made perfect—and to Jesus, the mediator of the new covenant.

The apostolic period was the seed time, the restoration to come will be the harvest. This is the great event, to which all other events are subservient.

The fact that true religion had been distinguished by signs and spiritual gifts from the beginning of time, was a sufficient reason why they should be appended to the apostolic mission. Christianity, in its origin and facts, is quite as supernatural as the prodigies designed to establish its truth. It was, and is, simply impossible to believe in it on ordinary testimony. That God had in heaven an "only begotten son" before the world was made; that he sent this son into our world to be incarnated, and suffer on the cross, be buried and rise again from the dead, and ascend up to heaven whence he came, were facts so far above the ordinary conceptions of mortals, that a wise and just God could not require their credence to *these facts without such demonstrations of*

their truth as were equal to the facts themselves. Is it reasonable, then, that all future generations were left dependent on the mere record of these demonstrations for a knowledge of the truths of Christianity? To those who are well acquainted with the history of these records this assumption will not appear very reasonable. The fact that these records are appealed to by all sorts of teachers, to prove all sorts of doctrines, should settle this question.

Oxford, Ohio.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

76. I am a Christian Spiritualist, because I believe that the prophets, seers and mediums, as soon as the spirit enters into them, lose all control of themselves, and are changed into the person whose spirit controls them. "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them and be turned into another man." 1st Sam. x, 6.

77. I am a Christian Spiritualist, because I believe that the messages, communications or prophecies that come from good spirits through good mediums, should command our highest regard and attention, and that we should by no means neglect or despise their prophecies. "Despise not prophesyings."—1st Thes. v, 20.

78. I am a Christian Spiritualist, because I believe that the mediums can become entranced so as to see what is best to be done for the benefit and blessing of the children of men. "And he became very hungry and would have eaten, but while they made ready he fell in a trance. And he saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to earth."—Acts x, 10, 11.

79. I am a Christian Spiritualist, because I believe that the angels or good spirits are our best friends, ever waiting and watching to do us good; and when we are weak, if they but touch us they strengthen us and help us. "Then there came again and touched me, one like the appearance of a man, and he strengthened me."—Dan. x, 18.

80. I am a Christian Spiritualist, because I believe that the good spirits and angels will not only care for and strengthen us in our weakness, but that they will protect and

take us out of all danger. "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals; and so he did. And he said unto him, Cast thy garment around thee and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought it was a vision." Acts xii, 7-9.

81. I am a Christian Spiritualist, because I believe that we should all be good, kind and benevolent to all our fellow beings; not forgetting to entertain the traveling stranger—as we may thereby sometimes have the company of good spirits, or angels. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. xiii, 2.

82. I am a Christian Spiritualist, because I believe that when we leave this body the heavenly spirits, or the holy angels, will bear us into Paradise, where Christ himself went when he left the form on the cross, and where the angels carried Lazarus on his departure from the body. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi, 22.

83. I am a Christian Spiritualist, because I believe that the spirit land is a world of perpetual and eternal progression, not only in wisdom and knowledge, but in grandeur, beauty and glory; and that as the intellect increases and expands in goodness, love and power, it will rise from glory to glory, through all the roll of eternal ages. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory, even as by the spirit of the Lord."—2nd Cor. iii, 18.

84. I am a Christian Spiritualist, because I believe that when we suffer ourselves to become sinful and wicked, that lying, evil and wicked spirits will continue to trouble us. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."—1st Sam. xvi, 14.

85. I am a Christian Spiritualist, because I believe that familiar or evil spirits are ever waiting and watching to tempt and entice us to evil, that they may prevail against us, and have revenge upon us for injuries done by us in life, and that we should repent of our sins, and be ever on our guard against the evil thoughts and temptations that come into our minds, and give them no place in

our hearts, as they are all the pleasing allurements of bad spirits. "All my familiars watched for my halting, saying, Peradventure he will, and we shall prevail against him, and we shall take our revenge on him." Jer. xx, 10.

86. I am a Christian Spiritualist, because I believe that the more we suffer ourselves to do evil, the more we become surrounded with evil spirits, until we are entirely controlled by them, and are led on from evil to evil, until finally we become criminals, and are ruined by allowing ourselves to be governed by bad spirits. "And it came to pass on the morrow that the evil spirit from God came upon Saul, and David played with his hand as at other times. And there was a javelin in Saul's hand; and Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."—1st Sam. xviii, 10, 11.

87. I am a Christian Spiritualist, because I believe that every prophet or spiritual medium, to be true and good, must acknowledge and obey the commandments of Christ, the Great Medium. "If any man think himself to be a prophet, or spiritual, let him acknowledge the things I write unto you are the commandments of the Lord."—1st Cor. xiv, 37.

88. I am a Christian Spiritualist, because I believe that we should obey all the commandments of Christ, whether it be the healing of the sick, the raising of the dead, the casting out of devils, the working of miracles, the seeing of visions, the discerning of spirits, or the speaking with tongues. Although modern orthodox Christianity deny all these commandments of the Savior, and teach and preach them all done away; and substitute other doctrines, which Christ never taught or commanded, yet we believe that if we, or all the preachers of the world, or even an angel from heaven, were to preach any other doctrine or gospel than that Christ commanded, they and we should all be condemned. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i, 8.

89. I am a Christian Spiritualist, because I believe that Christ has endowed all men and women with various gifts, for the benefit and blessing of the race. "But the manifestation of the spirit is given unto every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to an-

other the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same spirit, dividing to every man severally as He will."—1st Cor. xii, 7-11.

90. I am a Christian Spiritualist, because I believe that every man and woman has a certain power or gift by and through which he or she is bound to work for the good of their fellow men. "But every man hath his own proper gift of God, one after this manner, and another after that."—1st Cor. vii, 7.

91. I am a Christian Spiritualist, because I believe that by spirit influence the charging of a ringlet, or the magnetizing of a handkerchief, has cured disease and restored the sick to health and happiness, through gifted mediums after the manner of the apostle Paul. "And God wrought special miracles by the hand of Paul; so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them and the evil spirits went out of them."—Acts xix, 11, 12.

92. I am a Christian Spiritualist, because I believe that spirit hands can write communications for the instruction of the children of men, as well for the benefit and blessing of the good, as for the warning and punishment of the wicked. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."—Dan. v, 5.

93. I am a Christian Spiritualist, because I believe that communications by letter between the living on earth and their spirit friends in the spirit world, is still in as successful operation, and more so, than it was of old. Letters of encouragement and joy, as well as letters of advice and warning, have been received from our departed friends in the spirit land, many of which have been almost as interesting as the letter received by Jehoram from Elijah, nine years after the prophet's death. "And there came a writing to him from Elijah, the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah. . . . Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt

have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."—2d Chron. xxi, 12-15.

94. I am a Christian Spiritualist, because I believe that angels and spirits are as of old, continually descending and ascending to and from the earth, for the welfare and blessing of mankind. "And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending upon it."—Gen. xxviii, 12.

95. I am a Christian Spiritualist, because I believe that the Spiritualistic religion is the most useful, wise and glorious system of philosophy that has ever blessed the world. It heals our diseases; it cures our lameness; it restores our hearing; it cures our blindness; it casts out devils; it enables us to work miracles; it gives us the gift to see visions, to discern spirits, and to speak with new tongues, all of which are of the highest importance to the sons and daughters of men, and is therefore the most beneficent and holy religion on the globe, and is the only one worthy the attention of mankind. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."—Acts iv, 12.

96. I am a Christian Spiritualist, because I believe that the truths of Spiritualism are convincing the atheist, convicting the infidel, and converting the sinner wherever its miraculous doctrines are taught, the same as it did when Christ and his apostles preached it. For it is the miracles of the spiritual religion of Christ that convict and convert the sinner and the unbeliever. "Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name when they saw the miracles which he did."—John ii, 23.

97. I am a Christian Spiritualist, because I believe the Spiritualistic religion of Jesus Christ is the most joyful and glorious religion that God has ever given to the world. Its wonder-working power in curing all the maladies of the body, and its heavenly power in taking away the evils of the mind, is what caused whole cities to rejoice in the days of the apostles, and what is now converting men and women into good Spiritualists by thousands. For it is the teaching of the true original doctrines of Christ with all its signs and wonders, that only can bring good tidings of great joy to the people. "Then Philip went down to the city of Samaria and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed of them, and many taken with palsies and that were lame were healed. And there was great joy in that city."—Acts viii, 5-8.

98. I am a Christian Spiritualist, because I believe that Christian Spiritualism is the true doctrine of Christ, as well as the true philosophy of religious liberty. It imposes no creed upon its believers; it knows no law but that of love; it prescribes no rights but that of the broadest freedom; it owns no religion but that attested by reason and miracles, as given by Christ, and grants universal liberty to all as the spirit of all the institutions acknowledged by the Creator. "Now the Lord is that spirit, and where the spirit of the Lord is there is liberty."—2d Cor. iii, 17.

99. I am a Christian Spiritualist, because I believe that we must be spiritual. We must worship in the spirit; we must pray in the spirit; we must sing in the spirit; we must walk in the spirit, and we must live in the spirit. In short, we must become truly spiritual. For the religion of Christ is spiritual, its gifts are spiritual, its laws are spiritual, and all its blessings are spiritual. There can be nothing carnal in the great system of true spiritual religion. "For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii, 5, 6.

100. I am a Christian Spiritualist, because I believe that when the night of life is passing away, and the spiritual pilgrim nears the margin of the spirit clime, and he beholds the king of terrors raising his awful form before him, as he stands on the last mound of time, although he knows the dreadful monarch has ever claimed the earth as his empire and mankind as his prey, and has successively plundered earth of her families, and time of his generations, yet the Christian Spiritualist fears no evil. With his gaze fixed on the light of an eternal morning, that everywhere throws the rays of its glory about him, calmly he meets the monster in the appalling conflict, and in the dread engagement loses nothing but his rags of flesh and blood. Then taking with him his heavenly condition, he enters the roseate realms of the summer land, which are all covered over with glory, and where the happy spirit,

crowned and robed in the drapery of eternal life, becomes entranced in the raptures of immortality, and joins his sainted kindred, whose gaze of beauty and voice of melody adds heavenly endearment to the exulting spirit. Then casting his ravished eyes across the illimitable landscapes of wisdom, grandeur and discovery, he beholds them spreading away in boundless beauty and unfolding bloom, disclosing their celestial magnificence around the homes and pavilions of the countless and happy immortals, whose wise and lovely spirits beyond the reach of numbers shall ever roam and soar and bask within the splendors of the spheres or spirit worlds which fill immensity, and in their horizons of gem and gold emboss the path of God, and bridge the universe with glory. Thus from sphere to sphere will the wise and happy spirits of God's immortal children continue to ascend, growing richer, wiser, and more lovely and glorious as they progress in the journey of their destiny, and after having lived, rejoiced and journeyed in the great march of eternal life among the works of God for thrice ten hundred thousand years, they will scarcely have passed the out-posts of the summer land, or entered the frontiers of the empire of the Creator. Thus the Christian Spiritualist, with all others who, by a life of charity, love and goodness on earth, having passed over into Paradise, or the spirit world, like Moses and Elias, have the liberty of returning to the scenes and friends they love on earth, that they may encourage, advise and strengthen their neighbors, friends and kindred in the way of life eternal. These are my reasons for being a Christian Spiritualist, and they are all "Built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone." Eph. ii, 20.

THE SPIRIT BODY.—It may well be that even the spirit body itself may at some period be disintegrated, another death undergone, and a still more etherealized organism developed. In our present state it is only by the intervention of a physical organism that we become aware of the existence of any spirit except our own. Spirit speaks to spirit through the medium of matter. How far the mode of communication may be altered in the next state, it would be hazardous to seek to determine. But there seems no significance in the doctrine of a spirit body, unless it is to be used for somewhat the same purposes as the material. *London Spiritualist.*

For the American Spiritual Magazine.

FACTS AND EVIDENCES.

This being the centennial year, and a time when evidences are being called for and searched after to prove to other civilized nations and peoples what progress we Americans have made during the past century, and as we have such a large number of writers for papers who direct their attention to external things, some of us ought, in order to keep the balance in the spiritual department equalized with the material, to devote a part of our time to collecting and disseminating spiritual facts and evidences of progress.

The writer has quite recently returned from a visit to Memphis, Scotland co., Mo. This journey was made for the express purpose of acquaintance with John H. Mott and family, and also to witness the manifestations at the seances held in their quiet cottage home. I was well pleased on becoming acquainted with all the company, both humans and angels.

John H. Mott and his companion, Mary V. Mott, are both calm and thoughtful, kind and obliging, sociable and intelligent, honest and truthful, cheerful and hopeful. Yet their firm adherence to the truths connected with the very remarkable spiritual gifts of mediumship in their family, has caused them to realize the fact that "they who will live godly in Christ Jesus shall suffer persecution."

Their little daughter Essie is a remarkable child, delicate as a white lily, very gentle in disposition, and affectionate toward her parents and all her intimate friends. The angels have her in charge. They can use her pure vital emanations in causing a pencil to move and write without the touch of visible hand. Her friends in both worlds prefer that at the present time she should not often be subjected to the fatigue and tax upon the nervous system which all media of that class have to endure.

From the 23d of April to the 1st of May I was present at seven of their evening seances. What I witnessed there on every evening, from first to last of my attending, reminded me of what Paul said to the Hebrews: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

I saw my own dear father and mother, sisters, neighbors, friends and former acquaintances, also my own dear children, four in number. I saw all four of the children standing together at the same time, their rosy cheeks blooming with life and health, their bright blue eyes sparkling with gladness, their whole features radiant and smiling with the joy and innocence of a heavenly life and a happy home. One spoke to me, saying, "Father, we didn't die; we're alive, and we're so happy!"

One friend whom I met there was Wm. Long Smith, who a few months ago passed over the line of separation. During the few last years of his external life he had been entertaining doubts respecting the fact of continued or immortal life beyond this "vale of tears." He and I had often talked over these matters. He always expressed an admiration for "such a beautiful theory," as he called the spiritual philosophy, and wished it might prove true; yet had neither faith nor hope that it could be so. He was the first one to greet me, and to enter into extended conversation. He was filled with rapture at the sights and the sounds, beauties, harmonies and melodies of the "new life." He grasped my hand, spoke hopefully of the subject, of "these facts," "positive proofs," "yet converting the world." He closed his first conversation with these words: "You have been a Quaker, and a Swedenborgian, and a Shaker—but this is one step ahead of them all. O, I love you so well!"

Another earnest apostle of the "true faith" who met me with joyful greeting and words of cheer, was Capt. E. B. Ward. He had passed suddenly away from the external body in Detroit, Mich. The "estate" of the "treasures" he had laid up or collected together by his industry and business tact in life, counted up among the millions, and gave rise to the legal controversy called "The Ward Will Case," which went the rounds of the papers a few months ago. He met me on three of the evenings and was tenderly affectionate, frank, confiding, hopeful, and full of energy in that new condition of life (as he had been in this). He, as the Shakers would term it, "opened his mind" to me, or as the apostle James advised, "Confess your faults one to another, and pray for one another." So this risen brother, this valiant soldier of the cross, made a clean sweep of acknowledgment of the errors, as he now saw them, of laying up treasures on earth for others to quarrel and hate each other about after we had left the

earth, and the helpless orphans and honest laborers so many of them suffering all over the earth for the comforts of life. His sympathies were all awake and deeply enlisted in behalf of the media, those who furnish the links of connection between the spirit spheres and the people of our earth. He is earnestly desiring that they should have kindness and protection shown them, be shielded from discord, surrounded by trustworthy friends, not by ignorant and persecuting enemies. He closed his last interview with the words, "God bless the mediums; they give us light and counsel, comfort and encouragement. If it had not been for them we should all now be away back in the dark singing, Hark from the tombs a doleful sound!"

Then he offered up very earnest and beautiful prayer in my behalf, closing the prayer with the words, "and all we ask is for Christ's sake. Amen." He then made a brief exhortation of why, and how, for Christ's sake? The word Christ was intended to clothe and convey an idea of a divine saving principle—the same that Jesus of Nazareth was controlled and guided by in his efforts to save others from sin and suffering. "Let the same mind be in you which was in Christ." "The Spirit itself beareth witness with our spirits that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ."

Bro. Ward then requested me to write an account of these interviews for publication. I promised him that I would. He gave them his parting blessing, but turned back to me again and said, "*Write it strong! Write it strong!*" repeating that last part of the request twice over.

One of the managing directors or superintendents of the seances at John H. Mott's house is "General Bledsoe." He had been an officer in the Confederate army. From his new standpoint of observation, since entering the spirit world, he sees so clearly the causes which produce discord, conflict and divisions among the people of earth, that he has accepted a position in the army of spiritual warfare, and hence is one of the commanding officers.

He is always the first one to appear. If any strangers are present, Mrs. Mott introduces them to him. He is very sociable, gentlemanly, polite and kind to every one (unless there is in his opinion reproof for misconduct required, and on such occasions a few "cuss words" may by accident fall from his lips). I was much interested in the conversation I had with him. He has

great faith in the truth, the virtue and saving grace of the spiritual philosophy, or the teaching offered to the world through this agency. Yet he does not have much faith or hope of the multitude accepting these beautiful and true principles very soon. Referring to the bitter and violent opposition offered by so many clergymen and church members, he seemed to almost lose patience. On one occasion, after conversing with me upon the subject, he made this remark: "It appears to me that it would be a good thing if all these churches were turned bottom upward, and their steeples driven down into the ground as deep as they now point up toward the sky."

On another occasion he said to me, "If the human race ever attain to harmony and peace with each other, it must be done by and through correct teachings from the higher spheres of knowledge. We must all learn to know ourselves, and learn to be just to ourselves; and then, and then only can we become just toward others; because we shall not be just to ourselves until we learn to live entirely free from committing any acts that will bring remorse or self-reproach to ourselves. To do this is what each one of us has to learn for himself, kindly assisting and encouraging one another all we can, and when this is done no other laws will be needed; for all will be living up to the law of justice, in order to secure their own peace and happiness."

The more I became acquainted with Gen. Bledsoe the stronger I felt the cords of attachment and friendship to be forming between us. He is a man of great endurance and firmness, and without doubt (all things considered) "the right man in the right place" to superintend these seances, and especially while so much prejudice and superstition is to be encountered from the professors of religion, and so much insincerity and profanity is abroad in the world outside of the churches.

The cabinet in which the medium is seated in unconscious trance during the seances, is dark within, and even the curtained window is shielded from the direct rays of the light from the lamp of the room where the audience are seated. When the spirits appear at the cabinet window to meet and converse with their friends, they each one radiate their own light. The strength or brightness, as also the color of the light surrounding each differs from that of the others.

I would not argue a moment with any one who might say all these things were done by

John H. Mott through slight of hand or natural magic. No living man or woman ever did or ever will do such things, or display such a number of intelligent beings without the aid of ministering angels.

VALENTINE NICHOLSON.

SPIRIT COMMUNICATION.

Soon after our home medium, recently developed, returned from the Central Methodist church on Sabbath (June 4), she was controlled to write the following :

Spirits can influence the mind and hand to write the truths of God. You must try the spirits and your control will be good angels, because you feel a desire to know the truth. Mediums can influence their control by having pure and holy desires. Try the spirits in this way : If you are a good spirit let me know it by telling me Christ was the fulfillment of the Jewish prophecy, and died to save the world from the teachings which Jewish rabbis had given them concerning his mission to earth. The Jews had been told that the Messiah would come to redeem them from the thralldom of Roman oppression and make them the leading power. So the spiritual kingdom he died to establish did not satisfy their expectations, and they cried for his blood, which made good the prophecy, "He was bruised for our transgressions," and, "led as a lamb to the slaughter." It was this that made the apostle Paul speak of the shedding of blood. Christ came to save the world, not by telling the people that temporal transgressions would be canceled by divine mercy, but must work out their own salvation. He came to teach men their relation to God and to each other, and for this he was crucified. He claimed to be the Son of God, and so he was. We are "joint heirs" with him, and are the sons of God.

The many creeds of religious faith can never make the life conform to God's requirements. He wants the heart right in his sight, and when that is right the deeds of the body will necessarily be conformable to its promptings. The church must be cleared of the tares, and the wheat will grow to an abundant harvest. Church teachings are correct in many things, but the spiritual man is not satisfied with food stale and musty with the dust of many centuries of superstition. The many errors found in the Bible, *coming* as it has through so many ages and *translations*, have created a desire to know

what the true meaning of Scripture is. The teachings of Christ are not the teachings of the ministry of the present day. They take much that he said in a different sense from that intended by the Nazarene in his preaching to the multitudes which thronged him. Much has been said about the unbelief of Spiritualists in regard to the atonement of Christ. This subject will be satisfactorily met when the time comes. Christian Spiritualism will be the religion of the Bible to the minds of church believers when they better understand it.

The time is coming, and not far away, when spiritual religion will be felt as in the days of Christ and his apostles. The sick will be healed, the blind restored to spiritual sight, the dead will rise, when the spirit is increased by God's will to do it for the glory of his Christian church. Man will be in the form of Christ when he lives as Christ taught him. His power will be like Christ's when he learns spiritually what Christ meant by "ye shall do greater works than these." My Father will glorify his son in giving the seal of sonship to the works that he said should follow them which believe.

Christ was the fulfillment of prophecy concerning the spiritual kingdom of the Jewish people. The promise to Abraham that "in his seed should all nations be blessed," was fulfilled in the doctrines which Jesus taught them who followed him in the spirit of truth and honesty. He knew who were following him with the desire to know whether his ministry was temporal or spiritual in its character. The mind of man at that time was directed to the temporal things more than spiritual deliverance from superstition and infidelity. He kept them in ignorance of his true mission until its fulfillment was near at hand ; then he took Peter, James and John upon the mount and showed them the glory of his doctrines by bringing Moses and Elias before them, as they should be in the resurrection from the natural body. His mission to earth was then perfected. Now the resurrection was established, it was necessary to make his doctrines manifest by the sacrifice of his humanity, and to fulfill the Scriptures, that the people might know *him* to be the one by whom the resurrection should be established; not that his sufferings could make the resurrection more certain, but to give power to the truth that only the spiritual body should rise and vanish as Moses and Elias had done. This was to teach them the will power of the spirit man. Many did see his materialized body, but believed it not, for

their minds were too material to discern spiritual things. When he told the thief "This day shalt thou be with me in Paradise," he meant the spirit would be with him in the sphere of undeveloped spirits. He was with the thief and other prisoners, to whom he preached while the Roman soldiers guarded the grave which confined his natural body. His natural body was carried to the earth from whence it came by the spirit who spake to the women that came early to the sepulcher—the *angel*, the evangelist called him. He was sent for that purpose, that they might believe the natural body rose until he could prove to them the spirit body would be like it in the resurrection, made glorious by the power of the spiritual manifestation of God himself; made immortal by the spirit of law—manifested in the progressive spheres; made incorruptible by the separation from matter.

Those who live in expectation of a great throne, with the "forty and four thousand" continually singing and heaven ringing with the song of Moses and the Lamb, will find a very different occupation when they come over here. They will meet those who never did anything on earth for the love of God and his creatures "working out their salvation in fear and trembling;" others, who never loved anything but self, keeping the spirits of the lower spheres in commotion by making them contribute to their selfish gratifications. Spirits are here just what they were there—nothing different but the absence of the material body. Man is in spirit form exactly as in the natural form, but the spirit form is more electric, and develops much faster. Mind is more electric than matter; hence, the mind is more enlarged in spirit life; this is why we can understand the things of God more perfectly. Man grows in spirit more rapidly than when trammelled with flesh and bone. Man is not changed by death, but only relieved of material resistance. This is why spirits can manifest independent of material laws. Man is like God in spirit when he lives Christ-like; his heaven will be in proportion to the light he has within himself; it will be dark in proportion as he is spiritually dark. He will learn this as soon as he enters the spirit world, but he can have light if he will seek for it. God sends his ministering angels to elevate fallen ones, and they progress only as their desires influence the laws of progression.

This is a subject for the study of Christians who believe in the literal resurrection of the material body. Christ never taught

this idea; Paul taught the same Christ did when he said, "The first is of the earth, earthy, but the second is the Lord from heaven." Paul said, "Thou fool, except it die it is not quickened." How can that part be quickened which is dead?

Spiritualism satisfies the manifest craving of earth ones for immortality, which is taught in the doctrines of Christ and his apostles. Ministers of the present day do not preach the spiritual meaning of the Scriptures.

EXTRACTS.

We clip the following from the *Religio-Philosophical Journal*:

SOUTH BEND, IND.—Bro. E. O. Trueblood inquires of us in regard to the propriety of admitting skeptics and others who take little interest in spirit communion, further than to manifest their own self-conceit, into developing circles.

There is as little propriety in admitting such persons into a developing circle as there would be for a chemist to admit into his laboratory a similar class of people, who would, as soon as the opportunity presented itself, throw some foreign substance into the crucible, with an ignorant leer and sneer at the scientist.

The magnetism of such people is as repellant to intelligent spirits, and as deleterious to legitimate results in a circle of refined people, as a foreign substance would be in the refiner's crucible.

Developing circles should be conducted with the utmost circumspection and aspiration for the truth.—[ED. JOURNAL.]

INDIANAPOLIS, IND.—Dr. Wesley Clark writes: Our city is now beginning to manifest some returning life, and our glorious cause is beginning to look heavenward; the dry bones in and around the place are mightily shaken. Orthodox, like Belshazzar of old, is trembling in its boots, and calling, not on rocks and mountains to hide her deformity, but on necromancers and slight-of-hand workers, and pouring out the treasures of the Lord's people like floods of rain into the pockets of tricksters, to save herself from utter ruin and downfall. But the writing on the wall is so plain and indelible that he that runs must read. We have many private circles here, which are doing a good work. We have also a good materializing medium in the person of Bro. Morris, whose seances are well attended by many skeptics and church-goers and professional Christians, and I have heard some of

them remark, "I now know that we do live." I have attended several of Bro. Morris' seances, and find them not only satisfactory, but convincing, to the honest skeptic. The one last evening was given under strict test conditions. Some nine or ten spirits appeared of different heights, dress, and of both sexes. One spirit appeared for some time in front of the strongest light of two gas burners. One spirit, a lady, after walking around the room and shaking hands with many, slowly dematerialized in front of the audience. The spirit of an Irishman walked the room, shaking hands and conversing in a loud and fluent voice. As to the cabinet, it is composed of double doors, with a wire screen across the middle portion of the cabinet. The medium sits in one apartment, and the spirits come out at the other door—collusion is impossible.

BELOIT, IOWA.—I. H. B. writes: I was one of the committee, who, with your correspondent "V.," obtained the test seance at Terre Haute, Ind., March 21st, 1876, at Pence Hall. I had the privilege of nine public seances prior to the test seance, eight of which proved very satisfactory. From five to nine forms were produced during the eight evenings that proved a success, aggregating fifty-one in all. And with the two produced under test conditions, making fifty-three, living, moving human forms, which I saw while at Terre Haute, but two of which I recognized as friends of mine, a sister and a lady friend, both of whom appeared as natural as life, shook hands with both, and was kissed and caressed by my friend, and as to her identity, I think I could not be mistaken. But what to me was the most convincing of all, was the independent writing on the slate or paper. I received twelve communications, splendidly written, from dear friends on the other side. Of J. H. Mott I would also speak. He too is a most powerful and reliable medium for materialization. I spent three nights with him on my way home, and saw forty-seven forms, all recognized by those present.

"BETTER PHASES OF SPIRITUALISM."—Rev. Mr. Bowers will deliver a lecture next Sunday evening in the Methodist church on "The Better Phases of Spiritualism." As the subject of Spiritualism in all its phases is receiving great attention in this community, Mr. Bowers will have a large audience to listen to his lecture.—*Santa Barbara (Cal.) Index.*

For the American Spiritual Magazine.

RELIGION.

In the May number there are several articles discussing the question whether or not Spiritualism is a religion. The writers seem to me to have some of the old mythological cloud of past teachings yet hovering over them.

A few Sundays since the Rev. Horatio Stebbins, of San Francisco, preached a sermon, the main point of which was that religion was a natural condition of the human mind, and that man could not be happy without its development. He asserted that religion was as much a principle of the mind of man as instinct was a principle of the animal—that religion was not to be sought because of a formal law or command of God. His elucidation showed the animal creation satisfied with the supply of its physical wants, while man never was satisfied with the abundance of earth's honors or its material possessions, and that happiness only came to those whose souls went reaching toward the divine.

We can all learn a lesson from this advanced idea, and endeavor to reach after the divine, that as Spiritualists we accept as permeating all existence. We not only can approach the unseen, incomprehensible God, but we can take counsel of those passed on, who have more knowledge of his life, his creations, and thus enabled to instruct us that we can worship within the heart and breathe the atmosphere of a true religion, because we are hourly walking in the garden of spiritual truth while still mingling in the material duties of life.

The Spiritualist, having been divested of the old idea of a definable, individual God, is prepared to comprehend David's words, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there."

It is glad news to hear from a clergyman, this innate principle of God's infinite wisdom which will bring us in harmony with him, and to be taught that happiness can only be obtained by the soul's magnetic life mingling in the aura of the divine. The teaching that each soul of earth, whatever its condition, can possess a pure, acceptable religion anywhere beneath the arch of heaven—can worship, can come in rapport with its Creator, without creed, priest or temple, and realize the communion and blessing of the Eternal God—is an advance in knowledge which the world as a people have not

before even conceived. "True religion," said one, "is to visit the fatherless in affliction, and to keep one's self unspotted from the world." If I have comprehended modern or ancient Spiritualism aright, it is full to overflowing with this religion. It has guided me in that path of duty and love more since I have accepted the modern than ever before.

Every view of nature, whether in my fellow, the earth or sea, the flower, plant or tree, has caused me to realize and see the hand of a loving God more since I have accepted Spiritualism; and this to me is religion, pure, fresh from heaven, every hour of my earthly life.

One day in seven as a day of rest from earthly labor, and the assembling of ourselves for religious devotion and praise of our Creator, is one of the wisest of customs. But this is not religion. It is a physical rest, an outgrowth of the true religion within. Religion cannot be of command, of law or forms and times, but within the heart that knows its own joy and sorrow, as in harmony or lack of it with its God.

Spiritualists who have had the pleasure of sitting often in the company of spirit friends and holding converse with them, have had a foretaste of heavenly joys which the orthodox and creed-bound believer can never have on this side the heavenly shore. Spiritualism teaches to do right because it is right, and that in the doing we are made purer and better fitted to continue to do more—hence in a true philosophical sense we are blessed by a continual elevation, in proportion to the kindness we render unto our fellow men. Our happiness as the result is not reward, but simple earned justice for duty done.

All organizations of a religious character heretofore have held up rewards of heavenly blessings as temptations to membership. The very principle is selfish, even though the object be the joys of heaven, and has a tendency to degrade the soul. Religion is the soul going after God in love, as in the pursuit of a natural condition. The child's heart yearns after its parent's love. There is no hope of reward in the bosom of a child. It is its happiness to nestle upon its mother's bosom and love with all its little soul. Our religion can be none other than love of the God who, permeating all things, mingling with our souls, thus shows to mankind an individual expression of his goodness, care and love for those who passively are guided in the journey by his ever wakeful presence. The reading of the Bible, counting beads,

saying prayers, keeping the Sabbath, giving alms and attending the church, have all been called religion—when in fact, if the heart knew not God, the observer of these things became simply a devotee of forms and ceremonies, without any conception of religion. So Spiritualists may accept the fact of spirit communion and be full in the fellowship of Spiritualism without any religion. Religion I conceive to be communion of the individual soul with its Creator, and all organizations of a religious character to be only the outward form or expression of the religion within the soul. In other words, I agree with Dr. Stebbins that it is a natural condition, and must be developed by communion with God to insure our happiness.

OAKLAND.

A GREAT MEDIUM COMING.

The press is becoming more liberal in regard to mediums. We clip the following from the Santa Barbara (Cal.) *Index*:

Mr. W. F. Peck, the great materializing medium, is now giving seances in San Luis Obispo. From a long article in the San Luis Obispo *Tribune*, of the 13th inst., we take the following extract descriptive of one of the seances held there:

"This phenomenon is what is technically called materializations. Mr. Peck retires into a common board cabinet, standing upon rollers for convenience of moving about the room if the committee desire. He is secured by a committee of two skeptics, by first adjusting a pair of automatic-locking handcuffs, and is thereafter tied by ropes to staples in the floor. In the cabinet are placed pencil, paper, drum, flute, mouth organ and guitar. The door is closed, and the light is turned down to a soft twilight. Soon the manifestations begin by the appearance of hands at the aperture in the door, which is covered only by a black cambric curtain. This aperture is about eighteen inches square. Names of deceased men and women are written out by these hands, which in nearly every instance are recognized as those of some friend of some one or other of those present. Faces are shown, ranging in type from old ladies, young women and children to men, smooth-shaved, full-bearded or mustached. Wednesday evening a full form opened the door and stepped out of the cabinet in plain view of those present. Mr. Peck is about five feet seven or eight inches in height, smooth-shaved,

with the exception of mustache, and has a thick head of curly black hair. The other man who emerged from the cabinet was over six feet in height, with a long, full, flowing black beard and mustache. He was attired in black, with white shirt front, that glimmered in the soft light. He had a gliding movement in emerging from the cabinet, utterly unlike the ordinary motion of a person in walking. A faintly aspirated whisper emitted the words, "Good evening, friends." One face at the aperture spoke in German to one present, but in so faint a tone that but few words could be understood. Many other remarkable things occurred, among which was the playing on three instruments at one time, while hands are visible at the window. The committees upon both evenings Mr. Peck held his meetings expressed themselves that the hand-cuffs and ropes were not displaced during the occurrence of these things. Mr. Peck is unconscious of the method by which these manifestations are produced, we believe, but that investigators are bound to accept this or any other theory until substantiated, is quite another matter. Our belief is not a matter of public concern, one way or another; but those who by an *ipse dixit*, lay the whole matter on the shelf, by the cry of humbug, fraud or delusion, are bound to demonstrate the fact by a detection of the fraud, humbug or delusion. To say that Heller, Anderson or Hatz do as wonderful things, is no argument. If these adepts in mundane magic will perform their juggling tricks under the same conditions, then they may be allowed the parallel, but not otherwise. That the laws governing mind and matter are very imperfectly understood, we think will be generally admitted, and that the occult side of human life is deserving of careful study by our learned men, is becoming more and more apparent every day. In the elucidation of the laws governing this phenomena, we look for great results to mankind. In the person of Mr. Peck we find a good subject for its study, and hope the opportunity of so doing will be availed by all honest inquirers."

We have since met, in Santa Barbara, Mr. O. F. Thornton, one of the editors of the *Tribune*, and he more than confesses all that appears in the above extract.

Mr. Peck will be in Santa Barbara in about two weeks, when our people, at little cost, will have an opportunity to investigate these surprising things, and, if it is a fraud, and they can expose it, they can get one thousand dollars.

HON. J. M. PEEBLES.

We had this distinguished gentleman with us a few days recently. He lectured to large audiences in the Assembly Hall morning and evening of the third Sabbath in May, leaving soon after to fill an engagement at Boonville, Ind.

We clip some paragraphs from a report of one of his lectures in the *Chattanooga Times*, showing his belief in God, Christ, spirit manifestations, etc.:

God is. I should as soon think of adducing arguments to prove that my body had an earthly father, as that my spirit had a heavenly father. This father is God. True we cannot comprehend the Divine Existence; we cannot perfectly comprehend our own. If we could fathom and comprehend God, that moment he would cease to be God, because we can only comprehend what is inferior to ourselves. The finite can never span the infinite. Hence, as Herbert Spencer says, there is, there will be beyond us the "Unknowable," and after all our speculation we may say with Proclus that God is causation, and with Jesus that God is a spirit, and human beings being made in the divine image are necessarily spiritual beings. Death severs the copartnership existing between the body and the spirit. And spirits are then in the spirit world, where, retaining their identity, their memories and their loves, are naturally drawn to their kindred upon earth. Immediately, therefore, after human beings die off from this earth they return to it as spirits, bringing messages from their various spheres. These facts are established by the testimonies of all Bibles. The Vedas of the Brahmins, Tripitaka of the Buddhists, the Avesta of the Persians, all abound in visions and spiritual manifestations. But this is especially true of the Old and New Testaments of the Christian world. Angels, or spiritual beings, appeared to Lot, to Abraham in the plains, to Hagar by a fountain, to Jacob, to Elijah under a juniper tree, and the man Gabriel appeared to Daniel and touched him, about the hour of the evening oblation. The spirits of Elias and Moses appeared on the mount in presence of Peter, James and John. A young man clothed in a long white garment sat by Jesus' tomb, an angel opened the iron gate. In fact, the Bible is full of spirit manifestations. These have transpired in all ages more or less. Swedenborg for twenty-seven

years held intercourse with the spirit world. A young man in Western New York, near the close of a seven days' death trance, foretold the writing of A. J. Davis' works, and the wonderful spread of Spiritualism. The Shakers—and there are seventy communities in this country—have always been Spiritualists. Elder F. W. Evans, a noted Shaker elder, had the trance and visions more than forty years ago—leading him out of atheism into the Spiritualism of the Shaker church.

In defining the doctrines of Spiritualism, said the lecturer, I define them for myself, and not for Professor Crookes, of England, or Robert Dale Owen, or A. J. Davis, of America. As Spiritualists we have no pope, no cardinals, nor do we bow down to any bishop or priest. We have no fixed creed, saying to the soul, "Thus far and no farther," but regard every man as endowed with a God-given right to think, hear, see and judge for himself. As a Spiritualist, then, I believe:

In one living and true God—the Infinite Presence of the Universe—Wisdom and Love. I believe in Jesus Christ, as teacher, Mediator, Savior, accepting Peter's definition (Acts ii, 22), "Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by him." I believe in the Holy Spirit—that it fell upon the apostles—was "poured out upon the Gentiles," and is a constantly descending afflatus from the Christ-heavens. I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs and poets have been inspired in all ages. I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law. I believe in heaven and hell as conditions rather than locations; spirits suffer the keenest remorse in the lower spheres. "The kingdom of God is within you," said Jesus. I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit materializations, as demonstrating a future conscious existence. In fact, this is not belief, but positive knowledge, and thus conditioned I have obeyed the apostolic injunction, "Add to your faith knowledge."

I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are subjects of progression.

I believe in trying the spirits, accepting only such teachings as are pure, holy and Christ-like.

I believe in salvation through Divine obedience—through Christ—just as I believe in buds and flowers and harvests through the quickening sunshine.

I believe in the church of God, the church of humanity, the holy apostolic church, within whose pale may still be found purity and peace, spiritual gifts and "all things in common," as upon the day of Pentecost.

Touching the moral influence of these doctrines the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness and holiness, the harmony between religion and science, the conscious presence of ministering spirits and a continuous baptism from the Christ-heavens, would not tend to better the world, he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven.

SPIRITUAL COMMUNICATION.

THROUGH A MEDIUM IN MOBILE, ALABAMA.

It is some time, as your time goes, since you gave me the opportunity of controlling you, but other good and bright spirits have spoken to your spirit through your hand, and tried to impress you with good teachings, which I sincerely hope may not be lost. Read, dear friend, read and re-read our communications to you, and meditate often on their import; and the more you meditate with the true desire of acquiring wisdom and holiness, the more light will be vouchsafed to you. O, if all my communications through your hand were "prayer, pray, pray often, pray devoutly and sincerely, continual prayer—think of God often, and he will as often be with you," it would embrace every teaching necessary for your salvation. For, if God is with you, you are always under our impressions, and all necessary teachings will be whispered to you; they will be the true food to your starving soul; they would lead you as often as you had time to the inspired Word of God, as it is written, there to drink in the sacred pages, with bright and competent mentors at your side. Peruse that sacred guide and humbly ask for the true teachers; there will be many ready to help you. But, dear friend, I would willingly, if I could, give you any test you would require to make you believe in our constant presence with you,

for you are a believer in the general truth of spirit communion. Could we fully induce you to think, ponder and meditate on these facts, facts of so vital importance to your present and future welfare, that, in the first place, if you do not ask, and ask often, sincerely believing that God has promised to hear you, you cannot expect that such precious gifts as you desire will be cast before you, like pearls before swine, who would trample upon them not knowing their value; then again, were the precious gifts, for example, given you of forcibly expounding the Scriptures to others, you would speak by the spirit to enlighten mankind, as a blind man holds a candle for others, being himself in darkness.

If you desire the bountiful gifts of the Godhead to pervade your own spirit, you must humbly pray and ask in fear and trembling, lest you be unworthy. Pray that you be granted the purity of heart necessary to understand and appreciate them. Ask for wisdom, ask for impression to understand that Book of Books and to apply to yourself its saving grace, as well as to enlighten others. For many a shining light in your world draws many sinners to the Savior, and still, like the blind man, walks in darkness. But why walk in darkness when there is such an abundance of light in heaven which will be generously shed upon you for the asking? Keep your lamp trimmed, do not forget to ask for the sacred oil to supply it. Ask, ask properly for blessings, and duly return thanks therefor. Ask your Father for what you need. He knows better than you do what is good for you; leave it to him, and the word of your friends here, who dearly love you, you will be blessed far beyond your anticipations, for he will bless you abundantly spiritually, and grant you any temporal blessing that may not lead you into temptation and mar your eternal welfare. Do, dear friend, believe me, for I cannot deceive you, you can not conceive of the unbounded solicitude I have in your eternal welfare.

In conclusion, I repeat, pray often and fervently; if you meditate, using your reason and judgment, you will be enabled to understand that you can make your every action, so to speak, equivalent to a prayer. Let faith, hope, charity, truth, and the love of mankind be your rule of action.

*Ridicule is a weak weapon when leveled
by a strong mind. But common men are
rivals, and dread an empty laugh.*

"FOOD FOR THE MILLION."

This is the title of an inspirational work by Theodore Parker, given through the mediumship of Sarah A. Ramsdell, Boston. In the third chapter of the book the author says:

"I wish to produce and arrange in this volume, or work, a synopsis of life and death, or life and its changes. I wish to do away entirely with the death theory, and garble no statement to make a point. The conditions under which I write the book are trying and unavoidable; therefore perfect diction may not be expected. But truth is bright in any garb, and serves some minds best when left free from any fantasy or disguise. If spirits could always control the conditions of their mediums, a perfect understanding would exist between the positive and negative forces of control. But mediums at present are in the world's ark, exposed to all the beasts and reptiles of prey, trying to reach the Ararat of safety, where some strong arm may stay the tide of oppression that sweeps over them. And we in spirit life say 'Hallelujah,' when any medium is found under the right auspices for successful use."

In the 20th chapter the author says:

"A liberal Christianity places the world on its common sense, to reason from cause to effect, from God to man, from the highest to the lowest. And, if there is a basis of circulating power grander or more complex than Nature holds in her keeping, man must find it, and learn its bearing unto himself. It is not enough to know how we are made, or how we came to be, why we people the world, fill our mission, and go we know not where. The past darkness we have done with; we now ask for light—a broad and true light, thrown over the most momentous question of why and how we live, and if the word resurrection means anything in science, and does materialization mean the new religion and the new man?"

This book is sent by mail, postpaid, for \$1. Address Religio-Philosophical Publishing House, Chicago, Ill.

It is a very serious thing to die, but it is a much more serious thing to live. Death is but a single event, life is a series of events. Death can make no change in our characters; life makes or unmakes us forever. Death is only serious because it is followed by eternity; life is serious because it decides whether our eternity shall be one of happiness or woe.

From the Religio-Philosophical Journal.

WATCHMAN, WHAT OF THE NIGHT?

Our sister, Susan C. Waters, has spoken grand words on page 75 of the *Journal*. With her we believe there never was a more earnest desire for the truth, or a deeper interest in the philosophy of life as unfolded by Spiritualism. Wave after wave of fraud and corruption, of fanaticism and folly, have dashed their foam against our gallant ship, but amid these raging storms she has moved steadily onward, and however dark the night may have been, her compass has ever pointed toward the solar star of truth. Amid the many trials incident to the journey of life, we have often remembered the incident of the little boy at sea on his father's vessel. In the midst of a violent storm, when all hands were filled with terror, he said, "I am not afraid, my father is at the helm!" So we know that there is nothing to fear for the blessed cause of Spiritualism, for truth and purity are ever at the helm. As the storms at sea test the strength of the vessel and its powers to ride triumphantly and safely over the raging billows, so the fierce gales of sensuality and fraud have tested the powers of Spiritualism.

One of the worst features of the case is the fact that certain prominent individuals have openly connived at and encouraged those who have been found guilty of fraud, under the fallacious idea that they are defending mediums from persecution.

We cannot understand that there should be any compromise with truth, or excuse for fraud. To us the coast is perfectly clear. We believe in Spiritualism as firmly as we do in our own existence, and we know that it is the grandest truth that has ever dawned upon the human mind, and we are just as firm in the conviction that all that is false in any department of the manifestations will be laid aside, and, as the result of human weakness, will be repented of either here or hereafter.

But the sin of these things is not alone in the crime committed by the individual, it is a blot and stain on the fair name and cause of Spiritualism, and has not only a discouraging effect upon those who are outside of it, but a very sad and depressing influence upon those mediums who are honest and true—sensitive souls, who are compelled to bear heavy burdens on account of the weakness and folly of their brothers and sisters. Spiritualism has shown to the world that "ever the right comes up, and ever is justice done," and however successful a fraud on any plane

may appear—however much it may be concealed for a time, the day will come, either in this life or in the beyond, when the veil will be rent, and all the folly and weakness, the crime and wickedness, which has marked the career of any individual will be exposed; when there shall be no more power of concealment or deception; when truth, like the bright sunlight, will shine into the recesses of every human soul, revealing all things. Then how foolish it is for mankind to attempt to hide anything, for this will only add a deeper stain. They who have knowingly taught that which was false for the truth; they who have thus deceived their fellow men, either for popularity or for pelf; they who have committed crimes and publicly denied them, are laying up heavy burdens for the future, when truth must and shall be revealed.

We have none to judge; this is not our mission, we are only stating principles which are as inevitable as their Divine Author, "whose mills grind slowly, but they grind exceeding small." Nothing can possibly escape them. We may cover up from others, and fancy that we hide from ourselves something that is wrong, but the eye of the Infinite, which is the light of truth and purity, sees everything, and sooner or later will reveal all things.

We gladly turn from this dark picture to the brighter and more beautiful one which is before us. Amid all the confusion which has tried many souls, there is a grand and glorious light; truth shines over the hill-tops of life, and Spiritualism is casting clear and unmistakable gleams into all departments of life; mankind are becoming more spiritually developed from day to day, and the spirits, working upon individual minds all over the world, are causing them to hunger and thirst after the glorious truths of this beautiful and divine philosophy; and although mediumship is dependent upon physical as well as mental and moral qualities, it remains to be, as it always has been a fact, that the higher the individual stands upon all the planes of being, the more perfect will be the mediumship and the manifestations.

While therefore we would encourage all forms of mediumship, let us ever stand firm for truth and purity, knowing that it is best for all, and that if we would have the highest truths, and realize the happiest lives, we must be pure and true in ourselves, and encourage this in all.

The mission of Spiritualism is not alone to prove to us that we live hereafter, and to

give us some knowledge of the conditions of that life, but its grandest and highest aim is to bring heaven, or a harmonious condition, on earth, while all the beautiful realities of the hereafter are presented to us to quicken our aspirations and lead us to seek realization of them in degree at least, here.

We rejoice then in the glorious promise of a brighter day for humanity, one in which there will be an earnest desire for universal unfoldment, in which Spiritualism shall become more and more actualized.

The evidences that spirits are with us continually are increasing everywhere, and millions of earth's children to-day

"Feel that the angel hosts are near,
Lifting us up to a higher sphere;
Drawing our souls away from the earth,
Unto a new and heavenly birth."

SPIRITUALISM IN CHATTANOOGA.

EDITOR BANNER OF LIGHT—On Sunday, May 14, 1876, the Hon. J. M. Peebles delivered his farewell lecture to a large and very attentive audience, composed of the best material in this community. This may be of little significance to some of your readers who are so fortunate as to live among a class of people who generally attend and appreciate such intellectual feasts. But in a community like ours, where lecturers are hardly ever greeted with anything like a full house even for two nights only (Mr. Peebles' engagement lasting four weeks), where Spiritualism is yet in its infancy, and is forced to bear all the vehement ridicule and opposition which ignorant and prejudiced minds are capable of, the attendance and enthusiasm manifested throughout the entire course of Mr. Peebles' lectures may be set down as a new achievement in the great cause of truth and light, all of which is due to the masterly efforts and eloquence, logic and sound reasoning of this great apostle. The audience on the night of May 14th was the largest ever assembled, every seat and nearly all the standing room of the large hall being occupied. The subject was "Spiritualism, Mediumship, Circles," etc. Such language, such description of things which heretofore were hidden mysteries, so as to be understood, to assume almost tangible form, was never heard before. It is said that confession is good for the soul, therefore the writer of this will freely proclaim to the whole world that he has become a convert to the new faith; that on that memorable night the last barrier was broken

down, and the truth, the light, became perceptible in all its brilliancy.

At the close of the lecture Mr. P. R. Albert, the President of the Spiritualists' Union, read a set of resolutions which are herewith inclosed, and the same were unanimously and enthusiastically adopted by the whole audience, as they expressed a sentiment deeply felt by all who had heard and become acquainted with Mr. Peebles.

We can safely say that the seed thus sown by Mr. Peebles has not been scattered by the winds, but has fallen in good ground and will soon bear fruit. Many have been stirred up and are anxiously inquiring, and if we only could get the aid of a good test medium to convince even the most skeptical much good could be accomplished in the cause of progress. As I have stated already, being a new convert, having just received the light, witnessing some manifestations in private circles, having even mediumistic powers developed in myself, my heart is so full of joy and happiness that I feel like speaking for hours to your readers.

FRED. MAYER.

Chattanooga, Tenn., May 23, 1876.

WHEREAS, The engagement that this association were so fortunate to effect with the Hon. J. M. Peebles for a course of lectures on travels and scientific and religious subjects, has terminated this day; and

WHEREAS, The same have been so instructive and interesting as to draw large audiences every night during the course, notwithstanding the very inclement weather and other unfavorable circumstances, heretofore unprecedented in this city; and

WHEREAS, The teachings and definitions of Spiritualism as expounded by Brother Peebles were so simple and striking as to be understood by every honest investigator of truth, yet so sublime that the words which fell from his lips were another "Pentecost"—another outpouring of spirit—of a communion of spirits from yonder shores to those within our own hearts—that not only those to whom the divine living truth had already been revealed felt themselves refreshed, newly strengthened, but had also the effect of imparting light, consolation and faith to such as have heretofore groped in darkness and superstition, swelling our ranks and placing this association in an attitude of respect; therefore be it

Resolved, That in taking leave of Bro. Peebles we feel that words are inadequate to express our deep regret in thus being deprived of his further companionship, and

the only comfort is this, that in going to other fields of labor others may be equally benefited, the seed he is sowing may fall in good soil, and bring forth abundant fruit, that the words and principles of "*Charity, Truth and Love*," which not only fall as angel words from his lips, but which this truly good man practices, may inspire others to accept, to understand and to take hold of for the true salvation of humanity.

Resolved, That we commend Bro. Peebles to all our brethren and sisters wherever he goes, that we humbly and fervently ask the blessing of heaven upon him in his apostolic mission, to sustain him in his pilgrim race, and lead him on triumphantly to his final destiny, the spirit land above, to be rewarded for his labors upon earth.

MATERIALIZATIONS AT SANTA BARBARA, CALIFORNIA.

The editor of the *Index* has been investigating the subject, and writes over three columns in regard to what he witnessed. We have room for only what he says about

COL. SEDGWICK MATERIALIZED.

The writing hand wrote: "Lower your light a little and I will try to come out." After more singing the hasp of the door was heard to be thrown from its staple, and the door slowly opened to the width of about thirty inches, and we saw the upper part of the body of a large man, about six feet in height, dressed in dark clothes, with white shirt bosom and collar. The beard was long, black and heavy, and the mustache large, the face a benignant one, with a long, Grecian nose, the eyebrows prominent and the forehead large. It grew slowly into shape and as slowly faded away three times. This purported to be the materialized spirit of Col. Sedgwick, who is Mr. Peck's controlling spirit. During the seance the cabinet had to be opened several times to give Mr. Peck air, and to be fanned by Mrs. Farrall, and on the various occasions the committee were asked to examine their tying to see if their ropes and knots were not just as they had left them, and every time they declared they were.

The seance held last evening was a success. It was a great improvement on the first and second. Several new and wonderful features were added. Mr. Peck submitted to have his hands hand-cuffed behind him, and to have them tied with ropes also.

The usual tying of his legs to the chair, and his body to the staples in the floor was done. The tying was done by Mr. Wm. M. Eddy and Bascom Williams. The hands were more distinct and came out of the cabinet further, one showing an arm with a white shirt on to the elbow. A hand with the first finger cut off also appeared. The medium wanted a drink of water. A glass of water was placed on the little shelf. A spirit hand, plainly seen by all, came out of the opening and took it inside, and returned it empty, placing it on the shelf upside down. The faces were distinctly materialized, several being instantly recognized on their appearance. The controlling spirit, Col. Sedgwick, appeared several times, and more distinctly than on the previous two evenings, and the door opened wider, so that a larger number could see him. He spoke so distinctly that nearly every one in the room could hear him.

MRS. STEWART.

The *R. P. Journal* says: Geo. E. Rogers, of Milan, Ohio, has at last become convinced that Mrs. Stewart, of Terre Haute, Indiana, is a genuine medium. We give the main facts in his statement as follow:

"We waited patiently for about twenty minutes, when the cabinet doors were opened and there stood a splendid-looking spirit (lady) dressed in black, with the medium in plain view of the visitors. The spirit stepped out of the cabinet on the platform, and was recognized by a gentleman in the audience. She slowly dematerialized in full view of the company, and when she was all gone except her head, which was only about six inches above the floor, she spoke loud enough for us all to hear, to close the door. The next spirit that came was a man, I should judge nearly six feet high, with a heavy black beard. He stepped out on the platform, and was recognized by his father and brother, who stepped up, shook hands and talked with him. Next came a young, smart-appearing German girl, about sixteen years of age, dressed in a rather fancy costume, peculiar to those people. She was quickly recognized by her father, who was present; she threw her arms around his neck and kissed him, and conversed with him in German. The last one that came was a lady. She came and partially opened the door and disappeared. The controlling spirit also appeared, with the medium in view at the same time. They are doing a good work here, and are crowded with visitors from all parts of the country."

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MATTER—WHAT IS IT?

In our investigations of the physical phase of Spiritualism for several years we have witnessed many things unaccountable upon any known physical laws. They are unexplainable upon any physical theory of science. Facts are stubborn things, and can not be proved away by long-established theories when they come in contact with a demonstrable fact. We know no higher tribunal than our senses, and when they agree as to facts, we are compelled by the very nature of things to admit them, even though they come in contact with established theories.

We will state a few facts which have come under our observation. We have seen matter go through matter, without any apparent obstruction. Iron rings made by a blacksmith in this city will, by some unseen force, pass on and off a lady's arms without any agency on her part that we could discover. Also chairs, which we purchased of Messrs. Bryson & Camp, would by some unseen agency pass on her arms while she was securely tied, standing erect in the light, and drop off in a moment. In this simple fact, which has been witnessed by hundreds in this city, there is that which cannot be explained upon the common theory of the property of cohesion possessed by matter.

We went with some gentlemen a few days since to see a newly-developed medium in the city. Two slates fastened by hinges were used; they were closed, and intelligent, truthful messages were written on the slates purporting to come from deceased relatives. Col. Taylor, a well-known, intelligent gentleman and prominent member of the M. E.

church, South, held the slates together. They were not opened. The scratching of a pencil is heard, yet there is no pencil put in between them. A geranium leaf is cut from a plant growing in a jar in the window, marked by cutting holes in it, and placed between the slates. In a few minutes it is written inside where the leaf will be found concealed in a distant part of the room. In one instance it was found in the bottom drawer of the sewing machine, as was written inside the slates.

Will scientists and editors call and examine these facts and then give us their theory? If it be not spirits, what is it?

NO "INDORSEMENT."

The following from the *Crucible* explains itself:

DR. S. WATSON AND THE SOCIAL REFORM.

Whatever evils we may be charged with, we feel that of misrepresentation is the farthest from our real intention. If we cannot make our points upon fair representations and quotations, we would rather they should go unmade. Heretofore we think we have manifested some care in our statements, and we shall not if we know it, base any theory on assumed facts. Our readers will remember that some time ago we had occasion to refer to Bro. Samuel Watson's indorsement of Mrs. Woodhull. When the article was put in type it was made to say "we read his interview in the *Appeal*," instead of "her interview," thus representing that he (Mr. Watson) had interviewed her instead of the *Appeal* reporter. As our time is so occupied that we seldom see our articles after they pass from our hands (except those we set up ourself), many mistakes of the kind creep in each number of the *Crucible*. This mistake drew the following letter from Brother Watson:

"MR. HULL—*Dear Sir:* My attention has just been called to a paragraph in your paper respecting my interviewing Mrs. Woodhull, and my opinion of her teachings. I never interviewed her nor published a word about her in the *Appeal*, as you state, nor did I ever write anything respecting her except the paragraph in the *MAGAZINE* from which you quote, which if you had copied would not have conveyed the inference you draw from it.

"If I understand you, in your *Crucible* you set me down as opposed to your views as you teach them in your paper. I have said some things against what I supposed were Mrs. Woodhull's views on that question, hence I presented her with a bound volume of the *MAGAZINE*. I was frank to say that from the interviews published by the Memphis press and her lecture here which I heard, that she had been misunderstood. But in saying this I did not intend to relax one iota as to my opposition to what I understood her formerly to teach, and you now to advocate. I am, and ever expect to be, as decidedly opposed to 'free love,' as the public understand it, as the *R. P. Journal*, or any one else can be. I regard it as one of the most fatal delusions of the age, with which I never have nor do I ever expect to have the least sympathy.

"Respectfully, SAMUEL WATSON."

The paragraph we quoted was in no way distorted from the intent of the article. The *MAGAZINE* has been borrowed by some unknown person or mislaid; if we could find it we should give it in full, that our readers might judge whether we had done violence to Bro. Watson's expression in it. He simply meant to say that she was not so bad as he thought she was, and on looking over what we said on the occasion, we fail to see where we put him down as an indorser of Mrs. W. As we understood, he attempted to disabuse the minds of his readers of the prejudices they had conceived against her. And our reference to the matter was simply to call his attention to his prejudices against the editors of the *Crucible*, based on no better grounds than they were against Mrs. W.

Bro. Watson is "opposed to free love as the public understand it," he says. We don't see why he should prefer the definition of the public, whose leaders live the most selfish, corrupt, obscene lives, to the definition we make for ourselves. If the public decreed our lives for us, and Bro. Watson has a mind to believe them against our published views, we shall have no more to say. When we were in Memphis, we found the public ready to charge all kinds of indirect motives to Dr. Samuel Watson; we never believed it. In fact, our experience has been such that we seldom believe any public slander against an individual, rendered unpopular by his honesty. The black with which reformers are besmeared is generally taken from their own inner lives.

In reply to the above we will state that our opinion of our friend D. W. H.'s theory

is not based on what the public understand, but his public avowal. We do not care to refer to this subject only by way of explanation. We feel the force of what he says about "indirect motives" being attributed to ourself, but for which we care but little. A residence of more than a third of a century in this vicinity, in official positions, must settle the question of "motive," and not Madam Gossip. Spiritualism, as we have learned it, is of the most elevated, refined, pure, and chaste nature, and sanctions nothing of an unholy character in soul, body or spirit.

We went with our home medium to hear the Commencement Sermon at the State Female College, with which we for many years held a connection. The preacher's text was, "In my Father's house are many mansions." On our return she was controlled and wrote as follows:

Spiritualism can explain the discrepancies which occur in the Bible. You were right when you said the sermon to-day was Spiritualism in part. The house of many mansions is what the spirit makes while in the body. Mansions for joy or grief. "Let not your heart be troubled," said the Savior when he was about to leave his disciples, because they did not know the object of his mission to earth. He told them he would be where they could not come, but said he would come again. The phenomena of Spiritualism are the signs of his second coming. He will come, as he told them he would, "in power and great glory." The harbinger has come, and the second coming of Christ is near at hand.

The second coming of Christ will find infidels on the earth just as the first coming did. Men will scorn and mock and scourge, but the "King of Glory will come in." The gates of heresy and infidelity will fly wide upon his approach, and the mouths of lions will be stopped. The fiery furnace will burn seven times hotter, but the New Jerusalem will come down from heaven as a bride adorned for her husband when the spiritual church shall be the bride, and Christ shall claim her as the result of his mission to earth. Spiritualism shall be the religion which Christ spilt his blood to establish. Manifestations are accumulating fast, explaining the spiritual meaning of the

Scriptures. We are sent to enlighten the world through mediums of different phases, for the time is near when the mighty struggle will commence. Then they which be in Judea will flee to the mountains. The earth will be the scene of more misery than when the scoffing rabble cried "Crucify him! Crucify him!" The men of God who stand for his cause will suffer as Christ did. By his own people he was not received, neither will he be until they see the Son of man coming in his kingdom—the spiritual kingdom which he died to establish. Men who suffer for Christ's sake will wear a "crown of life." This means the sufferings of Christ must be endured before the spirit life will be revealed in the beauty of truth and holiness. Men must suffer to sustain the truth of God before they feel the love of God in the soul, making them realize they are the sons of God. Spirit communion expands the soul and purifies the heart until their works are Christian-like and God dwells within.

SPIRIT PHOTOGRAPHY.

Mr. Jay J. Hartman, through whom the spirit picture given in our April number was taken, is now in Philadelphia. We copy from the Cincinnati *Commercial* his card. We expect to call on him there, and our readers shall know the result of our experiments in this very important phase of Spiritualism. We would recommend him as one of the best artists we know for taking spirit photographs. He says:

"I will open rooms at the office of Dr. J. H. Rhodes, 618 Spring Garden street, Philadelphia, where I may be found during the Centennial season.

"Our scientists and theologians tell us there is no objective proof of life after death. Now I propose to prove it, do prove it, and will again and again prove it, to any person interested. I have sacrificed fame, fortune and position in society in defense of the truth of the return of our spirit friends, and that they do project their images on to the plates with sitters to convince them that they still live. The public pay millions yearly to hear the great question of immortality discussed and argued, for they can't prove it, at least have not, satisfactorily to the great majority of the people. Yet here I am asking them to accept nothing on faith, but prove all things, especially spirit photog-

raphy, and yet they fail to respond to my card for this public trial. Again I repeat, to photographers and the public, I am ready to prove positively that spirit photography is true, and that our loved ones do return."

Does not the following paragraph from the *Detroit Review of Medicine and Pharmacy* shed some light on the subject?

"Dr. Vogel (*London Lancet*, Oct., 1875) says that by photography an eruption of small-pox was made evident twenty-four hours before it actually came out. Though the naked eye could detect no eruption on the face, the plate showed stains which exactly resembled the variolus exanthem, and in twenty-four hours the eruption became clearly evident."

THE CAUSE IN TEXAS.

BRO. WATSON—Our State Association is fully organized, under the name of "The Spiritual and Liberal Association of the State of Texas." The meeting closed very pleasantly with lectures by Mrs. A. Colby and J. M. Allen, Mr. E. V. Wilson having occupied previous evenings.

The Association now numbers over fifty members, and I have been employed as a missionary or agent to travel over the State, with power to organize local associations and solicit members and funds for the State body. We desire to thoroughly canvass the State and organize the now isolated and weak forces, so that others, especially mediums and lecturers coming into the State, may find spiritual and liberal homes, with a name and prestige equal to others.

To accomplish this object we need funds, also tracts and cheap books, which we can give to those who are unable or unwilling to purchase, and thus pave the way for a more general circulation of our papers, magazines and books. From an individual standpoint but little if anything can be done. United effort places us on a footing where we can command respect. Who will respond to the call, and contribute books, tracts and means to keep a missionary in the field until this work has been accomplished? Let all who feel free to do so address Jas. H. Young, care of Wm. L. Booth, Hempstead, or care of A. B. Bristol, Houston, Texas.

We will report our success or failure as opportunity offers.

JAS. H. YOUNG.

Bryan, Texas, May 19, 1876.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

AUGUST, 1876.

NUMBER 8.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, APRIL 4, 1876.

INVOCATION.

Our Father who art in heaven—thou Perfect Whole of the universe—thou divine Light of all souls—from the hidden caves of dark despair weary hearts plead for the kindling rays of inspiration, that they may be lifted out of their gloom, and that through the revelations of thy truth they may find within their hearts the light which is to redeem them from sorrow. Kindle, O Father, that flame of sacred fire which naught of earth shall destroy. Let its light be so bright, that wherever they may be, with congenial souls, or amid the conflicting minds of the outer world, they may be sustained and lifted up, strengthened and made purer and purer by its never-dying flame.

Our souls have learned the *life that knows no death*, and in spirit we rejoice, and in our joy we would have others find the blessed truth, and learn that *all of life is eternal*. The atoms but change, and the flowers and shrubs drink in the quivering spirits of that change, transmuting from the changing life of the past a more perfect life of the future. The souls of men grow loftier when comprehending thy natural laws, and when striving with the outer matter of earth they feel sustained—their spirits are uplifted and made evermore pure by the light of thy divine presence.

We pray thee that all hearts may feel thy power, and the light as a vestal flame ever

remind them of thy never-dying love and unchanging laws. Amen.

QUESTIONS AND ANSWERS.

Conductor—Good morning! I have come to answer your questions.

Question—What is inspiration?

Answer—Inspiration is the outpouring of the Great Spirit upon the inner man—the life-tone touched by its spirit hand. It is a power constant with every soul's aspiration, awakened and made clear as the vibrations touch the spirit within; and as the tones increase it lifts the spirit into the realms of divine light, where the great inbreathing impregnates the channels of perception. All nature is filled with inspiration. The Great Master's hand holds the universe as a harp, and from its many-toned strings he sounds the inspired anthems of life. The immortal returns to infuse the mortal with his spiritual knowledge, awaken and kindle the latent forces which but await the inspiring touch to give birth to grand inspirational shafts, all aglow with the flame of the Infinite Spirit.

As the form is through which inspiration flows, so the mold will be. The higher the aspirations of the inner man, the more perfect the glow that lightens up the shaft. He who clasps hands with Nature, and feels the quickening throb of the life within, has received a shower of inspirational glory which will increase at every turn in her emerald-carpeted temple; and as he contemplates her star zones his soul will be awakened by the infinite touch infusing it with divine inspiration which shall tell of immortality, with its growing life and developed aspirations.

The inspiration of other souls, who have long ago left their place upon the earth, still lives to awaken within natures susceptible to their psychological aura, like inspiration. All animate and inanimate nature bears the impress of every life upon it, and that impress lends its psychological influence to every life which is so constituted as to be brought en rapport with it; hence the fine touches that brighten up the dry, studied sermons of him who never lifts his soul above his velvet-draped pulpit. A sunbeam of inspiration has fallen from a soul whose aspirations went out beyond the silken pews, and its light immortal lives within those walls, and throws a ray upon the preacher's soul.

All truths are inspired—scientific, philosophic and religious. It is not the written pages of a book, but the truth which therein lays enshrined, which is inspired. The lines may be traced by the hand of the Jew or the Gentile, Hebrew or Greek. The truth alone is inspirational.

The Infinite Spirit is in all, and as man's nature increases in goodness, the spiritual increases above the grosser or more material elements of his being; and as man's aim becomes higher and his acts truer, the flowings from the inspirational fount are clearer. All receive a certain portion of that inspiration which lives in the universe. It is worked by the laws of attraction, and as your aspirations ascend your inspirations increase. The more active the spiritual organs the deeper the thought, the more loving the nature, the more truly the inspiration. The grosser your nature, and the lower the plane upon which your desires lead you, the less perfect the inspirations. That for which you seek you will find, be it good or evil.

Let your souls ever aspire to that perfect life of love which shall spiritualize your beings, and establish for yourselves a heaven of perfect deeds, that the holy light of true inspiration may fall upon you, and brighten up all the dark paths in your lives, lifting you out of wrong-doing into that perfect life which shall bring to you the white-robed guardians, whose inspired souls shall make brighter every hidden jewel of your inner selves, and show you where the paths lead to pleasant pastures, and that from out your own aspirations shall increase the inspirations of your souls, lifting you in various ways nearer the Infinite Spirit of all.

THE TEACHER.

My friends, once more I stand in your midst—once more lift my voice that it may

be heard by the people. I come not as an angel of light clothed in bright raiment, but as a brother man, desiring to teach you what I have learned since I left your land. I have no text, I know no sect, nor conform to any creed; I come not to preach a sermon, but to speak to you in a natural way, and teach you of the glory of the spirit plane, of the grand visions of Deity, and the progress of the soul from earth to paradise. In dream-like slumber my spirit was borne far above rainbow lights, through silver shades and rosy clouds. From the dream I awoke amid the sound of song that came from a hundred voices; anthem after anthem swelled upon the breeze, and the chorus burst forth from hundreds more in one joyous

"God unveils the hidden world,
Soul, thy journey now pursue!"

I moved onward at times with great rapidity, then again I would find myself moving slowly, and seemed to be detained by the influence of a power beyond mine own, which drew me backward. I have since learned this was the grief of my friends upon the earth. My angel guide filled my heart with a feeling of veneration which lifted me up and bid my spirit seek higher for its home. As we moved onward I caught a glimpse of jeweled skies, a splendor of sunbeams, which filled my being with enraptured life; fragrance filled the air, and melody sounded everywhere. A sense of perfect rest filled my spirit, and my heart was full of love.

My spirit shook its raiment from its earthly shell, and its brain quickened with the sense of new worlds afar from gross material atoms. Memory lingered and gathered in the sowing and reaping of the many seasons of my life; shadows fell over some, and o'er others sunshine, but the lifting up came through deeds well done, and my frame grew strong, and every pulse contained a living might wherein dwelt an eternal truth, made grand by an everlasting love.

I felt the influence of the divine, or better part of myself. I knew that my spirit, as a crystal globe, reflected the Maker's hand. I felt a life all new, and from that life I drew a power which gave me strength and crowned me with a majesty which led me from the dusty form which I had worn for years, and my soul, as the temple of my spirit, glowed with the electric touch of its new life. God's love encompassed me, and more and more his image shone, as saints and seraphim around me gathered.

Here was a blending and unfolding of

glories all new to me, but the light and splendor that draped their lives and filled their souls with love revealed to me the reflex of a more divine and perfect light—a light from the Eternal and Infinite. His Spirit shone through all.

My spirit paused, and calmly questioned through its faculties, God's infinitude. I gazed afar off, to the right hand and the left, upward and downward, and I saw that every form, according to its place, received a touch of splendor from His Spirit; His power created all forces, and all were subject to His will. I saw that all *divine light* was but the light of *His love*, and as that love increased the nearer drew that form to the Spirit of the Infinite; and as the *light* increased, so increased His Spirit there, until through the form that once upon the earth had dwelt, creation worked outward, and new thoughts were born to build new worlds, and bring new species of life to work in turn their life up to God.

As my spirit mused my soul grew stronger, and light fell clearer across my brain; and like a chain of births I gathered in the soul's advance, until I saw within myself, soul and spirit take its form, and mind and heart create the will over, while the brain tranquilized the whole. I saw its workings from the outer and the inner wall, and the mind through sensation moved, worked through life upon matter, chasing time, living in the past, and building for the future. Each kind sought its own, its separate sphere, suited to its mind, and built its faith upon its own conditions.

One Great Spirit reaches all, so where they be. Each planet is inhabited by a separate race, yet all derive their life from the one great Life, and are illumed by His Spirit. Nothing has changed amid the countless orbs of heaven since first they sang their awakening song. It is man who moves the countless changes over earth's broad belt. He lifts or debases the framework of beautiful life. He closes the portals of his inner being and hides the image of God. The world grows in wondrous arts, and increased science crowns man as victor; but the beautiful garden of the soul is left uncultivated, and angels cannot find their way amid the debris which has gathered there. The love which comes to lift the spirit to its soul-center, is lost amid ambition and selfish deeds.

The fine arts with their beauteous shades, the great inventions made to bless the earth, all fail to lift the spirit where the light of love supreme forever dwells. The spirit

cannot soar to where, all radiant, showers this light, until it seeks within the inner wall, where lies buried the light which comes from God.

I was aroused from my meditations by my guardian angel, and onward I felt myself urged, and with rapid speed I was propelled past green fields and perfect flowers. I queried, Am I passing through another sphere down to earth? But no, this cannot be; for the same beautiful, intoxicating light lives here. It is in the flowers and over the hill-tops, and fills all nature with a halo unknown to earth. I am but in another sphere. More real than earth, more perfect, pure and good, all seems touched with the rays of the setting sun, and everything is bathed in a calm of divine content. Perfect love flows as sweet music over all. This is the plane of "golden life;" all drink from the Celestial Fount of God. It is one of the bright rounds of the ladder of the universe, and the golden threads of time know no end. Waves upon waves of music unceasingly roll, and God's great Spirit centers all; while radiating circles around the Center increase the Infinite in the finite form.

What a grand space of beauty lay before me! So perfect was the universe of spheres! My soul was touched when I saw how harmonious worked the divine laws. The weaker I saw were here by the stronger sustained, and all by the one great Power held up. Within a perfect solar light an interior ray dwells, more perfect than the light reflects, and all seem fed from this one great central Sun.

I found as my soul in strength increased, that my intuitive powers awakened, and I saw unrevealed interior forms, which seemed to hold within themselves second selves. I saw that every atom bore upon its face the impress of an uncreated shape. "I will strive to know more of this." So my spirit spoke; and then I wondered, will these atoms take unto themselves forms, and become organisms? But my spirit could not answer. All that I had learned while upon earth, my long years of study, the constant culture of my mind, could not reach the wonderful works I saw revealed. I could but gather glimmerings. I must begin anew, and gather knowledge where the lights are clear, and reflect truths.

I found myself moving onward, the air fragrant, delightfully so, flowers glowing with their diamond centers. Two loved ones joined me, and journeyed by my side. My breast throbbed with joy, and my frame

was quivering with ecstatic bliss. I saw before me a line drawn which looked like the margin of the sea when gilded by the rays of the setting sun. A calm, holy light sprang up, and all life seemed to bow in solemn grandeur. I saw I was entering another circle. I moved through a curtain of fleecy whiteness into greater glories than ever my mind had conceived; and I turned to speak to my companion; for until that moment I found I could not give utterance to my thoughts. How glad the sound which with joy burst from daughter's lips, "Father, we are entering our home!"

My soul leaped with joy to once more hear the dear voices of my beloved daughters, their souls responded to mine, and from their spirits there came a strong love-light which lifted my spirit high upon the golden waves of beauty. The air around me was like shimmering waves, flashing and then softening like Eden's twilight, tranquilizing into a serene and holy calm which lulled me into slumber. How long I slept I know not. I awoke to find myself in a softly-lighted grotto, shaded by palm trees and twining vines with scarlet berries and fragrant flowers. A sense of loneliness came upon me which the beauty of the place could not dispel.

I arose and walked out of the grotto to meet my daughters, with my father and my mother. Who can tell the joy of that meeting? My father stood before me in the prime of manhood—my mother, a beautifully matured woman of twenty. I gazed in wonder; old age had left them, and into the new life they had sprang regenerated. I wondered if I too had found the change, and from my soul they caught the thought, and my mother led me into a temple where clear crystal formed the walls, and there I saw myself in early manhood's grace, while all around me floated the deeds of my life, in countless numbers strangely mixed—some brightly light, others clouded and crossed with deep lines.

Clearly came to me the truth, "There is no death." My mother said, "My son, it is memory you see. It will be ever with you, as eternal as your inner soul. Time with its progressive line will increase the brighter lights until the dark and strangely crossed will fade, but the reflective powers of your being will never cease to be."

Then I felt upon my soul a lingering dimness of my former self, and I struggled to expand my mind to gather in more clearly these strange and new revelations. Here again came to me the lifting up. God in

his love shone over all, and I lifted my voice as one among the many present, in praise for his untold mercies, and I thanked him for the strength which had led me to labor faithfully, and use well the talent he had given unto me. A greater light came as my soul communed, and my faculties all ablaze with light, found in all of God's works a wisdom mighty, grand and great. Through harmony of body and spirit my soul had bloomed into perfect manhood, and a feeling of gratitude overwhelmed it and lifted me up nearer to the great Spirit of all, and with my arms entwined around my mother I praised God for the perfect part which from her I inherited, and which had aided me to lift myself still nearer unto him. The winds caught the joy of my soul, and all the world about me seemed moved with ecstatic bliss, and from out the palm grove we went into a luminous city, whose bright streets shone like bars of gold, and buildings of jasper rose high above us, forming avenues of light beyond human conception or spirit power to delineate through mortal form.

Around the city rivers like molten silver ran, and fair ships and gay boats moved upon the face of the stream, reflecting in perfect outline the white sails and bright-colored bows; soft melodies sounded upon the air, from birds which dipped their gay plumage in its waters. Tall trees alive with bright-blooming flowers grew along its banks, and the voices of happy children made perfect the scene. As I stood with my mother beneath the archway of a snowy temple of crystal spar, my daughters again approached me; and it was my eldest, my beautiful child, who had suffered most when in the body, with her face all lighted up with holy love, bade me enter the mansion prepared for me in heaven.

And here, my dear friends of earth, I must leave you; for my power is not yet sufficient to give to you even a shadow of the beauties of that home. The flowers of God bloom eternal, and the trees of life are perpetual. Communing angels from higher spheres visit where I dwell, and as their feet press the bloom-covered grass a new-born gladness fills our city; sweet happiness holds all in a sacred union of spiritual glories. God be with you all.

The grave is not deep; it is the gleaming footmark of an angel who seeks us. When the unknown hand sends the last arrow at the head of man, he bows, and only the crown of thorns is taken from his brows.

For the American Spiritual Magazine.

WHY CALL IT SPIRITUALISM?

BY D. WINDER.

BROTHER WATSON—Having been permitted, through your kindness and generosity, to read, not only your three books on Spiritualism, but also the current numbers of the SPIRITUAL MAGAZINE, and finding so much in common in the history of our lives and experience in the field of theological labors and investigations, I am drawn by natural, yet mysterious, laws of affinity and sympathy toward the enterprise in which you have engaged. Like yourself, I feel that I have much to do and but little time to do it in, as I am nearing the shore of that river that separates the terrestrial from the celestial, and must, in the course of nature, very soon pass over. Sometimes I indulge in regrets that the prime and vigor of my life have been devoted to the propagation and defense of dogmatic theology; then again I am consoled with, to me, the newly discovered truth, that religion, like all else in nature, is *progressive*, and a consciousness that I have always spoken and acted according to my highest and best convictions in religious matters.

I have always had an aversion to the use of "ism" as a termination in the designations of the various religious phases, and I feel the same repugnance to calling the modern developments of Scriptural truth "Spiritualism."

The name Spiritualism is not only vague and indefinite, but is calculated to bewilder and mislead both Christians and the outside world, on account of the variety and antagonistic ideas and views entertained by speakers and writers who are recognized as Spiritualists. I once witnessed an impressive illustration of this truth in a discussion between a clergyman and a prominent Spiritualist, in the city of Richmond, Indiana. The question for debate was, "Is modern Spiritualism sustained by the Bible?" As Spiritualism was not *defined* in the terms of the question for debate, the clergyman merely sought out all the extravagant and wild utterances he could find in Spiritualistic literature, and put his opponent in their defense. I need not tell your readers the result of the discussion. I will merely say the cause of truth was misrepresented and injured.

The distinguishing truths which are now being developed, demonstrated and restored to the religious world, are as old as humanity itself, in harmony with the laws of nature,

and confirmed by universal history and human experience, and in no just and true sense can be called an "ism." Methodism, Calvinism, Quakerism, etc., are appropriate enough as designations of theological dogmas, but "Spiritualism" is a misnomer when applied to historic facts and demonstrated truths.

The historic and demonstrated truths to which I allude, and to which I demur against applying a sectarian epithet, are the following:

1. In every period of the world's history celestial beings have been employed in administering the divine government in relation to the human race; and this arrangement is a part of and in harmony with the whole system of natural laws.

2. These celestial beings, called "angels," (which means *messengers*) have manifested their visible presence, conversed with mortals in audible voices, and made known the objects of their missions in every period of the world.

3. These celestial messengers always did, and do now, by means of dreams, visions, trances, and magnetic impulses, influence the minds of mortals—warn them of danger, dictate the means of safety, and impress upon their minds their duties and obligations.

The foregoing propositions I shall now proceed to show are demonstrated by every rule of evidence and source of authority recognized in human society. And I would here remark that no moral problem of modern times is so utterly incomprehensible to my mind as this: that Christians, who profess to be governed in their faith, hopes and expectations by the New Testament records, should for a moment doubt the truth of the foregoing propositions. Should any intelligent Christian be presented with a copy of that volume, from which had been erased all the historic narratives, all the promises, and all the unequivocal declarations that prove the truth of my propositions, he would scarcely recognize it as the New Testament. Yet, in consequence of false religious education derived through current popular sources, he can read these thrilling narratives and soul-stirring promises and predictions, without discovering the barrenness and poverty of modern theological systems.

As I wish in this communication to address myself especially to professing Christians, I shall proceed to present some of the proofs found in the New Testament, of the truth of what is improperly and disparagingly called "Spiritualism."

I shall first refer to the *historic* narratives found in that book. These are contained chiefly in the four books of the Evangelists and the Acts of the Apostles, written by St. Luke. The ostensible object of these books was to give an account of the facts and incidents that occurred in connection with the birth, life, sayings and doings of Jesus of Nazareth and his apostles, whom he had chosen to represent his cause and mission in the world. As I now address myself especially to Christian professors, I shall assume the *general truth* of these narratives; allowing only for the ordinary misapprehensions, errors and discrepancies common to humanity and characteristic of all human productions. It will be clearly seen that the incidents referred to in these narratives coincide and harmonize with many of the current phenomena of modern times; and I can see no reason or propriety in applying the epithet "Spiritualism" to the facts and phenomena upon which primitive Christianity was based. Christians should know that any effort or agreement to disparage or discredit the well-authenticated phenomena now occurring in the world, will have a direct tendency to invalidate the narratives found in the New Testament.

St. Luke, who wrote the "Gospel according to St. Luke" and "The Acts of the Apostles," was evidently a man of culture and education, capable of appreciating the events of his period. After a brief introduction, in which he claims to "have a perfect understanding of all these things from the first," commences his narrative with an account of the phenomenon that occurred with Zacharias, the Jewish priest, and Elizabeth, his wife—the parents of John the Baptist. He states that when Zacharias went into the temple to burn incense "there appeared unto him an angel of the Lord, standing on the right side of the altar," who made known to him the fact that he and his wife should be the honored parents of the forerunner of Christ. Here we have the fact of the presence of a celestial messenger in the temple, visible to the eyes of mortal, and distinctly announcing, in an audible voice, the object of his mission.

Luke next proceeds to give an account of a visit of this same angel to Mary, the mother of Jesus, to announce to her the fact that the promised Messiah should be the fruit of her womb. Mary *saw* him with her eyes, *heard* him with her ears, and received from him the intelligence that her cousin, Elizabeth, should be the mother of the forerunner of Jesus. See Luke i.

In his second chapter, Luke gives an account of the celestial manifestations that occurred at the birth of Jesus as follows: "There were in that country shepherds abiding in the fields, keeping watch over their flocks by night; and the angel of the Lord came upon them—they were sore afraid—and the angel said unto them, Fear not; behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, saying, Glory to God, peace on earth, and good will to men." Here again the angel who spoke to them, as well as the host of angels who joined in the celestial concert, were both *visible* and *audible* to the shepherds; and they also distinctly announced the object of their mission, and directed the shepherds where to find and how to know the new-born babe.

Passing over the cases of Simeon and Anna, who were impressed by celestial influences to meet Joseph and Mary in the temple and identify the Lord Christ, I now proceed to the case of the "wise men of the East," and the strategy of Herod, found in the second chapter of Matthew. These "wise men," or *magi*, understanding that the star, or *meteor*, that appeared at the birth of Jesus, was intended to point out his locality, made their way to Jerusalem and made inquiry on the subject. Herod, the king, became jealous on account of these ominous movements, and sent for these wise men, charging them to bring him word after they had found this new-born prince, under the pretense that he wished also to do him homage, but really intending to destroy him. But he was defeated by celestial interference; and how? Why, these wise men were warned in a *dream* not to return to Herod. The celestial messengers, being mind and thought readers, an angel immediately appeared to Joseph in a *dream* (Mary was *clairvoyant*—Joseph not), and warned him to flee into Egypt with the young Jesus, and to remain there until further celestial orders; at the same time revealing to Joseph the secret intentions of Herod. After the death of Herod the angel again appeared to Joseph in a *dream*, informing him of the fact and directing him to return to the land of Israel with Mary and Jesus. The details of this narrative are most surprising, and illustrate the ever-present care and guidance of God's "ministering spirits" over those who commit themselves to their charge in

well-doing, obedience and submission; for we are told that when Joseph returned to the land of Israel, and learned that Herod's son, Archelaus, reigned in his stead, he was afraid, and immediately he was directed by an angel of God in a *dream* to turn aside into Galilee.

I shall now call the attention of my Christian readers, who deny the possibility of the spirits of the departed returning to the earth and being identified, to the following narrative, found in the ninth chapter of Luke: "Jesus took Peter, John and James and went up into a mountain to pray, and as he prayed the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias, who appeared in glory and spake of his decease, which he should accomplish at Jerusalem." In this narrative we have the proposition demonstrated, that departed spirits can return to earth, become visible to mortals, converse in audible language, and be identified.

Permit me in passing along to ask a few pertinent questions. Why are the facts recorded in all these narratives called Spiritualism? Are they not essential and basic elements of primitive Christianity? If so, in what way do their exact duplicates in modern phenomena disparage the credibility of primitive Christianity? And will not the efforts of Christians to destroy the credibility of these modern phenomena, which are duplicates of those found in these narratives, tend to destroy the credibility of the Christian Scriptures? If Christians, aided by corrupt and money-loving magicians, whom they abet and encourage to imitate those who followed Moses and Aaron in Egypt, could succeed in destroying the credibility of modern phenomena, would it not tend to lessen the credibility of the Christian records? Last summer I witnessed an exhibition of one of these tools of the clergy, who announced to the people of Oxford that he would "expose Spiritualism" by duplicating all its pretended phenomena by slight-of-hand tricks. One of the "tricks" he performed was *turning water into wine*; much to the gratification of a crowd of professing Christians, who came and paid their money to see "Spiritualism exposed," and who had not the sagacity to see that the first "miracle" of Jesus was also "exposed."

I will now conclude this article by an appeal to those "Spiritualists" who repudiate the testimony of the Christian Scriptures. The New Testament, when understood, con-

tains more evidence, and of a more potent character, in favor of the phenomena now occurring in the world, than all other existing records combined. Why, then, is this evidence ignored and treated as incredible by so many prominent Spiritualists? Our efforts to reach the minds of devout Christians must ever be abortive, until we occupy a more consistent platform than we do at present. Our present policy in reference to the Christian Scriptures, is quite as inconsistent and suicidal as that of Christians in reference to the phenomena of Spiritualism.

More on the same subject in my next.

Oxford, O.

D. WINDER.

For the American Spiritual Magazine.

THE ENTRANCE OF SPIRITS INTO THE SPHERES, AND MISSION TO EARTH.

THROUGH OUR HOME MEDIUM.

Spirits on leaving the body take their position just where their lives have prepared them for. Many spirits feel their position lower than they expected, because they have made their calculations from ignorance of God's requirements—to place their hopes of being carried to heaven on the death and sufferings of Christ, when God made them to work out their own destiny by doing his will. God sent Christ to teach them his laws and requirements, so they might have the opportunity to make their heaven in spheres of joy.

Heaven is a moral condition, and not a material plane of worship around the throne of a spirit God. God is spiritual, and his creatures must be spiritual in their conceptions of him. They must learn that Christ meant this when he said, "My Father and I are one." Christ claimed to be the Son only as the God-spirit made him so. He meant this when he said, "All things are given to me of my Father." His power to perform miracles was given from God, and he found he could not perform them where a spirit of infidelity existed. He came to do his Father's will, and he did it in making man's salvation sure if he would obey the laws that God had sent him to teach them.

The entrance into the spheres is according to the laws of God, which are immutable and fixed. No spirit can change those laws, but by obedience can take their position high or low, just as their obedience in a greater or less degree determines. When death comes in the order of law pertaining to matter, the spirit seeks its affinities, let

them be in the dark abode or "outer darkness," as the Scriptures term it, or in spheres of light and love.

Nothing prevents this association. Nothing can change the nature of the spirit affinity but a progressive desire. Man is made with feelings to make him good or bad—just in proportion as those impulses lead him to good or bad deeds. He can be spiritual by seeking that light which the Spirit of God brings to the soul in accordance with spirit laws. There are spirit laws as well as material laws. The spirit man is to spirit laws what the material man is to material laws.

The spheres are like the stories of an immense building. In them is prepared a room for every son and daughter of Adam's race. The room is adapted to the desire of its occupant. If he desire a better, the way is accessible by spirit effort. No spirit is chained to the "bottomless pit," but is spiritually able to ascend if he obey the spirit laws. The mind is illumined by the God-spirit, and they feel there are greater heights and brighter joys in higher spheres. This knowledge causes them to pray for the Christ-light to shine upon their dark abode, and their prayers are borne by angel missionaries to the Christ-spirit sphere, which is all light and love. The light shines down through the way made bright by obedience to this spirit law, and makes the dark spirit rise one step toward heaven.

The angels always do behold the face of their Father, because his Spirit is over all the creatures he has made. His face is in all his works, both in the natural and spiritual world. He sends his angels to earth to bind up the broken heart, to feed the poor, heal the sick; and to make their duties known they impress you and other mediums to convert the world by explaining from the spirit teachings what God requires of his creatures. Their mission is to make men pure and Christ-like, by teaching them the truths preached by Christ in the cities and synagogues of the Jews and in the temples of God, to the multitudes making him their teacher, by following him from place to place.

"Ministering to those who shall be heirs of salvation" is the object of spirit manifestations. The mind of man will be prepared for these great phenomena more rapidly when the spiritual church is organized. The laborers will be greatly increased, and mediums will be developed in all places, for the purpose of manifesting the different phases of spirit communion. The mission-

ary work is needed to spread this great truth, and mediums must travel. The circles must not monopolize. The spiritual doctrine must go into all the world. Every creature must learn that Christ's second coming is near. The earth is quaking, and the conflagration is making red the earth and heavens with spirit illumination. The great city Babylon is beginning to tremble to its very foundation. Men are crying for rocks and mountains to fall upon them, to hide them from God, but there is no escape from the laws of spirit sight. This spirit power is being felt from pole to pole, and men are learning the truths of God.

Your next subject will be the material phase of Spiritualism. Good by!

A SERMON,

On the Utility of the Christian Spiritual Religion.

*Preached at Spruce Creek, Huntingdon Co., Pa.,
March 5, 1876.*

BY CYRUS JEFFRIES.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints."—Jude, 3.

The common salvation is the faith delivered by Christ and his disciples to the saints of the primitive church, and for which all Christians are earnestly to contend unto the end of the world.

That faith was the gospel of good tidings, and consisted in all the commandments that Christ delivered to the saints, and which all his followers were to believe and obey to the letter.

Love the Lord. Love thy neighbor. Have faith. Be baptized with the Holy Ghost. Heal the sick. Cast out devils. Cure the Lame. Restore the blind. See visions. Raise the dead. Prophecy. Work miracles. Give alms. Discern spirits. Cure the dumb. Restore the deaf, and speak with tongues. These are the great principles of the faith once delivered to the saints, and for which we are earnestly to contend, but which are in this day in the main denied and condemned by all creeds and councils of modern Christianity.

In calling your attention to the text, I propose noticing, in the first place, the truth of the faith once delivered to the saints, as delivered by Christ himself to the primitive

church, and believed and obeyed by modern Christian Spiritualists.

In the second place I will notice the blessings and benefits of some of the great principles of the faith once delivered to the saints, and conclude as the spirit shall direct.

I am then in the first place to notice the truth of the faith once delivered to the saints, which I shall do mostly in the form of axioms.

As there is but one great Almighty Spirit in the universe, so there can be but one true and great religion in the universe.

And if that great Almighty Spirit is God, and God is spirit, then his religion is spiritual.

And if God's religion is spiritual, then it is divine, and if it is divine, then there is nothing human or material about it.

And if there is but one true God, then there can be but one true religion, and if that God is a spirit, then his religion must be spiritual and divine, and if his religion is spiritual and divine, then all other religions are useless and wrong.

And if God is a spirit, and can only be worshiped in spirit by our spirits, then there can be none other than a spiritual religion.

Hence, the only religion that is declared to be spiritual and claimed to be spiritual, is that brought forward by Jesus Christ, the great Medium or Mediator between God and the human race.

And this religion being delivered by Christ to his disciples as the common salvation, was to be preached to all nations as the universal religion of mankind.

And it was to remain the same throughout all generations for all time, without substitution, alteration or amendment, forever.

It was to sweep unimpaired and unchanged along the tide of centuries, until man, illumed by its glory, shall stand redeemed and regenerated on earth; and God's will be done on earth as it is in heaven.

This spiritual religion of Christ was to be the only religion preached to mankind, just what Christ commanded, and none other was to be taught the nations.

"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i, 8.

Then as there is but one true religion in the world, and that the religion of Christ, how careful ought ministers be to preach it just as Christ and his disciples preached it. They preached it like the Christian Spiritualists do now, with all its signs and won-

ders accompanying it, for Christ and his disciples preached no other gospel than that of miracles, signs and wonders, and should men or angels preach any other gospel than that of signs and wonders, they should be accursed.

And this is the reason why it is needful for me as the text declares to "exhort you that you should contend for the faith once delivered to the saints." For it is none other than this miraculous and wonder-working gospel that was delivered to the saints.

And as every principle of this religion is valuable to mankind, whether it be healing the sick, casting out devils, raising the dead, or curing the lame, we should be ever willing to obey its precepts, and its spiritual economy will guide us to an immortal destiny.

This religion is a light in heaven. It has hues for every eye and heat for every heart. As the material sun throws out its light and heat upon the natural world, so does this great religion warm and lighten the minds of men.

And as this great and only religion wields the energies and controls the fortunes of all worlds, we should be careful to have every principle just as Christ delivered it.

And these principles of the religion of Christ are of such intrinsic value to the spiritual welfare of mankind that the loss of a single principle would endanger the dearest interests of the human race. Therefore in bringing before you the faith for which we are so earnestly to contend, I shall only be able at this hour to call your attention in the second place to some of the blessings and benefits of this great faith, once delivered to the saints. And in doing this I shall notice, first, the principle of *prophecy*; second, the principle of *raising the dead*; and third, the principle of *healing the sick*, leaving the balance of these great principles to be noticed on another occasion. I will proceed at once to notice that of prophecy.

But I am here met by the creeds and councils of opposing orthodoxy, who by their doctors of divinity have doctored away all the principles of faith once delivered to the saints, and have long since declared these great principles or commands of Christ all dead and passed away. But since we have no warrant in the religion of Christ for any such things as doctors of divinity, we therefore take the liberty of ignoring the religions of doctors, creeds and councils, and ask:

"What saith the Scripture?"—Romans iv, 3.

As the Scriptures teach that all these great and marvelous commands of Christ shall be obeyed unto the end of the world, what right has any man, or set of men, to oppose Christ, and preach that his gospel of wonders, signs and miracles have all ended and proved a failure to the sons and daughters of men, when they know that it is the same Christ, the same humanity, and the same gospel in this day it was in that day, and has the very same blessings and benefits for mankind in this day as it had in the days of Christ and the apostles? For Christ has never changed, altered, amended or destroyed any of the gospel he delivered to the saints.

One of the great doctrines of Christ, delivered to the saints, and established in the church, was that of prophecy.

"And your sons and your daughters shall prophesy."—Acts ii, 17.

Shall prophecy, is as strong a command as Thou shalt worship the Lord thy God. Your sons and your daughters are to prophesy. Male and female are to be prophets and prophetesses, or mediums. For prophets are mediums through which communications come from the spirit world to the natural world, or from the spirits of the dead in the spirit world to the living people in the natural world.

The spirit enters into the prophet or medium and controls him or her, as they did the prophets or mediums of old.

"And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Ez. ii, 2.

A prophet or medium is one that loses himself, and is changed, so to speak, into the person that controls him or her.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."—1 Sam. x, 6.

So that the command "Your sons and your daughters shall prophesy," is everywhere being fulfilled by the Christian Spiritualists in all lands, communicating their messages of love and instruction from the spirit world to their friends on earth.

"Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy."—Rom. xii, 6.

This shows us plainly that under the gospel dispensation we all have gifts according to the grace bestowed, and that one of these

gifts is prophecy or mediumship, and that we should exercise it as Christ commanded.

"Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. xiv, 1.

We are here not only shown that prophecy is a great spiritual gift, but we are commanded to exercise it rather than any other gift.

"To another, the gifts of healing by the same spirit; to another, the working of miracles; to another, prophecy."—1st Corinthians xii, 10.

By this we are plainly informed that prophecy, or mediumship, is one of the gifts of the Holy Spirit, to be used in the church as Christ and his apostles commanded.

"Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets."—1st Cor. xiv, 29-32.

This is the manner in which the prophets or mediums are to prophesy in the churches, that all may be comforted, for the spirits of the prophets are always subject to the prophets, ready at any moment to take possession and control them whenever they desire, just as the spirit of Elijah was subject to Elisha, 2 Kings ii, 15. And so are the spirits always subject to the prophets or mediums now.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1st Corinthians xiv, 37.

If any persons wish to become prophets or mediums, let them truly believe and acknowledge the commandments of the Lord relative to prophecy, and he will receive the gift of prophecy.

"He that prophesieth edifieth the church." 1 Cor. xiv, 4.

This shows us that it is good to prophesy, or hold communication with the spirit world, because it instructs and edifies the church, and is therefore one of the great blessings of the church.

"For greater is he that prophesieth than he that speaketh with tongues."—1st Corinthians xiv, 5.

Here we are told that it is a great thing to prophesy, or hold communication with holy spirits in the church, that it is even greater than speaking with tongues.

"Wherefore, brethren, covet to prophesy." 1 Cor. xiv, 39.

Prophecy, or mediumship, is such a noble spiritual gift that we are commanded to covet it.

"And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers. After that, miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. xii, 28.

This plainly informs us how God has established his church. It is composed, first, of apostles or ministers, secondly, of prophets or mediums, thirdly, of teachers, then miracles, gifts of healing, etc. Prophets, or mediums, then, hold the second place in the church as ordained by God himself.

"And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them."—Acts xv, 32.

Here we are informed that the prophets or mediums were in the first organization of the Christian church, and by their prophecy or communication with the spirit world they were able to exhort, convince and confirm the members of the church by their intercourse with the spirits of just men made perfect, and by actual demonstration from the spirit world, fully prove their mission.

We might bring forward many other Scriptures to show that prophecy or mediumship were fully commanded and established in the primitive church of Christ and his apostles. But as enough has been presented to prove beyond a doubt that prophets and prophetesses, or mediums, did exist in the primitive church, the same as they now exist in the Christian Spiritual church, it is therefore evident that the primitive church of Christ and his apostles of that day and the Christian Spiritual church of this day are one and the same church.

"And the same man had four daughters, virgins which did prophesy."—Acts xxi, 9.

In this we are told that women prophesied in the church, and taught in spiritual things, just as women mediums or prophetesses are teaching in the Christian Spiritual church to-day. Thus showing that both men and women prophesied or were mediums in the primitive spiritual church of Christ, as well as in the modern spiritual church of Christ.

"Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."—Eph. iii, 5.

Here we are assured that there are prophets or mediums as well as apostles or ministers in the church of Christ. And that the mystery of ages is now being revealed unto

them, and by them unto the people in all sections of the earth; by spiritual communication with the spirit world.

But we not only wish to show that prophecy is one of the great gifts in the church, but we wish to show its great usefulness in the church, as a benefit to the human race.

"And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar."—Acts xi, 27, 28.

This kind of prophecy or mediumship is of vast importance to mankind; and of general benefit to the nations, as it warns them against famine and pestilence, and gives them time to prepare to meet the calamity.

"This charge I commit unto thee, son Timothy, according to prophecies which went before on thee, that thou mightest war a good warfare."—1 Tim. i, 18.

This kind of prophecy is very beneficial, for by it is signified who the church should choose for her officers, which is of vast importance to the people.

"And as we tarried there many days, there came down from Judea a certain prophet. And when he was come unto us he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts xxi, 10, 11.

And this kind of prophecy or mediumship is of the utmost importance to the people, because it warns them of danger and prepares them to avoid it. And as these things are all being done now, in the Christian Spiritual church, as it was in the primitive church of Christ and his apostles, there can be no shadow of doubt about the identity of the two churches.

Hence the utility of this great religion over all others is plainly visible, from its benefits to mankind. This is the reason why the angels told the shepherds that it should be glad tidings of great joy to all people. Because it would enlighten them by its prophecy, heal their sicknesses by its influence, raise the spiritual bodies of their dead by its power, and do all else that is useful and good for them, which would indeed be a religion of great joy. Hence we see the great value of this religion over all others, from its usefulness in this life to man as well as in the life beyond.

For the American Spiritual Magazine.

WHAT'S THE GOOD OF SPIRITUALISM?

BY B. N. HALLETT.

The question, "What's the good of it?" has been asked of every new discovered fact in all time past. When Galileo discovered that the earth revolved he was asked, What is the good of it? When Harvey found that the blood circulated in the human body, the doctors of his day asked, What is the good of it? When Franklin brought down electricity from the clouds, people said: "The old fool will get killed trying his projects, and what is the good of it, any how?"

These questions were asked when these grand discoveries were in their infancy, but no intelligent person asks to-day what good has the knowledge of the revolution of the earth, the circulation of the blood, and the electric telegraph been to man. These questions sprung from man's ignorance, and the question, What's the good of Spiritualism? has the same source.

In replying to this question I shall discuss it upon the assumption that it is true; for the question is asked on this basis. Besides, its own phenomena will convince those who have the courage to hear and see.

The answer to this question might simply be, The good of it is, *that it is true*. For if true, then God has established it through law, and whatever comes from an infinitely good Being must be good, and for our good. It would be very difficult with our limited knowledge, to answer the question, What is the good of all those low forms of animal life we see everywhere in nature? Yet no one who believes in a beneficent Creator doubts that they were created for a wise and good purpose. Therefore, so long as men believe in a good God, and he has given man Spiritualism, they must believe that it is itself good, and for good, although they are unable to clearly see it with their blinded eyes.

But the Spiritualist is not left to faith and hope for good in Spiritualism. He is able to point out the good that has come to him through it, and to place before men the good it is to accomplish in the future. It has established for him beyond doubt or cavil the immortality of the soul. It has taken it out of the domain of wavering faith, and placed it upon the immortal rock of knowledge. Spiritualists no more doubt that they *shall have conscious, individual being in*

another state of existence, than that they now live here.

But, says one, the belief of immortality was generally held before modern Spiritualism was known. That is true; but there was still a large majority who were incredulous, and their number was rapidly augmenting during the fifty years previous to modern Spiritualism. And shall it be said, What's the good of Spiritualism? if it is able to put it beyond the power of these to doubt that truth longer? Christians are believing in immortality because Paul and the disciples say they have seen Jesus after his death; but Spiritualism gives to every man the same assurances of continued life as Paul had, and which enabled him to stand up before kings, and bear imprisonment and stripes in its defense.

If in reply to this question I could say truthfully, It will help you to make more money, men would cease to find objections to it, but would rush to it as the panacea of all ills. But the good of Spiritualism lies just here—that it teaches man that there is something better to live for than mere money; and it necessarily teaches this, because it brings home to his consciousness so vividly that it is impossible to shake it off, that this life is not all of existence, but beyond these few years there is an eternity in which money will have no part.

Spiritualism comes as an aid and support to religion, for it has established the base on which religion rests—immortality. Religion can have no relation to this life, only so far as this is a foretaste of that which is to come; for if there is no future life, "let us eat and drink, for to-morrow we die."

But it may be said that the Christian religion needs no such support and aid. One may honestly think so, but the indications that come to us from day to day seem to point the other way. Are not the scientists attacking it at a vital point when they call upon its advocates to give them the means to verify the base on which it rests—the resurrection of Jesus? The scientists point out to the clergy the universal reign of law, and say: If Jesus returned to his disciples after his crucifixion, he came back under the operation of an eternal and immutable law; and if he was seen, others may be seen to-day.

Is not Spiritualism a friend when it supplies the means which the scientist asks, and shall it not be called the ally of the Christian religion when it supplies it in these doubting times with the very proof it needs?

Spiritualism has solved some questions for which men in times past could find no answer. Who has been able to answer that question which so many breaking hearts have asked, Shall we know our loved ones in the other world? Sanguine men have answered Yes, but the desponding have replied No, and our pulpits have given forth such uncertain sounds that all men have seen that it was but hope on the one side, and fear and despair on the other. A mother had followed six of her babes to the grave, and now the seventh and last lies sick in its crib. The physician comes to see the little sufferer, and walking to its side he sees that death has it already in its grasp, and he turns sadly away. The mother, who is anxiously watching, reads the truth in the doctor's face, and forgetful of self, and remembering as only a mother can, her babe, who is going out as she thinks into the darkness alone, she turns to her husband, a D. D., crying out, "O my husband! will my babe know my other babes in heaven?" His theology failed him. It could tell him nothing; it had but led him to the grave, to leave him alone. Spiritualism, had he possessed it, would not only have cheered his own sorrowing spirit, but would not have left him to stand dumb in the presence of a cry like that. Think you that mother would have asked What's the good of Spiritualism? if it had convinced her that her babe was not to go alone; that, though she saw them not, the spiritual form of her own mother, a loved sister, or perhaps some loving spirit friend, stood beside that crib, to bear the spirit of her dying babe from earth to a home far more beautiful, and that her other babes would be its companions on the shining shore, and that they would there renew their play, which death had interrupted here?

Shall we ask What's the good of Spiritualism? when it fills again the empty cradles and the vacant chairs, which aforesaid has made our homes desolate and our hearts as dry as summer dust, when we realize that the "loved and lost" are found again, and are

"Close, close, above our heads,
For watch and ward and furtherance?"

If you doubt that it will do this, put it to the test, and let your own experience tell you if it be true or false.

Spiritualism makes us realize the necessity of religion. For we know that there is a future life, and it teaches that our life here will mark our initial place there; for our lives are written on our spirits. What

stronger incentive can be placed before men to lead them into the way of truth and right than that, which teaches that such as our life is here, will be our condition in the future world?

Through Spiritualism we know that those who have in times past loved us, who have walked by our side, sharing our toil and cheering our fainting spirit, though passed from sight, are still beside us, with a love intensified and refined, reading our thoughts and the spectators of our acts. Will they not, when they come to us and say, "You failed to do the right to-day," with spiritual fingers put the knife into the festering sin? or, with words of approval, commend some charitable deed? Will it not lift up our souls and make us strong?

Shall the Christian minister who loves the Bible ask What's the good of Spiritualism? when it comes with demonstrative proofs of the phenomena recorded therein? They may say it needs no proof and support, but is that true? If true, what mean the utterances of scientific men everywhere? Why this agitation of expelling the Bible from our public schools? The truth is, it sadly needs support; and I sincerely believe that had it not been for the facts brought out by modern Spiritualism, the phenomena recorded in it would have been disbelieved by a majority of men in Christendom to-day. Of one thing we may be certain, that if it is ever established beyond dispute that the phenomena of Spiritualism are delusions, those recorded in the Bible will go too. For if millions of men in the nineteenth century are deceived, they will never doubt but that the disciples were either cheats or were cheated.

The good that Spiritualism is doing is, that it is putting the Bible back into the hands of men who had cast it aside, and they read it in the light that Spiritualism sheds, with renewed vigor and enhanced pleasure. They can see that a mistake in recording some fact, or an erroneous opinion of one or more of the writers does not render it worthless, for it contains those grand truths taught by Christ which are a mine of wealth of themselves. They are now able to trace back, through its evangelists and prophets, the silver cord of Spiritualism, and see the influence of the angels in the grand prophecies it contains.

Spiritualism takes out of men their sectarianism, for on its broad base they can meet Jew or Gentile, Mede, Persian, Barbarian, Scythian, bond or free, and feeling that there is one universal father, realize that

there is one universal brotherhood of man. It has released us from that bondage under which we so long labored—the fear of death—for it lights up the dark passage with a radiance all its own. It brings the spiritual world to our very doors, and looses our hold upon material things, by presenting to our vision its own surpassing beauty and worth.

This is some of the good it is doing to-day; what has it done in the past?

I speak now of ancient Spiritualism, that comes down to us through the history and tradition of every nation, tribe and tongue. We find that the belief of immortality was common to them all; the Chinese, the Turks, the Hindoos, the Greeks, the Isles of the Sea, and the American Indians, all looked forward to a home in the other world. From whence came this universal belief? Not from our Bible, for not one in a thousand ever heard of it; yet this belief has a uniformity that is absolutely astounding. They could not get it from the operations of nature, for nature viewed alone seems to teach the opposite—death and annihilation. Shall we say it sprang from an innate hope in the human heart for continued life? How shall we account for the almost absolute identity of belief in regard to the future world that we find in the Australian and American Indians, when, without communication, there was no possibility of one building on the faith of the other? There is but one answer: this belief must have come to them by a revelation from the spiritual world, and was not reasoned out.

All nations and tribes have had their seers who looked beyond the veil, and their friends came back to them in the long ago—as ours do to-day—to say, “We still live.”

The truth is that the world is indebted to Spiritualism for the hope and faith of immortality; and as religion was founded upon this belief, Spiritualism is the cornerstone of all the religions that have swayed the world. Christianity rests upon it, for if Jesus returned not, Paul says, “There is our hope vain.” If, then, the Bible is a help, if religion is a blessing, if the belief in immortality be a precious gift, then men need no longer ask what is the good of Spiritualism, for they are indebted to it for their all.

What will it do for men in the future? If in twenty-five years, in its modern phase, it has convinced millions of the truth of immortality, may we not hope that with the

coming years, gathering power and momentum as it rolls on, that it will convince all of this truth, and sweep infidelity from the world? If, in its infancy, it has made so many rents in that veil that hides the loved ones from our view, may we not hope that in time it will entirely obliterate it, and the loved and lost will be visible members of every household in the earth?

Should this be accomplished would not mourning cease throughout the land, and weeds be changed to garlands of rejoicing? So near will the spiritual world really be that death will excite in men no terror, but they will calmly await its coming, knowing that it is but a momentary slumber, and that the awakening for the pure and good will be a morn most glorious. The time is coming when men will no more ask, What's the good of Spiritualism? than they now ask what's the good of the electric telegraph, but with hearts full of joy will give thanks for the grandest blessing that the Creator has given to the world.

For the American Spiritual Magazine.

THE DIAKAOI.

Their Nature, Destiny, and the Way in which they are Developed into Higher and Better and Happier Beings.

THROUGH A NEW MEDIUM IN MEMPHIS.

THEIR NATURE.

The diakaoi are undeveloped human spirits who are unhappy in the world of spirits, because they lived sinful lives on earth, and have to outgrow and develop out of their animal life in our world of only spiritual modes of being. They are spirits who always hover near their former haunts in their lives on earth, because they are still of earthly mold and animal feelings, and are drawn to the earth by their own amazing fondness for their earthly and animal ties and enjoyments. They are mere animals in their aspirations and feelings, and have no spiritual aspirations and feelings at all, and are actuated solely by their earth passions and desires. These spirits are all more or less unhappy, according as their lives were more or less sinful on earth; for in the divine economy it is true in matters of the spirit as it is in the matters of the flesh, that whatsoever a man soweth that shall he also reap.

The diakaoi must not be confounded with a class of higher spirits who have made some advance in the knowledge of God and

of divine things, but are still more or less undeveloped, and are consequently more or less unhappy. These spirits having made some discovery of their own condition, and of the mode of escaping from it, are more intent on developing themselves than they are on annoying others. Hence they do not attempt to enter the organisms of human beings, and are harmless to mankind. They are only less material than the angels, and more spiritual than the diakaoi, who are purely animal in their nature, and seek only animal enjoyments of like nature with those which they relished most on the earth plane. They do not know either man or God except as far as they regard them as friends or foes to their animal indulgences and appetites. These animal creatures are the drunkard, the whore-monger, the deeply-dyed sinner of animal appetites, and the animal-demented man, who sows only to the flesh, and of the flesh reaps only corruption.

We are now prepared to speak of

THE DESTINY

of the diakaoi, which is that of men who are indestructible in their nature, but most fallen from their high estate by the recklessness of their lives and the depravity of their hearts on earth, and who are doomed to work out their own deep and woful damnation in the mansions of hell, as we term the place of temporary torment and discipline in which they are confined. They are most unhappy and restless spirits, and roam their own dark and awful abodes and make constant and prolonged visits to your earth sphere, to drag mankind down to their own degraded mode of life on earth, and to their own dark destiny in this world of ours.

To these lost and unhappy spirits all good men and angels are sent as teachers and comforters, and all good men and angels are making efforts to deliver them from their dark and animal natures. And in time they will all be elevated to higher and happier planes of being and enjoyment.

This brings us in the next place to consider

THE WAY IN WHICH THEY ARE DEVELOPED INTO HIGHER AND BETTER AND HAPPIER BEINGS.

This is to be accomplished by teaching them the moral pathway which leads from their animal and sensual plane of material and fleshly life, to higher and more spiritual planes in the spirit world and life. This teaching may be given either by angels here or by good men and women on the earth sphere. The best way to teach them is by

amiable and friendly counsel, and by always treating them with marked kindness and respect. They are very sensitive, easily take offense, and are very malicious and revengeful when slighted in the smallest degree. They are very anxious to learn how to escape from their awful doom, and make unceasing efforts to enter the organisms of men and women on earth, that they may learn from them or from others how to escape from their places of torment and confinement. They can be benefited not only by counsel and advice, but also by praying for them. Prayer is a mighty means of deliverance for both men in the flesh and men out of the flesh. This is a divinely-appointed means of grace and help to all finite beings, and should always be resorted to in every hour of trial and difficulty, both in the sphere of the earth and in the spheres of the many-mansioned skies.

These are all the remarks which I wish to make on the subject of the diakaoi.

ELEMENTARY SPIRITS.

We publish the following letter that others may see the experience of mediums in the first stages of development. Having written considerable in regard to this class of spirits, we handed the letter to a medium whose experience has been somewhat similar. The answer to it with our name appended is what was written under control:

OSAKIS, MINN., June 4, 1876.

DR. WATSON—Being a subscriber to your excellent MAGAZINE, devoted to the new spiritual dispensation, and inquiring after its truths, I here beg leave to pen a letter of inquiry to you regarding "elementary spirits," while mediums are under process of development.

During the past winter I resided with a family who claimed to know, to a certain extent, the phenomena of Spiritualism. After a time they began forming circles, of which I was a member. The circle consisted of a middle-aged man and his wife; his son and nephew, aged fourteen and fifteen, and two girls, nine and ten; and myself, being nineteen. After sitting a few minutes I was controlled. The first symptoms were, my limbs would twitch, my eyes close, and I was influenced to speak in a foreign tongue, what appeared to be Indian, but could not tell. And then I sang and danced and talked for several hours, and

gesticulated in all forms imaginable. This was the result of the first circle.

We sat regularly once a week, and every time I was influenced about the same; at times telling love stories, and joking and talking in a most ridiculous manner—but all the time entirely conscious. My friends thought for a while that it was only development, and that they had to shake me around in that manner in order to get control of me. But after a while, seeing the same thing occurring almost every time, they concluded it was elementary spirits, or "diakaoi," and advised me to throw them off.

My object is to find out whether it was diakaoi or not, or whether it was spirits at all. Sometimes I would be influenced to talk upon Spiritualism and its truths. Then again I would make pretensions and assertions that I would give them something better than gesticulating or joking. Now was it a spirit, and if so, an elementary one?

Why did he fool us so, and tell falsehoods, and all that sort of thing? What further led me to believe that it was diakaoi, was this: the circle was not altogether harmonious. Some there were of not an elevating character, whose object was to have a little fun; but it was dear fun to me—keeping me in a perspiration for hours, tearing round in so frightful a manner.

I would be grateful for any information through your journal in regard to it, and hope it may benefit others.

Very respectfully yours,

CHAS. A. PIKE.

DEAR SIR—I have read your letter of the 4th inst., inquiring about your case of apparent obsession by evil spirits, called diakaoi. The whole case as presented by you is a very plain and a very common one, and may be very briefly disposed of by a simple statement of the real nature of evil spirits, commonly called diakaoi, or undeveloped spirits. These are the spirits of human beings who died in an undeveloped state of their spiritual faculties, and who are trying in every way accessible to them to develop themselves up to a higher plane of spiritual life. They are unhappy and undeveloped spirits, and are always ready to take possession of the bodily organisms of living men and women and use them for their own development, and also to employ them for purposes of their own. These unhappy spirits are *always* hovering near your earth sphere, *and are never idle nor unwilling* to do mis-

chief to human beings. They would do almost incalculable harm but for the fact that their power is limited by their own limited faculties, and is also restrained by the wisdom and the power of God.

The best way to avoid being obsessed by these undeveloped spirits, is to make your bodies temples for the indwelling of pure and holy spirits, by cultivating a spirit of love to God and of love to man, and by doing all the good to your fellow man that it may lay in your power to perform.

Above all, be prayerful and watchful against the entrance of these undeveloped spirits into your bodies, and see to it that you do not allow them to remain long in possession of them, after they have by fraud or stratagem secured an entrance into them. To expel them you have only to invoke the name and the help of God and of his holy angels, who will at once fly to your relief at the call of the feeblest cry for help from a heart that wishes to do right and serve only the one true and holy God.

These remarks, I believe, cover all the points embraced in your letter, and are worthy of your serious attention, as they may be regarded as furnishing an infallible remedy for the cure of cases of obsession similar to yours.

Very respectfully yours,

S. WATSON.

SPIRITUALISM.—Spiritualism may be compared to an emigrant who has gone forth from home and fatherland to seek an abode in the new world. Every true Spiritualist is like one of these pilgrims—they are in a comparatively new country, in the midst of forests and surrounded by many obstacles. There must be a general clearing away of all surplus matter in order to cultivate the soil and sow the seed. Some would not prefer to move all the old landmarks, but would work around them. A true Spiritualist should seek to remove every obstacle that will in the least interfere with the successful movement of the great plow of progress. If a spiritual harvest would be reaped, there must be faithful labor and never-tiring zeal and with due application of the forces at command. A satisfactory result will thus be obtained.—*T. Starr King, in Olive Branch.*

We should select our friends with great caution, for it is they who determine our own character; others look for us in them. It is giving to the public our own portrait, and an avowal of what we are.

From the Religio-Philosophical Journal.

STURGIS ANNUAL CONVENTION.

EIGHTEENTH ANNIVERSARY—WONDERFUL
DEMONSTRATIONS.

A larger or more enthusiastic meeting has probably never before been held in Sturgis, than that which has just closed. Rev. Mr. Stewart, of Kendallville, publicly stated toward the close, that to his own knowledge over thirty different localities were represented, some of them considerable distances apart. And Mr. Peebles assured the meeting that he never attended a convention where there was so much good feeling or more enthusiasm. The meeting had been advertised for Saturday and Sunday, but all day Friday the people crowded into the village, in consequence of which the church was thrown open, and a lecture delivered by Rev. Mr. Stewart that evening; we all felt "the good time coming."

On Saturday morning the Convention was formally organized, the Hon. J. G. Walt presiding. The regular speakers were Hon. J. M. Peebles, Mrs. Anthony Whiting, Rev. Wm. Stewart, of Kendallville, Ind., and Mr. Walker, a young Englishman of eighteen, who is entranced by ancient sages and philosophers, who, through him, handle ancient lore with a familiarity perfectly astounding. As Mr. Peebles expressed it, "this young man, comparatively uneducated, is a prodigy."

The success of the Convention is largely attributable to the generous liberty accorded by the President to all; he particularly exhorted mediums not to resist their influences, and called on all in his opening remarks to feel quite at home, and enjoy the liberty of the Sturgis spiritual platform. In the conference of an hour which followed the President's opening remarks, Mr. Fox, of Sturgis, said "that many years ago, before he knew anything of Spiritualism, he resolved to test the strength of that platform, and came from Orland, Ind., to Sturgis for that purpose, and seeing 'Sojourner Truth' in the crowd, he offered her fifty cents to go up on the stand and make a speech, and finding that the platform could stand it, he concluded it was a free platform, a thing unknown to him before."

FIFTH SESSION.—After conference, Rev. Mr. Stewart was again called on by the chair, when, to the surprise of every one, he seemed half asleep, and came forward like one scarcely able to walk. His back and

limbs were bent up in a strange fashion, and he dropped into a chair like a man very glad to have a chair to drop into. He said he was John T. Johnson, a so-called Campbellite minister, formerly of the South. He hoped they would excuse him for speaking to them in a sitting posture, as he felt the infirmities of sickness and old age again as he used to. He spoke for about one hour, exhorting the audience to acknowledge Christianity in their Spiritualism, and lead Christian lives. When he had got through, a gentleman in the audience stood up and said, "My name is Vance. I remember having heard many years ago, Rev. John T. Johnson preach down South, and I recognize the style, accent, etc., and believe this spirit to be the same."

Mrs. Whiting lectured. "Is it true," she said, "that every word we utter, whether of praise or blame, goes echoing on forever, and that every act of ours leaves an indelible record on surrounding objects?" "He who outside of mathematics pronounces the word impossible, is not wise." "Man is a harp of five strings, his senses." "Self-assertion is as important as self-denial, when it is just." She referred to the fathers of the revolution as just self-assertionists. Mr. Peebles, after the above lecture, referred to the wonders he witnessed in this Convention. He said that Dr. Watson in the South was laboring in behalf of Christian Spiritualism, and he (Mr. P.) saw at this meeting, a clergyman of thirty years entranced by another clergyman in spirit life, for the purpose of advancing the same idea.

SIXTH SESSION.—The Secretary of the Convention was called on by the President to make some remarks. He (the Secretary) informed the meeting that in connection with this society there was a debating club in Sturgis, where resolutions were discussed in a spirit of candor. This club had recently been given one column of the *Sturgis Journal-Times* in which to publish reports of its proceedings, each week, and he, the speaker, thought it but fair to introduce that paper to the meeting; an editor liberal enough to make us this offer deserves patronage at our hands.

In the course of this session a lady in the audience, a Mrs. Whitney, rose and manifested great emotion with tears running down her cheeks, and declared that "though a Spiritualist of twenty years' experience, she never saw or felt anything to equal what she experienced at this Convention. She had been a sufferer from sore eyes a long time, and never had found relief till now."

A medium in the hall, being influenced, held out her open hand, and soon her palm was filled with oil from an invisible source, which, on being applied to her eyes, she was instantly healed." With a loud voice this lady praised God, and thanked all in the church, as she felt assured that the magnetism of every one in that vast assembly had something to do with it. The meeting was electrified. Then, at the conclusion of her remarks, Mr. Peebles rose on the platform, and with a loud and solemn voice uttered the words: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "There," said Mr. Peebles, pointing to the lady, "is the evidence that we are the disciples of Jesus." Here a brother in the audience, who announced himself as "the Farmer Boy," shouted in true Methodistical style, "Glory to God! Amen! Hallelujah! Shout, shout, brethren," he cried, "let the long lectures and speeches go, and all of you shout! Amen! Hallelujah!" At this juncture many rose, and with tears and faltering voices confessed that great power was present at the meeting.

NIAGARA.

WRITTEN AT THE CATARACT HOUSE, JULY 9.

Majesty and power are in this sanctuary. The roaring billows before you are the sanctuary of God, not the house made with men's hands. God is seen in his own nature, which is displayed in omnipotent grandeur when the laws he has established produce such grand results as you see in the mighty cataract, manifesting the power of his wisdom and knowledge. God regulates his universe by regular and unchangeable power; his laws are manifested in all his works, from the smallest atom to the most wonderful machinery by which the universe is preserved. God is God, and in his spirit essence he manifests his presence in the soul of man. The lofty aspirations which have thrilled your very being, in contemplating his great and wonderful book, wherein his power is written, were created by the inspiration of his spirit essence, through his divine ministers, who are ever impressing the mind and souls of those willing to receive them.

Mind is the tablet of spirit impression, and is stamped with the seal of immortality

by God's power and love. Mind is divine, and will live while God lives. The elevated desires of man are the promptings from the Almighty Spirit, and the indwelling of that Spirit in the soul purified by that presence. The rushing, mighty waters reflect the presence of God, for the power by which they move is unseen. He controls the world by an unseen power. His laws are invisible, but the engine which moves them to the production of all the great and grand results is seen when the soul is enlarged by the spirit presence of that Power. Many things seem wonderful and strange to the soul so dwarfed by circumscribed views and teachings that its aspirations never rise above the results seen from mortal eminence. Spirit power cannot move that soul until the machinery by which it is forced away from its natural magnet is unhinged and removed by the expansive power within. Then God sends his angels to roll away the stone, and the spirit resurrection comes forth from its confinement, basking in the glorious light of God manifested in the flesh. The soul thus released from bondage bursts out in lofty aspirations. The spirit mind is illuminated, and now God, the father and preserver of all things, is seen and felt in every manifestation of power and goodness and love.

The mighty volume of liquid force is the result of many manifestations of God's power. The mingling of the several lakes produce the grand result so attractive to the eye. These lakes supply many needful purposes, but make no noise about it until their good deeds result in one grand doxology of praise to the author and preserver of their ability to render acts of kindness to his creatures. By this you should learn what the Scriptures mean when it is said, God in wisdom and goodness made the deep, and it praiseth him — this is not the language, but the idea.

Love to God, is the first great commandment; love to your fellow creature, is like unto it. Christ taught this, and said nothing about what you should think or feel, for he knew that all God required would flow from this great principle, naturally as the waters from the cause which makes them seek their equilibrium. The accumulation of love promptings, according to Christ's teachings, will burst forth in the formation of the spiritual organization when the spirit power is recognized and felt in one grand and powerful machine, moving the world with acclamations of praise and honor and glory to God, whose sound will vibrate to the ends of the earth, and God will move

upon the face of the earth as in the days of old, when ghostly demonstration was considered nothing more than the power of spirit presence. Live in accordance with your honest convictions of what God is, and light will beam upon your mind just as you desire and seek for it. You love much and much will be given you to love. Make your light to shine, that others seeing your good works may glorify the Father of all created intelligence, who has his abiding place in the roaring billows, elevated mountains, beautiful plains, lovely landscapes, crimson sunset, all of which have made you to feel his mighty presence.

For the American Spiritual Magazine.

OUR CAUSE IN BOSTON.

I attended a funeral at the house of a wealthy citizen and a member of one of the most aristocratic Unitarian societies, and the pastor prayed that we might "be able to realize that she who seemed so silent could now speak to those who were willing to hear," and much more, and then with glowing eloquence added: "May we not think of her as gone away, but as still here—striving to cheer this home and sustain him to comfort and bless whom she has done so much in the past," etc. And so everywhere the sentiment creeps into sermons, newspapers, and general literature. I speak of this because some wonder why there are so few "Spiritualist Lecturers," and why the Spiritualists have ceased to hold regular meetings in so many cities where large audiences have gathered for years. It is not a decline in interest in Spiritualism, but want of interest in that phase called "progressive," when that term means preference for those speakers who ridicule Christianity.

At the anniversary meeting of the Unitarian clergy an essay was read on "The Progress of Religious Thought, Especially in New England." It gloriously pictured the rising of the Church out of dogmatism, superstition and bigotry, and was followed by a conference in the same spirit. One D. D. said he fully coincided with the sentiments expressed, and added: "But while we rejoice that some hundreds or thousands have thus progressed, it is not the end of superstition; for if we believe reports, there are thousands upon thousands, and even millions, who believe in the occurrence of events compared with which the turning of water to wine was a mere trifle," etc. The implied slur upon the views of Spiritualists

(for he did not use the term), brought me to my feet, though I had not the least idea of speaking. I need not quote my own speech, in which I unqualifiedly indorsed the most that had been claimed for Spiritualism, and expressed my belief that that learned body, within five years, would see that through these new revelations the record of Christianity would be made more intelligible and profitable to all minds, and science and revelation shown to be perfectly reconcilable. I was gratified with the close attention to my remarks, but was wholly unprepared for what followed. Many came and thanked me for what I had said. Strangers asked me my address that they might learn more, and several asked me if I would address their clerical associations; and for weeks after I had similar requests and congratulations.

Yes, there is less interest in that phase which feels no need of the decidedly Christian element. The interest is diminishing in speakers who rely for their popularity on the hard things they can say against the Bible, and Jesus as a savior. But the significance of the phenomena has wonderfully increased; their relation to important facts in the life of Jesus is everywhere being recognized. Christian unity obtains in many circles, and its source is recognized where a few years ago *Christianity* was reviled. And by the time you are ready to organize Jesus will be recognized as an essential element.

O. H. W.

From the Banner of Light.

THE MINISTRY OF ANGELS.

That part of Dr. Crowell's work on the Identity of Primitive Christianity and Modern Spiritualism which discusses and illustrates the above topic, is probably as interesting, and will come as close home to the hearts of all readers, as any other. He demonstrates, by actual citation, that the angelic ministrations are distinctly taught in the Bible, from Genesis to Revelations. He shows, by examples, that the love of deceased patriots for their native land still continues; that they actively assist in victories achieved; that the apostles were released by spirits; that they continually make intercession for us; that Jesus is still accessible; and he impressively illustrates the influence upon the mind of a personal, sympathizing, invisible friend.

The belief in the active agency of spirits is shown to be prevalent in the Roman Catholic church, and the reason is given why

they pray to the saints. Father Burke, the eloquent Catholic priest of St. Mary's church in New York, is cited as asking, in one of his recent sermons, "how it was that Protestants believed that one of their living fellow-beings on earth could pray for them, but that when his spirit had been translated to heaven, his power to pray to God for any one on earth ceased altogether?" Dr. C. rightly infers that it is this element of truth in the Catholic church that gives it, in a great measure, its strength and predominance, as a faith, over that of Protestantism. Smith's Dictionary of the Bible, under the article Angels, says "they are represented to be, in the widest sense, agents of God's providence, natural and supernatural, to the body and the soul." In the Old Testament they are found watching over the chosen family and over Jerusalem; in the New, their presence and aid are referred to familiarly, and as Christ's ministers of grace now.

A number of distinguished preachers of different forms of faith are quoted from to sustain this most blessed doctrine, now revived in its full force by the manifestations of Spiritualism. "About the death-bed of the dying Christian," says Bishop Cummins, of Kentucky, "we cannot doubt that ministering spirits gather for good." "I believe," says Henry Ward Beecher, "that the great realm of life goes on without the body very much as it does within the body;" he said he did not pray to his mother, but he invoked her, and conversed with her every month. Mr. Hepworth says he believes "that angels and the spirits of good friends gone before us attend us through life." Rev. Dr. Samuel Watson, of Tennessee, says "the Scriptures teach us that we are living in close contact with the spirit world, that the inhabitants of that world are in our midst, and that it only needs the eye of the soul to be opened for us to see." The same preacher adds that "the Bible teaches us that thousands of beings are deeply interested in the affairs of this earth. The earth was their birthplace, the scene of their conflicts and triumphs. It is the residence of their relatives and friends." The ministry of kind and loving spirits, remarks Dr. Crowell, attended Jesus through his whole earthly career. An angel promised the immaculate conception; an angel bestowed the name of Jesus; a star, or heavenly light, guided the wise men to Bethlehem; an angel warned Joseph to flee; an angel directed his return from Egypt; angels ministered to him in the wilderness; angels, the spirits of Moses and Elijah,

communed with him on the mount; an angel appeared to him and strengthened him in the garden of Gethsemane; and after his crucifixion an angel rolled back the stone from the door of the sepulcher and announced his ascension; and, last of all, an angel appeared to his disciples and commissioned them to minister to others as angels had ministered to him.

BRO. WATSON—When I was in St. Louis a few days ago, some one handed me the following card:

MISS P. LIBERT,
Medium for Spirit Pictures,

AT A. NOEL'S GALLERY,
1200 South Fourth Street, St. Louis, Mo.

I went to the place, and found a very intelligent woman and a medium of varied experiences and remarkable "gifts." And in Mr. Noel, the artist, I found an earnest, honest believer, whose knowledge of the gifts were of only recent date. Yet he had himself received the gifts both of unconscious trance and independent pencil writing. I had sittings with them for spirit pictures, and received very good likenesses of two dear daughters, both of whom have for several years been among the inhabitants of the spirit land. I saw many samples of pictures which others had received at this gallery, and can say truthfully that the spirit pictures taken there are the plainest and best I have ever seen, and I have seen quite a number from various places.

Progress and improvement is the order of the day.

VALENTINE NICHOLSON.

J. J. HARTMAN.

TO THE EDITOR—I have just been to see the spirit artist Hartman, and wish through your paper to say to my personal friends and all investigators that I *know* him to be just what he claims, a *genuine spirit artist*. Those who come or send for pictures can feel *positive* that what they get is *genuine*. I say this to all as I would say the same to my own brother or dearest friend. Hartman's work is what it purports to be. May the angel world prosper him.

T. B. TAYLOR, M. D.

Philadelphia, July 1st.

The above from an individual standpoint, is certainly strong evidence of the reliability of the artist—that real spirit likenesses are made in his presence.—*R. P. Journal*.

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MEMPHIS, AUGUST, 1876.

A NEW MEDIUM.

Soon after our arrival in Philadelphia we called on Mr. James A. Bliss, who has a "circle hall" at No. 403 Vine street. He informed us that his wife had just been developed as a materializing medium, and invited us to come and see her manifestations, which we did the next evening.

There were about thirty ladies and gentlemen present, nearly equally divided, and were arranged in two semi-circles alternately in front of the cabinet. A committee was selected to examine the cabinet critically. It consisted of substantial plank, with two apartments; the inner one, in which the medium sat, was closed by an iron wire door, fastened by three hasps, with a pad-lock on each. One of the party had brought two new locks, which were used to secure the door. The holes in the locks were filled with soap. Having examined the cabinet carefully, we unhesitatingly say there was no possible way out except through the wire door. The outer door was also locked, but was subsequently opened, and a dark curtain drawn across in front of the cabinet.

Soon a lady draped in white turned aside the curtain, and we were called for. We approached her and examined her features closely, but could not discover any resemblance to any of our friends. She patted us on the head, and another person was called for who recognized her. They stood close together for some time.

We cannot tell the number who came out—several of them walking up near us, some shaking hands with us. An old lady walked up near her son and knelt in front of him for some time. There were two per-

sons in whom we took special interest. One was a fine-looking Indian woman, dressed in gorgeous Indian style. She came to us and remained out for a considerable time, dancing around as an Indian song was being sung. She took a magnolia bloom from a gentleman who sat next us, carried it round the circle, holding it to the noses of the persons present, and finally brought it back to the gentleman from whom she had taken it, breaking off a leaf and handing it to us. She seemed to enjoy herself very much, remaining outside in a good light for a considerable time. She appeared oftener and remained longer than any others.

One gentleman's relative (his wife we think it was) had told him she would show herself to him and give him a keepsake. He gave her a pair of scissors, and she cut off a piece of her dress in presence of all. We could hear the cloth cut as plainly as we ever heard any cutting with scissors. Another lady who was recognized by her friends, after showing herself very plainly for some time, dematerialized herself by them and disappeared. A large, portly, fine-looking man turned aside the curtain and showed himself to us all. We were called up to him, where we remained for a time as near him as we could well stand. He told when he died, in 1812, but could scarcely realize that he had been in the spirit land sixty-four years. His head was bald, large, full face, prominent forehead, clear eyes, and long, thick beard from his chin. He seemed to be as perfect a man as any in the room. When he bade us farewell he squeezed our hand so hard that it pained us for some time. He took paper and pencil and wrote, but we did not see what was written.

We must say in conclusion, that we can scarcely conceive it to be possible for any honest person to question the truth of these materializations. The test conditions were perfect, and there was no possibility of confederates or deception. The behavior of the party was gentlemanly and ladylike, and all seemed perfectly satisfied that we

had been seeing, feeling and hearing those who are said to have been dead.

We believe Mr. and Mrs. Bliss will make first-class materializing mediums soon. He sits just outside the curtain, not entranced, as is his wife inside the iron cage. These mediums should be sustained. They, like most mediums, are poor, and those who go to see the wonderful materializations and other phases at their Circle Hall should contribute liberally for such distinguished privileges as they are able to confer on honest seekers after the TRUTH.

MATERIALIZATION OF WASHINGTON.

One of the most interesting manifestations of spirit power occurred on the night of the 4th of July, at the residence of the Hon. S. P. Kase, 1601 Fifteenth street, Philadelphia. We were invited to be present on Sunday night, but it having been published that we were to lecture at Lincoln Hall, we could not attend. Another invitation was sent us for the night of the 4th; but our preliminary meeting preparatory for the public one on the 5th prevented Dr. Bruce and ourself from getting there before the door was closed. We remained outside the room where the circle met, and heard the singing and rejoicing over the success of the materialization. When it was over we went in and heard the statements of those who witnessed it. There were about thirty persons present, all of whom agreed that it was the Father of His Country who appeared some eight or ten times, and with as bright a light as the gas could make. We will copy the certificate given by the parties if we receive it before going to press.

Soon after we were introduced to Mrs. Lewis, the medium. She told us that her orders were to go to Memphis the next place she visited, after the weather became cool. We tendered her the hospitalities of our home, and expect to see in our library what we came so near seeing at Col. Kase's in Philadelphia.

We clip the following from the *R. P. Journal*, remarking that a medium who is

indorsed by S. S. Jones will pass muster anywhere:

MATERIALIZATION OF DISTINGUISHED PERSONAGES.

Mrs. Lucie E. Lewis, of Cincinnati, an intelligent lady in affluent circumstances, and the wife of a gentleman who idolizes her for her rare mediumistic powers as well as for her personal charms, has from childhood been a clairvoyant and clairaudient medium.

General George Washington and lady, Martha Washington, have from her youth not only shown themselves to and held familiar conversation with her, but through her mediumship have often conversed with other people, who felt honored thereby.

These distinguished persons have manifested the same affectionate guardian care over Mrs. Lewis from childhood to the present time, that they would in mortal life have bestowed upon a beloved daughter.

General and Lady Washington have often manifested to Mrs. Lewis a great desire to show themselves on the 4th of July at Philadelphia, fully materialized and dressed for general recognition, in costumes corresponding with their portraits, with which the public is familiar.

They directed her to attend Mrs. Stewart's seances in Terre Haute, Ind., with an assurance that they would there materialize in her presence, so as to give her evidence of their ability to fulfill their promise to her. Accordingly she went to Terre Haute, and there the promise was verified. Gen. Washington showed himself on thirteen different occasions, in full costume, several times presenting a beautiful silken American flag. Lady Washington also showed herself several times, and was recognized by the audience from her portrait.

They directed Mrs. Lewis to correspond with the editor of the *Religio Philosophical Journal* in regard to a seance with Bastian and Taylor, the world-renowned materializing mediums of Chicago.

The following is Mrs. Lewis' letter to the editor of this paper:

"CINCINNATI, O., June 22, 1876.

"BRO. JONES — Washington wishes to materialize at Chicago, and give to the world another proof of his power to come to us, and that it is not confined to the mediumship of Mrs. Stewart alone, but that he will do so especially through Mr. Bastian, and with great power. All he asks is my presence, which seems to be always necessary. He is anxious to materialize at Philadelphia

on the 4th of July. At the last seance in Terre Haute, Gen. Washington stood in the cabinet door nearly fifteen minutes, and closed his remarks to us by saying: 'One hundred years ago I, as a member of a patriotic band, aided in inaugurating political freedom; so again will I aid in inaugurating spiritual freedom, by materializing, if possible, on the 4th of July, 1876.' Dear brother, do all you can to help me consummate Washington's great earth work. I will be in your city very soon. If Mr. B. is absent, please telegraph me, so that I may at once proceed to Philadelphia.

"Respectfully, Mrs. L. E. LEWIS."

Thinking that it would be a better test if we kept all knowledge of Mrs. Lewis' intended visit, and the object of the same, a secret, we did not communicate to Bastian and Taylor, nor any other person anything upon the subject.

Mrs. Lewis arrived at the Tremont House Saturday night, and on Sunday evening she attended Bastian and Taylor's seance.

At this seance, in the dark circle, General and Lady Washington presented themselves to Mrs. Lewis and affectionately caressed her, and without a word being uttered by her, Mr. Taylor, the clairvoyant, recognized them from their portraits, and announced to the circle that General and Lady Washington were by the side of and caressing Mrs. Lewis.

In the light seance, which follows immediately after the dark circle, and is called the cabinet seance, Lady Washington fully materialized and walked out of the cabinet in plain view of all present—more than twenty persons.

On Monday evening, the next day, June 26, we were present at the seance of Bastian and Taylor, and there beheld a scene never to be forgotten.

Here Gen. Washington, a majestic spirit, fully attired in a costume corresponding with the most beautiful that we have ever seen him represented in, presented himself, time and time again, at the open door of the cabinet. He then most gracefully raised his three-cornered hat, showing his hair as white as the driven snow, saluting the intelligent audience of ladies and gentlemen present, and waving a beautifully materialized American flag, he distinctly said, "God bless our country!" He then retired to the cabinet, and after ordering the light to be made brilliant, he threw the flag out through the cabinet window into the full light, that all might see its dazzling beauty.

Gen. Washington as a spirit, is of majes-

tic proportions, and the light was sufficiently brilliant that we could see his clothing, even to the burnished silver slipper and knee-buckles and long, close-fitting stockings, as if they were really material fabric, as we suppose they were for the time, fully materialized.

We think all persons present were fully satisfied that it was not only a spirit, but that it was none other than the father of our country—the idolized General George Washington—"first in war, first in peace, and first in the hearts of his countrymen."

Through the mediumship of Dr. Withford in our presence, General Washington told Mrs. Lewis, by independent slate-writing, to have no more anxiety about a medium for him to materialize through in Philadelphia on the fourth of July, as he had selected Nelson Holmes, through whom, if she (Mrs. Lewis) would be present, he would successfully materialize himself, so as to be distinctly recognized by all who would be present on that occasion.

Mrs. Lewis accordingly left for Philadelphia on the evening train of June 26th.

Since the above was in type we find the following letter from Mrs. Lewis in the *Journal* of a later date:

MR. S. S. JONES—You will no doubt be interested in our spiritual experience since leaving Chicago. Our control chose Mr. Nelson Holmes as the medium through whom to appear, directing us to Mr. S. P. Kase, at whose house he desired to materialize. We were guided and controlled by the spirits and their impressions, and the result has been one of unparalleled success; one whose good is its glory, and one that the Spiritualists throughout the world will rejoice to know of and make known.

By promise, the 4th of July was celebrated by the grandest event of the Centennial, the reappearance or materialization of

GEORGE WASHINGTON.

He selected the handsome house of Mr. Kase as his place of reception, where the most congenial influences seem to have concentrated, for the very atmosphere in this house is holy and spiritual, and can but be felt when one enters the presence of the lovely woman who presides over it.

A select company of nearly fifty persons were invited, consisting of eminent individuals from foreign countries, and the highest representatives from all parts of our own fair land, both skeptics and believers. We

used no cabinet, merely having a curtain across the end of the room instead. Mr. Holmes, the medium, was not well, but all the more glory for the result. After singing a few patriotic songs the curtain was drawn aside, and in elegant toilet of velvet, fine satin, exquisite laces, gold knee-buckles, low shoes, hair and cue unmistakable, stood the grand and noble man, for it was George Washington! The lofty bearing and sweet countenance were at once recognized, and it was a beautiful sight for so many souls, who in their joy, gratitude and satisfaction, shouted Glory! glory!

The elements were new, and the circle being very large, while he spoke it seemed as if there was more behind, more that he would like to have said. Who but would have bowed before the high spirit who said, "Cultivate love and charity, and all will be well; knowing the truth, dare maintain it," and other sentiments as lofty and characteristic of the great man. Then discovering there might be some doubt in the minds of those present, he requested Mr. Kase to turn the gas on, full head, so that all might see him, and he stood in front in full view of all, while the strong light shone upon him. He bowed, turned around and walked back into the inclosure, a very unusual thing; for we all know that spirit forms usually retire with the face to the circle.

He gave his special blessing to several persons, and took me into the "holy of holies" for personal tests. Every heart seemed to feel the importance and significance of his coming upon this night. We quote from a very bright spirit who said to us, "Why would a glorious spirit like Washington come here, and on this night, merely to see and be seen?" Would the devils, if they could assume his shape or form, preach love and charity? Oh, that this fact may reach hearts that are asleep—dead to these grand truths.

Last evening, the 6th, we went to Mr. Holmes' public seance room, and thereby gave an opportunity to others to see the revered patriot. He again came in beauty and power, but could not speak. He seemed to hold a roll of parchment in his hand, and made great effort to express his desires, but the circle was so large and inharmonious that his mere appearance was more than satisfactory. He appeared again with an infant in his arms, which was typical of this newly-developed truth, and of the infancy of spirit power, even though we marvel at *the present wonders*.

While a beautiful spirit (a lady) was talk-

ing to the assembly, George Washington was at the window in the cabinet, and his face was perfect. He permitted many to walk up to the very aperture, and look closely at his features; at the same time the spirit in full form at the door came out and showed the medium inside, making three in full distinct view of all present.

Mr. Jones, I have written you the plain facts only connected with this wonderful materialization. LUCIE E. LEWIS.

Philadelphia, Pa., July 7, 1876.

MR. AND MRS. HOLMES.

While in Philadelphia our spirit wife told us to "go to see the Holmeses. You may see some one you will recognize." All alone, the last night we remained in the city, we found our way to "614 Locust street, south side of Washington square." Being in advance of the time, we examined what is called the cabinet. It consists of thick plank put up endwise across the corner of the room. One door only gives access to it. Inside of this is a strong wire cage, with no door only a small one opening out in front. It seemed to us as complete as could be made to test the genuineness of the manifestations.

At about eight o'clock Mr. Holmes went into the cage by the only door, which opened within five or six feet of where we sat, Mrs. Holmes sitting outside. There were some twenty-five or thirty persons present, seated in two circles in front. We were assigned a seat in the nearest one to the cabinet. The light was very good.

After a small music box had played two or three tunes, a very old man opened the door and came out. We were called for. He gave no name, nor did we recognize him. A number of others came outside, and were recognized by friends who went up to and conversed for some time with them. The men as well as the women who appeared were dressed in white. One of them was said to be Bishop Polk (late General in the Confederate army). We were called for and approached him, and examined his features as minutely as we could, but cannot be sure as to him being the Gen-

eral who occupied a room with us in the same building in this city while commanding this department. The size and general outline were his, but as to his identity we can not say. One thing, however, is certain—it was not Mr. Holmes, who is a slim, delicate man, having not the slightest resemblance to him or any of the persons who appeared during the seance.

The last one to appear was John King. This we know, as well as anything of the kind can be known. More than twenty years since we met him in Boston with the Davenport children, and talked to him freely at one of their seances. We met him three years ago in London, where he floated about in the air, talking to us as freely as any one could. He put an iron ring on one arm while we held the medium's hand. His features are as distinctly marked as any man's we ever saw. He wears a turban on his head, a kind of white gauze hanging over his shoulders, has black eyes and very thick, heavy beard extending down to his breast. We have had his photograph hanging in our library for two years.

We were glad to see him, and he seemed glad to see us. We stood right up by and conversed with him for some time. We said to him, "When we last met, you passed all around the room in the air, talking to us freely. Can't you do it here?" He replied, "The atmosphere in England is much more favorable for materializations than in America. The young man (the medium) has been up several nights where Washington has been materialized. He is very much fatigued, so that we cannot do as well as usual to-night." He also told us he was coming to Memphis, and at the conclusion of the conversation he gave our hand such a squeeze as we have rarely ever had. We can no more question the identity of this person, as being the same that we saw at Mr. Williams' seance in London, than we can question the identity of any personal acquaintance.

Mrs. Holmes objected to going inside the cabinet for two reasons: first, it was very

hot; and second, she was dressed in white. We prevailed on her to sit inside a short time. Soon after she entered the door was opened, and a small, delicate female came out, said to be Katie King. We were again called for, and we went up to her. We don't know Katie King, but we do know it was not Mrs. Holmes, who is a large, masculine-looking woman, who could be seen sitting in her chair, while the materialized form was sometimes by her side and passing about from place to place. Finally she went to the aperture in the cabinet and called us. We stood face to face and talked together, our eyes being within a few inches of each other. Several times she said sweetly, "God bless you." The gentle squeeze of her delicate, soft hand closed our interview, and soon the seance terminated.

We have been more specific in stating what we saw because of a cloud that has hung over these mediums. We have never questioned the genuineness of the mediumship of Mrs. Holmes, from what a prominent official member of the Methodist church stated to us to have occurred with him when she was giving seances in Cochran Hall in this city some years since; for no one could do those things who was not a medium.

We close by copying an article from the *Philadelphia Herald*, remarking that we saw the paraffine hand taken:

REMARKABLE MANIFESTATIONS.

The Holmeses, who have been made the target for scoffers in various parts of the country, have recently had some tests which show that they perform really wonderful feats through the medium of Spiritualism. The latest is that which took place at their rooms in this city.

Mr. Keeler, proprietor of the Woolen Mills at Groversville, near Bordentown, N. J., brought to the seance a white linen suit, in which Mr. Holmes dressed himself before entering the wire inclosure wherein he is locked securely during what is known as the light seance. The coat sleeves had a cotton stocking sewed on in such a manner as to completely secure the hands, and prevent their being shown at the aperture or used in any manner whatever, provided it were possible for Mr. H. to get out of the wire cage.

The coat was also sewed together at the collar, fitting tightly around the neck, preventing the possibility of its being taken off. Mr. Keeler also brought some colored paraffine, which he locked up in a box of his own bringing.

The seance proceeded, in the presence of five persons, all of whom declared that the test was absolute, and the manifestations under the conditions were marvelous. In a short time after the medium entered the cage, there appeared three materialized forms—that of John King in full uniform, a Bishop in full dress, and a young man. Three forms appeared at the side of the curtain in full view of the spectators. On the black cloth which screens the cage, there is an aperture large enough to admit of showing an ordinary-sized face; during these manifestations the features of several persons were visible at this opening. To further mystify, the paraffine which Mr. Keeler had brought, was securely locked in a box, and when this was opened there was found in the box the molds of two hands distinctly marked on the waxy substance, and yet the key had remained in the possession of Mr. Keeler all the time. These manifestations are the most astonishing which have yet been performed by any one.

Since the above was put in type we find the following on this subject in the *Banner of Light*:

As for the accounts contributed by Mr. Robert Dale Owen to the *Atlantic Monthly*, we have now every reason to believe that Mr. Owen was not as much deceived as he too hastily imagined. The same phenomena have been paralleled in the presence of the same mediums, under the strictest test conditions, scores of times during the last year, and up to the present time. Hundreds of witnesses, with all their suspicions, and their vigilance aroused, have repeatedly satisfied themselves since Mr. Owen's card of renunciation appeared, that the so-called Katie King phenomena through Mr. and Mrs. Holmes are genuine; and not only this, but that the reasons of Mr. Owen's course are insufficient and weak, and that the woman White, who claimed to be an accomplice, is a wholly disreputable and untrustworthy person. Further, there are now dozens of mediums, here and in England, through whom phenomena similar to those vouched for by Mr. Owen in his *Atlantic Monthly* article, and far more surprising than any he relates, are daily occurring.

MRS. KATIE ROBINSON.

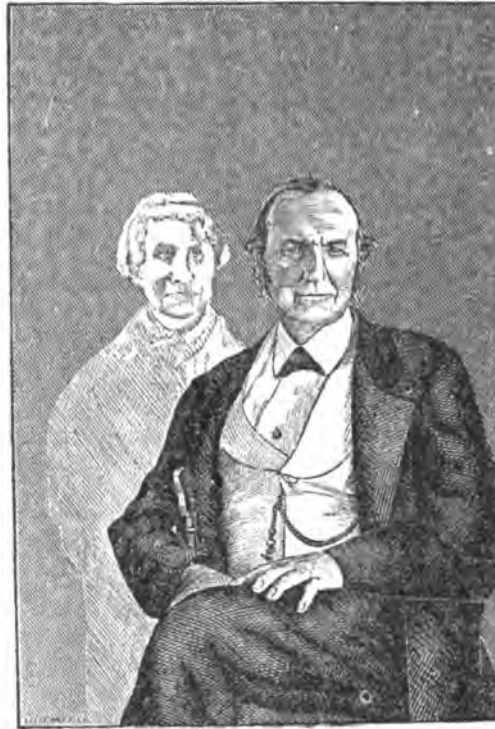
In company with Dr. Child we visited this medium our second day in Philadelphia. She had no idea who we were; the Doctor told her we were a friend from the country. Soon she was entranced by her control, "White Feather," who seemed to know a great deal about our antecedents and associations. We have never heard so many incidental tests given in so short a time. It was wonderful beyond anything we ever realized with any medium. We have not the space to give them, but if we had never known anything else than what she gave us, no theory but the spiritual can explain it. Reference was had to the part of our life which no mortal knew save ourself, and some things that had passed from memory's page. The present status and future prospects of Spiritualism, and our relation to it, were referred to in a manner calculated to make a lasting impression upon our mind.

Jesse B. Ferguson then controlled her, and as Dr. Child took it down, we hope to be able to let the readers of the *MAGAZINE* see it. Our son John then controlled her for some time, most affectionately referring to the past in a way that no other person would. Tears of joy ran down her cheeks while she spoke of his happiness in the spirit world, and in meeting the large number of relatives who had passed over before him.

What a glorious privilege is this!—that there are those whose organisms can be controlled by our friends, so that they can talk to us as in earth life. This lady possesses that God-given power to as great an extent as any we have ever seen.

After she returned to her normal state the Doctor introduced us to her, and it seemed strange that one who had spoken so familiarly to us should now know nothing of what she had said, nothing at all about our history. "Man" (and woman, too), "is wonderfully made," as the Psalmist says.

We regret to learn that Mr. J. Burns, publisher of *The Medium and Daybreak*, London, is sick and in trouble.



JAY J. HARTMAN, SPIRIT ARTIST,
234½ Ninth St., Philadelphia.

Having a great desire to make the experiment of spirit pictures, we consulted our spirit wife in regard to it. She said: "I will go with you to Mr. Hartman's, and will stand at your back, so the picture will be directly in a line with yours." Addressing her sister-in-law (the medium), she said: "You must go with him, so we can direct any change in position that may seem best for the picture to be plain. We are anxious to have it so all will recognize it. Be sure to go to-morrow and sit for the picture."

Eleven o'clock found us at Mr. Hartman's gallery. He had just moved and was not fixed up—had not tried to take a picture. Dr. Child, of Philadelphia, and Dr. T. B. Taylor, of Baltimore, were present, and we determined to have strict test conditions.

The plate was examined before being placed in the instrument. Dr. Child and

ourselves went with the artist until it was taken out. Three times there was nothing visible on it but ourselves. The fourth sitting a lady is by our side, about as plain as our own likeness. Our spirit wife wrote: "Your mother stood in front, and her picture is the only one that is visible on the plate." There were other shadowy forms on the plate, but only one having distinct features. (This picture we have had electrotyped, and it appears on this page).

We were then directed to sit again, having our sister-in-law by our side. A good picture was then taken of us, and two children very plain above her head. (The readers of the MAGAZINE may see this some time). Mollie wrote: "These are our two children, Sammy and Willie, who died at Greenwood. I don't want a picture unless it is so plain that my friends will recognize me."

Mr. Hartman is a true, good man, and one of the best spirit artists. He has a

yet saved nothing financially by his wonderful gifts. We most cordially recommend him to all who wish to test the truth of this phase of Spiritualism by actual demonstration, in having pictures of their friends taken under strict test conditions.

A WONDERFUL MEDIUM.

We had the pleasure of making the acquaintance of the lady mentioned below, at Col. Kase's, in Philadelphia. She extended to us an invitation to attend her seances. They are of a character that taxes the credulity of those who witness them, to say nothing of those who only hear or read of them. We are told we shall have similar manifestations in this city, but who can believe them to be what they are represented? Our people are not prepared for them; they must have the rudiments first:

MRS. THAYER, THE MEDIUM.

EDITOR BANNER OF LIGHT—I have some really wonderful things to relate to your many readers in regard to the manifestations occurring through the mediumship of Mrs. M. B. Thayer. Some weeks ago I received an invitation from the Hon. Mrs. S. P. Kase, residing at 1601 North 15th street, (with whom Mrs. Thayer makes her home), to attend one of Mrs. Thayer's circles. I had never seen the lady, but had heard and read much in regard to her mediumship, and must confess I was somewhat skeptical in regard to the flower manifestations said to occur in her presence. Before we left the house I said to my wife, "I shall wish for a white dove and a smilax vine—we will take this for a test." When I entered my old and respected friend's beautiful mansion, we were cordially received by her and her earnest, dignified husband.

A party of over thirty were present. We were soon arranged around a large dining table, sitting so closely together that each chair touched that occupied by the next person. Mrs. Thayer took her place in the circle, the doors were locked, a gentleman from Wilmington holding the key of the door leading into the hall. Chairs were then piled up against the doors, the lights extinguished and the persons requested to sing. In a moment I felt something against my face, then a shower of dew fell upon my head, face and hands, and something cold as

ice and covered with dampness was gently laid upon my hand. The light was struck, and lo! what a sight greeted our eyes! There before me, looking me in the face, stood a beautiful white dove; over my hand an exquisite fern was seen, and the table was covered with flowers. A canary bird sat beside the dove, with its head under its wing. It is now in the possession of a lady living in Wilmington, Del.

The light was again extinguished, the company joined in singing, the table echoed with raps and reverberations. At the conclusion of the song a light was struck, and I do not exaggerate when I say there were bushels of flowers of the choicest kind strewn over the table—rosebushes in bloom and covered with buds, the roots protected by fresh earth, strawberry plants loaded with ripe fruit, a bough from a lemon tree with a full-grown lemon on it, orange branches, roses, hyacinths, lilies, and in fact every variety of blossoms, ferns, etc., and a smilax vine over three feet in length in front of me, which I now have in my office.

My friend, Dr. Taylor, the able and eloquent lecturer from Baltimore, came to pay me a visit, and as Mrs. Thayer was to hold a circle that evening I proposed to him to attend, which invitation was joyfully accepted. I showed him the beautiful gifts from the spirit world I had received, and as we stood looking at the white dove, I said: "Tonight I shall wish for a mate to this dove." Dr. Taylor, my wife and myself, attended the circle that evening. Soon after the light was out, and singing had been participated in, I felt something light upon my shoulder, and in my excitement I cried out, "I have my dove." It fluttered above my head then quietly settled down directly behind my chair. When the light was struck all could see it, and the table was literally covered with flowers.

At the next seance I attended, a beautiful white rabbit was brought, and a number of roots. One gentleman wished for a rosebush to place upon the grave of his wife, and received it. I have the doves, I have a number of plants in my garden received there, and I say heartily, God bless Mrs. Thayer, and may she long be spared to exercise the grand gift of her mediumship for the benefit of the world.

A few evenings since, while Dr. Taylor, Mr. and Mrs. Kase, Mrs. Bernard and myself were walking in the street, after attending a seance at the rooms of Mr. and Mrs. Holmes, a beautiful canary bird was dropped

in the paraffine mold of a hand Dr. Taylor had received that evening. We were all surprised that such a manifestation could occur in the public street, which only proves the power of Mrs. Thayer's mediumship.

To all the facts I have stated there are responsible witnesses, and knowing of your justice to mediumship, I feel it will be a pleasure to you to give these facts to your readers.

In another letter I will report the result of close investigation at the rooms of Mr. and Mrs. Holmes, whose wonderful manifestations are creating an excitement here.

Yours for truth,

J. WM. VAN NAMEE, M. D.
Philadelphia, Pa., May 12, 1876.

ORGANIZATION.

The readers of the *MAGAZINE* expect to hear of what was done at the meeting in Philadelphia on the 5th. We hope to get the minutes of the Convention in time for our present issue, even if we have to delay the publication a few days to obtain them. It was one of the most harmonious meetings we ever attended.

Our Secretary and Chairman of the Committee on Declaration of Principles, Dr. James Edward Bruce, had prepared a well-digested summary. Hon. J. M. Peebles, of New Jersey, and Hon. S. P. Kase, of Philadelphia, had also condensed their views in regard to organization. The Committee, after some hours of faithful deliberation, brought in their report, which, with some verbal changes, was adopted. We leave it to speak for itself, but will give our spirit friends the space to give their views.

The first communication following was written by our medium, and addressed to Bro. Peebles; the next, by Judge Hall, who was a member of the General Conference which met in this city in 1870; the last by our father-in-law:

You and Mr. Watson have a responsible part to perform in the spiritual movement. Do your duty nobly. Let Jesus Christ be your guide in all you do. The spirit of brotherly love must be the principle governing your deliberations. Spirits cannot and will not control where there is discord. God

will pour out his Holy Spirit where two or three are gathered together for the purpose of glorifying him. Make the subject one of prayer and humiliation. Christ said, "Blessed are the meek, for they shall inherit the earth." This is the blessing which you need, for earth must be inherited by Christian Spiritualism. The world must be converted, and the Christian principle must be the means of doing it. Make the structure to rest upon the "Rock of Ages," and the gates of hell will be closed and saints and angels fill the earth with spirit light, so that all men can see the God of the universe in power, goodness and love.

I have been with you all the way to Philadelphia. I was an earnest attendant at your meetings, watching with close attention and with a critical eye the proceedings and result of your Convention, and I must be free to admit that I was gratified with the deliberate and cautious steps taken toward the organization. Now, I see no objection that could be raised in any respect to the plans set on foot. There was Christian sentiment; there was deep intellect, and those who are profound thinkers and reasoners, and those whose names and judgment would spread through the land with a beacon light to any organization not of a demoralizing nature. Time will be required to effect all which is under consideration, and time will be required for harmony to be established, and all unite in brotherly love and union. This must exist. There should be but little if any dissension. There are to-day many radical Spiritualists whose ideas are becoming expanded and Christianized, and ere another Convention convenes you will have many more to agree with you and join you. I hope to be with you again soon.

I am yours affectionately,

HENRY G. HALL.

JULY, 16, 1876.

SAMMY—This is an occasion which gives me a good chance to say that I was with you some of the time while you were gone. I very seldom ever felt the interest in organizations of any kind that I should have while in earth life, but we are watching the movements of the one under consideration now with much earnestness and prayerful solicitude, for there is much embraced in it which demands proper and judicious preliminary action to make it popular and acceptable to the world. It will be criticized and ridiculed of course by many persons, and by orthodox churches, but it will triumph over

all opposition. Stand firm to TRUTH, RIGHT and JUSTICE. Christian sentiment must prevail. You must be careful in your communications for the MAGAZINE. The people are thirsting for something that reaches the heart and melts it into tenderness and love. Sammy, I do not set myself up as a dictator to you, for I feel my incapacity, but I am so much interested in this subject, that is why I say what I do.

I am highly pleased to see mediums springing up all over the land. Some urge the objection to the belief of the doctrine on the score of having to resort to mediums for anything coming from us, but this difficulty will be removed by and by, for almost every one, if not every one, will be a medium of some phase. There are many more now than any earth or spirit one can tell, but their reluctance to accept, and even to investigate debars them from the privilege they might enjoy and comfort derive. There are many who are more interested than you would suppose. Some will believe in the last days; some close their eyes; they will never yield to it till they enter the world of spirits.

Time is bringing to light many discrepancies which we find in our early teachings. We must undo some things which were done, and try now to see things in a different and truer light. New constructions, but correct ones, are now found to exist. We are in a progressive age—yes, I mean you and we too—we are ascending to heights of a more holy and divine character. We would be in a dead state were it not for the growth which is perceptible in all who seek it. Some are satisfied with a small degree of knowledge and love, while others pray and strive for greater. While we see upon upon earth what is needed, I feel as though I could not stay in any planet but the earth, so that I could urge the people to work for a reward which will be given to all who do faithfully work.

I will come again some other time.

ALLEN DUPREE.

We have not yet received the minutes of the Convention which met at Philadelphia on the 5th of July. We are indebted to the *Banner* for the following:

A STEP TOWARD ORGANIZATION.

By reference to the following report, it will be seen that the initiative toward organization has been taken in Philadelphia, the new enterprise being denominated "The

National Convention of Spiritualists." We are pleased to see that the paramount necessity of local societies, upon which to base a National Association, was so fully discussed and openly acknowledged during the meeting:

THE CONVENTION.

In response to the call which appeared in these columns on June 24th, an influential, if not large, meeting was held on July 5th, at Circle Hall, Vine street. Among the representative men present were to be observed Mr. J. M. Peebles, Mr. Samuel Watson, of Memphis, Dr. Bruce, of Newburyport, Dr. H. T. Child, and Mr. Kase, of Philadelphia, Dr. Charles Main, of Boston, and Mr. R. Linton, from London, Eng., who is now a resident of Boston.

After Dr. Bruce had read the call, Mr. S. Watson was voted to the Chair, Dr. Bruce to the Secretaryship, Dr. Child to the Assistant-Secretaryship, and Mr. Kase was appointed Treasurer of the Convention.

The main purpose of the meeting was introduced in a vigorous speech by Dr. Bruce, the essence of which is summed up in the words of the resolution put to the meeting, viz.:

"That the time has come for the organization of Spiritualism in America."

Dr. Child, Mr. Linton, Mr. Peebles, Mr. Kase, and Mr. Spear also spoke on the resolution, each from his own standpoint. Dr. Child spoke upon the importance, in the present crisis of American Spiritualism, of a clear definition beyond all cavil of the faith, aims, and higher purposes of Spiritualists.

Mr. Linton, of England, described the spontaneous organization of Spiritual societies in that country, perfectly untrammelled by any but the one common bond, from the central institution to the remote village. He warmly advocated the establishment of all organizations on the broadest basis consistent with the highest truth. He thought that without deprecating phenomenal Spiritualism, which had yet many momentous phases to work out, Spiritualism as a religion for mankind should be brought more to the front. It was unquestionably the science of sciences and the philosophy of philosophies, but it was chiefly as a religion, or rather its triune combination of science, philosophy and religion, that would renovate humanity. It may be that many of the evils abroad in the land have arisen from the neglect of the highest element in this trinity. If so, united work was essential to realize the harmony. This, under-

taken on the terrestrial plane, with the exercise of sound judgment so as to avoid sectarian pitfalls, would open wide the avenues along which the celestials could traverse and do their "mighty works."

Mr. Peebles entered with much emphasis upon the question of organization *per se*, showing how essential it was for the achievement of human purposes. It had its foundation in the family circle, and its widest expression in the governments of the world; and its power for evil or for good was seen in all the ecclesiastical systems among mankind. He narrated his experience of several local Spiritual organizations; pointed out the facility with which even great Spiritual undertakings were accomplished under combined effort; and gave a kind of outline of the scheme for local societies throughout the States, preparatory to national organization. The dissemination of spiritual truth was no exception to the general law of these things; and no man's individuality would be sacrificed by uniting with his brother man in such a cause, but rather strengthened thereby, for no creed would be proposed to fetter his intellect and reason.

Mr. Kase and Mr. Spear spoke to a similar effect, and the resolution was carried unanimously.

A committee was then appointed by resolution to "draw up and present to the Conference a declaration of principles embodying the grounds of organization; also to frame suggestions for a Constitution for local societies."

This closed the morning meeting. At 3 o'clock the Conference was resumed, to receive the report of the committee. Its deliberations had culminated in a "Preamble, a Statement of Aims, and a brief Enunciation of Principles." As these documents may be esteemed important, the writer forbears giving details, leaving that duty with the Secretaries. Suffice it, these, with the "Constitution for Societies," after slight discussion more on verbal points than principles, were unanimously adopted. Vice Presidents were elected for the different States.

Some difficulty was felt in the adoption of a name for the Convention that would indicate its aims. Although there was no dissension as to the incongruity of modern Christianity with the universal teachings of Jesus, there was in the meeting a strong leaning to the adoption of the phrase "Christian Spiritualists." This was energetically opposed by Mr. Linton, as a limitation that would compromise the whole

movement as misleading, and as an inadequate expression of modern Spiritual development, which, without depreciating the Jesus-principle, was an advance upon all the divine manifestations of the past. He urged the omission of qualifying adjectives. The Declaration was explicit enough. This suggestion was accepted, and the meeting was named "The National Convention of Spiritualists."

CONFERENCE.

The Philadelphia Spiritualists have a regular conference meeting at Lincoln Hall on Sunday mornings. We attended it and were much interested in the exercises. The chairman presiding limits the speeches to ten minutes. After we had occupied our time a lady arose and said, "If I were in a Methodist meeting I would ask you all to pray for me." As soon as she took her seat a man arose who advanced some queer ideas about the changes of the spirit. The first excited our sympathy, the latter our combativeness. To both of them we replied, showing to the former that Spiritualists believed in prayer as a powerful means for attaining glorious ends; and to the latter, that it was the "outer man" that was changing. The inner man, being the real, was subject to the law of progression, but not to the kind of changes to which he referred. On our return to the hotel our medium wrote as follows:

The Christian spirit is moving the world. You heard Spiritualism to-day when the man told he had prayed in the secret place for the manifest baptism of spiritual gifts. The time is not far distant when the apostolic power will be manifested as in their time. Mediums are developing much faster than at any other period since Spiritualism was known.

In history the facts are recognized as true, but everything else is lost in doubt. So in Spiritualism, facts will be received by thinking people; so much the greater necessity for mediums through whom spirits can make facts so susceptible of demonstration that nothing but faith can result from the demonstrations. Mankind must have facts upon which to build faith in anything. This is right. None should have a blind zeal, for this is detrimental to any cause. Man is

made to exercise his reasoning faculties upon all subjects; this is in accordance with the laws of mind. God does not give a mind to man for a useless purpose. Man is not made for nought, or for anything but to honor God—manifesting his worship by doing his will as he is directed by Jesus Christ's teachings and example. Your mind is very much exercised upon the Christian feature of Spiritualism. Making Christ the Savior of mankind is the manifest object of good spirits. There are spirits who tell a different doctrine, and teach men so, but they shall receive a greater damnation. They are those who have not seen the Christ-light, and never will until their souls are developed by the Holy Spirit of God, which comes only through the intercessions of Christ to spirits out of the body as well as in it. The Christ-light is the illumination of the spirit world, and no man may see the light except he earnestly seeks for it. Spirits are under laws just as mortals are, but spiritual laws are controlled by spirit essence, which comes from God himself. This is the reason we see the God presence more manifestly than while in the body. God is the power which controls mind and matter, hence the laws of mind are more like God when spiritually discerned. Matter is tangible, and can be understood by the senses; this is why spirits are so much interested in the phase of materialization. They want to manifest the truth of Spiritualism through the physical senses as well as through the mind; so "the wayfaring man, though a fool, need not err therein." The Christian principle must be recognized, then those professing Christianity will flock to the fold as sheep do to the shepherd's call.

The *Banner of Light* thus concludes an article:

Cannot the most of us say, in looking over the past, that we should indeed have been organized as Spiritualists, without any of the much-debated mechanism of organization, too, if we had ever been ready to recognize the silent law of attraction in these things—the very law which life will set soonest in operation, but which mere discourse never will? Meetings and reunions are essential, but it is the life which should precede them in order to account for them, to excuse them, to give them significance and vitality. The tendency unhappily is to reverse the order, parading the platform and by-laws first, and letting the reality and substance, which is *the life, come afterward*. We shall all see

this more and more as it is, as experience gathers and our views broaden and lengthen, yet it is hopeful that we already know that something is the matter, though we may not be able to say just what it is. If discourse and assemblages have any excuse for being, it is solely as stimulants and strengtheners of silent purposes which become still more silent and profound as they enter into the life. This is all there is of experiment after the talking is over. Not the man of speech, though he discourses with angelic tongue, is for that reason the man of the deepest spiritual experience. It is in the still moments of meditation, whether in the field, the shop, or the closet, that the heavenly influences are most ready to come down.

Those are our receptive periods. The hospitality we then extend is repaid to us again many fold. "He that humbleth himself shall be exalted." A proud spirit stops its own growth except in the direction of pride. When we pursue our tasks, our friendships, and our charities without ambition and its satellite envy to attend us, we shall win the blessing that is life's only prize. In humility and love we may organize forthwith, and become such a power as this world never saw.

BRO. A. J. FISHBACK APPOINTED MISSIONARY FOR MINNESOTA.

In this issue of the *Journal* will be found the announcement of the appointment of Bro. A. J. Fishback as missionary for Minnesota. Bro. Soule, the President of the Society, speaks truly in most favorable terms of Bro. Fishback. We have known Bro. F. for many years, and can indorse all that Bro. Soule says of him.

The "social freedom" doctrine being now almost universally discarded by Spiritualists everywhere, we trust Bro. Fishback will find harmony in the ranks of the Minnesota Spiritualists, and a hearty disposition on the part of the masses to second his and President Soule's proposition to hold grove meetings at every available point throughout the State during the ensuing summer and fall.

Let the friends unite and strengthen each other's hands in the good work of promulgating the grand truth, that though a man dies, physically, it nevertheless is a *demonstrated* fact that he lives, *spiritually*—and holds sweet communion with the loved ones left upon the mortal shore.—*R. P. Journal*.

We heartily indorse the above from the *Journal*. Bro. F. will receive subscriptions for the *MAGAZINE*.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

SEPTEMBER, 1876.

NUMBER 9.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE APRIL 30, 1876.

INVOCATION BY HOWELL.

Our Father and our God—out in the depths of sorrow, into the haunts of vice, through dark prison cells, in lowly homes and wealthy mansions, our spirit has wandered, seeking by thy aid to draw every weary heart nearer, still nearer, unto thee. We ask thy blessing to fall upon them, and thy mighty spirit to send its rays of burning love deep into their souls. That they who sorrow may feel that amid the deepest trials a germ of bliss remains, and that thine arm of strength can lift them up and out, into love and light.

We pray that the souls who cling to vice may feel the aura of a new life, and see the golden seal of virtue which is of thy hand; and that from dark prison cells all may come forth made perfect by thy love, lifting the inmates of lowly homes into mansions of glory. Give those who through wealth spurn the poor, the spirit of meekness and charity; let them learn that the velvet mantle seldom gives birth to a saint, while the coarse jerkin covers many a spirit perfected by their pure lives unto saintship.

Bless all, our Father, and bid them understand how perfect are thy laws, and how glorious are thy works. Let their hearts go out at the morning dawn when upon the hilltops thy Spirit speaks, and at the evening close, when thy messengers in numbers come to administer to waiting souls. Amen.

VOL. II—17

QUESTIONS AND ANSWERS.

Conductor—Good morning, my friend, You have had a long rest. We will be obliged to exercise your brain every day as appointed through the coming month. There is much to say, and we need your organism.

Question—Tell us which is to be the church of the future?

Answer—That church which shall be governed by God's laws, and not by the framed code drawn up by men, wherein each deviser thinks his article the true plan of salvation. That church which is to remain steadfast in her truth-telling, bearing herself nobly through the spiritual element which emanates from her adherents, and are the laws of God; they swing the death-blow to falsehood.

Moral depravity comes not where God's truths are taught. That church which holds up no scarecrows through coercive power, no grim sentinels of pain and punishment, but a sustaining power within itself, through truth and right. That church which advances as the growing wants of the people increase, progresses and goes upward as the high intellectual powers of humanity develop.

That church, like the "Little Church Around the Corner," which in the followers of love and charity knows no sect or creed, but, as true followers of Jesus, opens its doors to all, and lifts its voice to bless and aid the poor; does not love its brethren only, but loves all the world, and is constantly laboring to do good.

That church which uproots ignorance and opinionated ideas, lifts its beams of truth over the fields of error, and bears itself nobly on amid the contending elements of false principles and sectarian prejudice.

That church which says, Come, all ye who are weary-laden, and have a home with me. Together let us work to help the friendless and lift the weak, until they shall have gained strength and learned what the love of God can do. Our church is for *all*; but wider swings the gate when walking near come the poor and unfortunate who are forbidden the privileges of the churches of the land.

INCOG.

Good morning, friends! Sunshine fills your land and fills your hearts. God bless you, and may his love sustain you unto the closing hour, when the mortal shall put on the immortal, and the sunlight of a new existence reveal to you the glories of paradise.

I can remain but a short time with you, for I have many duties which call me away. While I am with you let us improve the time in conversing upon the subject of Spiritual Life. How many are they who fully understand how to live that they may bring about the conditions which constitute spiritual life? It is a happy life, and yet how few understand how to attain that happiness! Constantly in pursuit of it, and every day moving the wrong way. One of the first things to be considered is man's duty to God and to his fellow men. Your duty to God is revealed in your acts toward men, and in close communion with your inner being. When once man has learned to know himself through internal exercise, the more perfect will be his knowledge of humanity, and he will increase within himself that simplicity of nature which is in perfect harmony with divine laws.

He who lives a spiritual life is at rest; there is no inward strife, but a peaceful contentment in well-doing; all outside influences are subdued by the power which the spiritualized mind has gained over the disturbed conditions of general life; he has educated himself by constant intercommunion, until his mind becomes the controlling power of all his outward acts; he is not to be swayed by any extreme, but rules all his desires by the will of his spiritual advancement—by a daily intercourse with the inner man.

He has made himself subject to his spiritual nature, and has conquered all selfishness; he has increased the God principle within, and although shaded by the imperfections of earth, it bears that perfect part of a spiritual life which is of the Infinite, and reveals clearly man's duty to a higher power; and the more closely he scans the

inner man, the more he sees that within himself dwells the power to bring about him such conditions as shall make his life spiritual and happy. First, he conquers self, by the knowledge he has gained of himself; when once self is subject to his spiritual will, there grows a purity of conscience and a perfection of life which increases each day, and lifts him into higher and holier love, bringing that perfect happiness which comes from a clearer view of the interior life. There is a liberty of mind never before felt, a serene and harmonious condition all new to him. Fear is conquered, a calm cheerfulness fills his soul, and an illumined atmosphere envelopes him; so where his lot be cast it is ever the same; no brooding fears come to mar the quietude of his harmonious life, but a constant peace pervades everywhere.

From out his store of love he deals bountifully to all humanity. His increased spirituality bids him keep pure his body, that there may be nothing to conflict with the perfect life within. Resolutions for good formed to-day, are not broken by to-morrow, but kept firm through that knowledge gained of the inner life, and the power which the inner life has to harmonize the outer influences, and keep in subjection everything which will increase his hopes or fears; he so cultivates his spiritual nature that he finds rest everywhere. He becomes satisfied with what he has, envies no man, labors through a love of advancement, and as his goods increase his life becomes more benevolent, but never ambitious. His greatest desire is to do good, and his greatest happiness is in serving God through the good deeds he bestows upon the world.

(Seance conducted by Guide.)

SEANCE MAY 6, 1876.

INVOCATION BY JUDGE WAYNE.

Thou Infinite Spirit of worlds born and unborn, we come to thee in fullness of heart and union of soul. Our lives are awakened to a sense of thy goodness each day, and as the sun in his regular course throws his golden light over the gray dawn, so thy love has baptized our souls out of the gloom of a weary life. We thank thee by every good deed of our lives and by every aspiring thought, and in our works we worship thee, and lift ourselves nearer unto thy kingdom, that thy grace may fall upon us and bear us into the courts of everlasting truth. Bless all who linger in darkness, strengthen thou

all who are weak, and let a true knowledge of thy justice be awakened in every heart. Amen.

Conductor—We find much pleasure in answering questions, but there are many now upon the table which are but a repetition of questions answered at previous interviews, and as we do not think we could make any improvement upon the explanations rendered by our brothers, we beg leave to lay them aside for others to judge.

Let me introduce to you my friend, who for the present I shall name

THE DISCIPLE.

I come to you, my friends, not a stranger, for I labored among you for years; and I found much happiness in your midst, and realized the joy of divine inspiration. I was called away before my work was finished—laid aside my earthly robes for heavenly robes, and entered into the kingdom of my Father, where I found a new field of labor encircled by all my earth works, binding me so closely to them that I found it very difficult to understand that the change had taken place, and I was indeed *dead*.

The knowledge soon came to me, and with it the grand truth that though I were dead I still lived, and by the will of the Holy Spirit my soul could move and act as when in the body. My first desire was to return to my people and strive to make my presence known. My wish to return was granted, but the power to make myself known failed, inasmuch as they had hardened their hearts against the truth, and I was forced back into the shadows of uncertainty, and a season of doubt possessed me. But as the new light revealed itself I learned to see through the shadows, and to understand that there was a law which governed individuals as well as principles, and that I must learn to understand the law which governed the human system ere I could find the way to make myself known.

Many kind friends came to me. I attached myself to a great soul, whose life had been sanctified through true and divine principles. He became my teacher, and like a true disciple I have followed him faithfully, learning each day more and more of God's divine presence, and the power which works through all life, and bringeth in the end perfection unto all.

Let me converse with you upon the spirit realm.

Its locality I cannot designate. It is beyond the power of the finite mind. There is a spirit world around you, where move

millions of undeveloped souls, who daily communicate errors through mediums. Ignorant, undeveloped souls, the same as when they inhabited the body, the change from their earth tenements has not lifted them beyond their earth desires and wants. If the spirit was not exalted in its aspirations, if the soul did not reach out toward God while in the body, death will not exalt it. You have more perfect angels in the body, who as men, women and children live upon your earth, than those who come through many mediums and call themselves perfect. Such spirits cannot leave your earthly atmosphere to visit the higher spheres. The pure in spirit who still dwell within the portals of earthly flesh, are nearer each day the heavenly kingdom than they.

Your earth with its conditions forms a type of our sphere, with its many circles. You receive from us false and true communications. Clouds as well as sunshine visit you.

The teachings of spirits are the reflex of their souls, bearing upon the mirrored surface of the medium's brain.

Every description of spirit homes, spirit advice, and communication, comes to you as the medium may be advanced spiritually, or as her perceptive faculties may be. The powers of reception are aroused by the increase of the spiritual, and the perceptive is colored by the receptacle.

The more spiritual and true the medium's life, the more divine and perfect the reflex which comes to you.

In our spheres we have concord and discord of sentiment; we have the subjective and the objective. Life is purer and truer than upon earth, and subject to the same varieties of opinion. The higher and more glorious spheres we have no power to explain, nor could it be understood by any but those who have attained that degree of purity which enables them to enter in through the golden gateway.

We are aided from the higher spheres, and as we purify ourselves we become more ethereal, and with higher love reach out for a more perfect sphere. It is even so with you of earth; as you advance spiritually, you reach out toward the sphere above you, and ministering spirits come to direct you to a condition of life beyond that which you dwell in.

Below you, around you, and above you, lies a spirit world. An element of spirits is everywhere. Concentric groups move in the sphere congenial to others. They are attracted to their localities by a law which

forces all to their sphere; as they merit reward so they receive it. They gravitate through their spiritual development by the same law of gravity which is in nature.

As ye are at death, so ye awaken into the new life, every deed alive and strong with you. Memory forges links which cannot be severed; they are eternal. The more perfect and bright the links in memory's chain, the purer and holier the heaven. *Kingdoms of glory grow from the soul*, and he who has brought his life to that stage of goodness which brings him, while still in the body, nearer unto our Father's kingdom, has felt and realized heaven, and established for himself a sphere like unto the *higher* spheres in the spirit world.

As our sphere is composed of many circles, so is yours. Man's advancement forms the circle. So with us, the growth of the spirit seeks a circle higher wherein to move, and as our wisdom and refinement increase, so in like proportion is the sphere which we attain, and that which once appeared high to us now seems low. Our situation becomes perfect as our spirits advance, and we are forced to enter into conditions suited to our spirit growth.

Divinity is the center pivot upon which all advanced circles move, and by the power of love all are bound. It is the golden cord of salvation which unites our world with the earth and all its spirit surroundings.

Go to work, my brethren, to create for yourselves a spiritual element which shall bring the "kingdom of heaven on earth," that out of the material life may grow more souls for the advanced spheres, and less for the low and dark conditions; that your ignorance may no longer be visited upon you through the undeveloped spirits who find their way to your homes through unenlightened mediums.

(Seance conducted by J. B. Ferguson.)

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house to the new; they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasure to the faithful soul.—*John Murray, in the Olive Branch.*

That depends altogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we *think* would feel very badly, if death were

staring them in the face; knowing that their life has been of that character fitting them only for the dark regions of the spirit world, they don't care to pass from this sphere of existence. Indeed, it is much easier to purify the spirit here, by seeking the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the change, or failing to accomplish its mission.—*R. P. Journal.*

Correspondence Religio Philosophical Journal.

A PLEA FOR ORGANIZATION.

In every department of life, whether in business, party politics, or in the promulgation of the Christian religion, experience has fully demonstrated the fact, that to be successful, systematized organization is necessary. It is in accordance with reason and sound judgment.

In our view of the case, Spiritualism may be considered an exception to the rule, for the truths of its philosophy are mostly promulgated through the channel of mediums at private sittings, under certain conditions only imposed by the mediums, or regulations defined by any organized body of Spiritualists. Seven-eighths of all persons who have been converted to Spiritualism, have been through the evidences of their senses bearing upon the different phases of spirit phenomena. To be confirmed in the science and religion of Spiritualism, is not all of Spiritualism, for its literary and intellectual phase is decidedly its most beautiful. Man by nature is a religious being, and must have his temples to worship in and his altars to worship at, and if they have not their own altars, will seek others to worship at, although rejecting at least one-half what they might hear being promulgated.

The power of association is evident; men and women will go where their neighbors congregate. Spiritualists traveling from one place to another are like other people, desiring to seek out the society of those who are in sentiment and sympathy in accord with themselves, and when there are suitable places in which to have lectures in, with proper lecturers, they will resort to them; especially will this hold good on those sad and melancholy occasions when death enters the family circle, the survivors of the family prefer to resort to their own temples and altars, to receive kind words of consolation

and sympathy from those who are in sympathy with themselves.

There are in this city between two and three thousand confirmed Spiritualists, many of whom are wealthy, and yet there are seldom a hundred people who attend the lectures, and the lectures are not maintained more than six months in the year—and this state of facts grows out of a want of a general system of organization. Why cannot the local organizations elect delegates to a general convention, to compare notes and devise rules and regulations for the guidance of all? Certainly there is wisdom enough among Spiritualists who could harmonize upon a platform of doctrinal faith and regulations for the business conduct of the organization. This concentration produces action, harmony and power. A converted Spiritualist can never completely backslide. It is impossible to efface entirely from the heart and mind the impressions which were once flashed from the immortal shore, for Spiritualism is a living God's truth, and must ever advance forward.

Aside from the various physical phenomena witnessed, there is a religious, intellectual and social aspect of the case, an enjoyment to be imparted from its grand philosophy through organization alone.

It is claimed and used as an argument by some against organization, that it has been attempted several times and always proved a failure. Why did they prove failures? In the spiritual ranks are to be found a large number of reformers on all imaginable subjects, as to whether pants are preferable to tie-backs, to the great question of the marital relations and "free-love" associations, so free that we must have free platforms and free everything. These reformers have been as over-zealous about their favorite hobbies as if the world rested upon their shoulders. While they have claimed to indorse the spiritual philosophy they have demanded that their pet hobbies should be paramount to Spiritualism. It is also clearly demonstrated that the angel world repudiates all self-constituted leaders who have attempted to set themselves up as god-fathers and mothers to run the whole body of Spiritualists.

To organize Spiritualists successfully it must be on a basis of pure, simple Spiritualism, and nothing else. There is doubtless much to be revealed yet from the spirit world to the denizens of earth life; but the following cardinal or fundamental points of Spiritualistic doctrine are generally accepted by Spiritualists, and, if so, what objection

can there be to organize on such a platform, for a beginning at least?

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion with Spirits.
4. The Ministrations of Angels.
5. The Resurrection of the Spiritual Body.
6. Unfolding Progression through all Eternity.

7. Rewards and Punishments. That is, the spirit on laying aside the mortal body enters spirit life no better or worse, but becomes subjected to the natural law of unfolding progression, suffering pain and condemnation, or pleasure and happiness, in proportion to inner life built up when in the mortal body.

If Spiritualists can organize as a body in America, it will prove a tower of strength. Although Spiritualism is as old as history, and was greatly revived and fully demonstrated nineteen hundred years ago, by the Great Master and his associates, and signs promised to follow all those who believed, yet in the process of time the followers of Jesus Christ by degrees fell from their high privileges and estate, until finally churches repudiated as a heresy and demoniacal, intercourse with spirits. Christianity is as cold as an iceberg to-day compared to the outpouring of the spirit in the days of Jesus of Nazareth. The world of mankind within the last half century, through the enlightened process of civilization, education, science and the arts, have been lifted up from the iron heel of superstition, intolerance and prejudice, to have allowed the spirit of the murdered peddler to manifest itself through the Fox family, without subjecting them to be either hung or burnt at the stake. Notwithstanding the effort has been made to whistle down Spiritualism, it has continued to grow until to-day, and has become a giant in the land, commanding respect and obedience. It is the new dispensation which is to lift mankind from the cold and barren track of materialism, superstition and prejudice, and to place the human race sure and steadfast upon the rock of immortal ages. It is destined to offer a universal religion to the different races and tongues of men. The day is not in the far off when the world of mankind will be engaged in deadly conflict with each other over really obsolete creeds, created principally by human invention to build up a tyrannical priesthood, who have oppressed the masses by lording it over God's heritage, when the world shall become drenched in human gore over the prejudices engendered by false teaching. Let Spirit-

ualists plant their stakes and lengthen their cords, and as the angel world shall pour out upon us from time to time their blessings and truths as it has done in the past, and like the dews of heaven, descending on all alike, Spiritualism will hold out its beacon light to all as a safe and harmonious retreat to a misguided and distracted people.

J. EDWARDS.

Washington, D. C., 923 9th street.

A SERMON,

On the Utility of the Christian Spiritual Religion.

BY CYRUS JEFFRIES.

[Continued.]

Another great benefit and blessing derived from the religion of Christ to the children of men, is the raising of the dead. It not only brings us into happy communication with our departed friends in the spirit world, but it brings full proof of immortality and eternal life beyond the grave, and adds to our faith a knowledge that can never be doubted.

"Raise the dead."—Matt. x, 8.

This was the direct command of Christ to his ministers, when he sent them forth to preach his gospel to the nations. They were to raise the dead just as he raised them in their spiritual bodies after his resurrection into paradise.

"And came out of the graves after his resurrection, and went into the holy city and appeared unto many."—Matt. xxvii, 53.

The graves here, mean the spirit world, and the bodies were the spirit bodies of the saints, that appeared in Jerusalem. And they were to raise the spirit bodies of the dead just as Christ did at Jerusalem, and just as Christian Spiritualists are now doing by thousands.

"It is sown a natural body; it is raised a spiritual body."—1 Cor. xv, 44.

The dead are raised in the spiritual body, as here shown. They were not to be raised in the natural body, for that would be raising them only to die again. But they are to be raised in the spiritual body, and this is the manner in which the Christian Spiritualists are raising the dead by thousands.

And this harmonizes with the resurrection of Christ; for his resurrected body was a spiritual body—he could appear and vanish at pleasure. He would appear at times in *their midst*, and then vanish out of their *sight*. Hence he was resurrected in the

spiritual body, and we shall all be raised, or resurrected, just like he was.

"For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

As Christ is the forerunner and the example for all good men and women, so will they all be resurrected just as he was. Christ died and was resurrected into paradise from his natural body on the cross, as he told the thief he would meet him that day in paradise, or the spirit world.

Christ's resurrection from the natural body into paradise was the first resurrection, and all good men and women who die and leave the natural body, are like Christ resurrected into paradise at death, and have part in the first resurrection, and are therefore blessed and holy like Christ.

Paradise is the first mansion of joy in the Father's house; "for in my Father's house are many mansions," says Christ. These mansions are spheres, or degrees of honor and glory in the spirit world, which is the Father's house. Hence all who die and go into paradise are saved and happy, because through their obedience to God they have part in the first resurrection.

It was from paradise that Christ went, or descended to the lower earth plane of the spirit world, and preached to the spirits in prison.

"By which also he went and preached to the spirits in prison."—1 Peter, iii, 19.

That they might be developed, and have an equal chance for salvation with those who heard the gospel.

"For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter, iv, 6.

For it would be wrong to condemn men for not obeying a law of which they had never heard. And as there were millions of human spirits in the spirit world that had never heard the gospel by which they were to be saved, until they heard Christ, who was sent to preach it unto them.

"To proclaim liberty to the captives, and the opening of the prison to them who are bound, to proclaim the acceptable year of the Lord."—Isa. lxi, 1, 2.

It was for this that Christ went and preached to the spirits in prison in the spirit world.

"That I (they) might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I (they)

might attain unto the resurrection of the dead."—Phil. iii, 10, 11.

Christ having filled his mission in the spirit world by preaching to the spirits in prison and setting them at liberty, he came back to earth, or raised, or resurrected himself out of the spirit world, the third day. This is the second resurrection, and is called the raising of the dead, and is the resurrection unto which we can all attain by and through the power of Christ's resurrection. Christ being our forerunner and example, opened up the way for us, as he declares he is the resurrection and the life.

"I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live."—John xi, 25.

This is the great promise: though we die we shall live again. We shall be like Christ. He died, and was resurrected into the spirit world, which was the first resurrection; and after three days he was resurrected from the spirit world into the natural world again, and appeared to his friends, and conversed with them on various occasions, just as our departed friends are resurrected, or raised from the spirit world, and meet with us on earth. They appear and disappear to us just as Christ did, and as the raising of Christ from the dead was the great proof of immortality to his disciples, so the raising of our dead friends in this day is the great proof of immortality to us; and for this reason Christ has commanded us to raise the dead. And as Christ, our great example, was raised from the dead, so every son and daughter of the race shall be raised from the dead.

"For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

Now as Christ died and went into the spirit world, so we must die and go into the spirit world. And as it was only three days until Christ was resurrected to his friends on earth—not having to wait until the end of the world for a resurrection—so neither will we have to wait until the end of the world, for we shall be in the likeness of his resurrection. And he has fully promised that he would raise us up just as he was raised, and that we should live in his sight.

"After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight."—Hos. vi, 2.

After two days from the death of the natural body, God will so revive us that we will be restored in all the mental functions of the spiritual body, in the spirit world. And in the third day we will be so perfected

that at the call of his prophets or mediums he will raise us up like as Christ was, able to hold communication with our friends on earth as he did.

"And the third day I shall be perfected." Luke xviii, 32.

That the dead are now being raised can not for a moment be doubted by any wise and intelligent being, for the prophets or mediums in Christian Spiritualism are now everywhere raising the dead by thousands, all over the civilized world. Many thousands of the dead have been raised and communicated useful messages to their friends on earth, though remaining invisible; and others have been raised from the dead and appeared visibly, and greeted and conversed with their friends just as Christ did with his friends.

"But if there be no resurrection of the dead, then is Christ not raised."—1 Cor. xv. 13.

There is not *going to be* a resurrection of the dead, but there *is* a resurrection of the dead going on now, or Christ would not have commanded us to raise the dead. But if there be no resurrection of the dead, then is Christ not raised. But just so sure as Christ be risen, so sure is the resurrection going on, and men and women become the children of the resurrection.

"Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx, 36.

As soon as the righteous pass into the spirit world, they, like Christ, become resurrected, and become equal unto the angels, and are the children of God, being the children of the resurrection—because they have been raised from the dead. For how could they be the children of the resurrection if they had never been resurrected?

And this is the reason why he commands his disciples to raise the dead, that they may all become the children of the resurrection. But the question is asked, how are the dead raised up, and with what kind of a body do they come? The dead are raised up, not going to be raised up.

"How are the dead raised up? and with what body do they come?"—1 Cor. xv, 35.

They are raised up and come forth in the spiritual body, for that body is the offspring of God, and is therefore immortal, being a pure spiritual body, and of course must be raised a spiritual body.

"It is raised a spiritual body."—1 Cor. xv, 44.

It is raised a spiritual body, just as they are now everywhere being raised by the Spiritualists in this day.

They are raised from the dead in the spiritual body, just as Samuel, the seer, was raised by the woman of Endor.

"An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself, and Samuel said to Saul," &c.—1 Sam. xxviii, 14, 15.

In this we are told that Samuel came up, or was raised from the dead, and that Saul recognized or knew him as being Samuel, and that Samuel talked to him and told him his doom; which came to pass just as he told him it would, and in the same manner and form that materialized spirits are in this day being raised from the dead and communicating with men by Christian Spiritualists.

"Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."—Luke vii, 22.

Go and tell John that the blind see, the lame walk, the deaf hear, the dead are raised. If Jesus Christ were to come and preach this same gospel now he would not only be declared an impostor and a humbug, but he would be turned out of every church in the land in which he would attempt to preach it.

Go and tell him that the dead are raised, says Christ, not going to be raised at the end of the world, but that they are raised now, in the spiritual body, just as he was, and just as they are being raised now by the Christian Spiritualists all over the civilized world.

Moses and Elias were raised and appeared in their spiritual bodies to Jesus, Peter, James and John.

"And behold, there appeared unto them Moses and Elias talking with him."—Matt. xvii, 3.

Moses had been dead for over fourteen hundred years; yet he was raised from the dead, or resurrected from the spirit world, and appeared to Peter, James, John and Christ, and talked as familiarly with them as he did in the days of the Pharaohs.

But spiritual bodies, radiant with glory, were raised from the dead, and appeared to John in his ocean isle, and after communicating to him many grand and awful messages from the spirit world, one of them appeared in such heavenly power and splendor that John thought it was the Deity, and fell

down to worship before him, but the spirit replied:

"See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, of them that keep the sayings of this book; worship God."—Rev. xxii, 9.

He tells John plainly that he was of his brethren, that is, one of the human race, one that kept the sayings of this book, and one of the prophets, but now a spirit raised from the dead, and a messenger with communications from the spirit world to the children of man on earth, just as the spirits of the dead are bringing messages to this day to spiritualistic believers, for the good of mankind.

Then, as Christ was himself raised from the dead, and as he commanded his followers to raise the dead, and declared that the dead are or were raised in the time of his disciples, and as he sent them out to teach all nations whatsoever he commanded them, and that he would be with them unto the end of the world, then is it not clear that this miraculous doctrine was to endure for all time?

And if his disciples were sent out from time to time along the roll of generations, to teach them unto the end of the world, or the end of the age, and they refused to preach what he commanded them, they would at once cease to be his disciples, as they would not be contending for the faith once delivered to the saints.

"For he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John, ii, 4.

And if Christ commanded his disciples to work miracles, to cast out devils, to see visions, to discern spirits, to heal the sick, to restore the blind, to cure the lame, to speak with tongues, to restore the deaf, and to raise the dead, then his commandments are kept by none of his professed followers but the Christian Spiritualists. All others flout and sneer at these commandments of Christ, and declare them a humbug.

Yet we know that in the main these commandments of Christ are all that make the gospel good and valuable to mankind. Without these commandments the gospel of Christ is of no benefit to our race.

From what we believe in Christian Spiritualism the gospel of Christ is the very same to-day it was eighteen hundred years ago; that time does not alter it, distance does not change it. It is the same unchanged religion now it was when Christ gave it to his disciples.

He gave it for all time, for all men, and

for all generations. It was not to perish with a century, die with a generation or pass away with the apostles. The commandments of Christ were given to endure unto the end of the world.

And these commandments are all as valuable to mankind now as they were when first given, as seen and done by Christian Spiritualists in all the earth, and acknowledged by all nations to be of divine origin, because there is not a command given by Christ that has not special benefits for mankind. The raising of the dead, as well as prophecy, had its benefits and blessings for the people, and is of vast importance to the church.

The raising of the dead as Christ commanded, proves to every intelligent being that investigates it that there is a future state, a great hereafter, and opens up to the living on earth the glories of the spirit world. It brings us into communion with the angels, and introduces us to our friends from beyond the grave, who come with messages that make us acquainted and familiar with happy immortals, who instruct us in the way of immortality and eternal life.

These are some of the benefits and blessings in the command of Christ to his people to raise the dead, which the Christian Spiritualists are everywhere believing and obeying.

From the *Religio Philosophical Journal*.

EVIL—CONDITION OF EVIL SPIRITS.

Light is not darkness, black is not white, red is not blue, health is not sickness, happiness is not misery, love is not hate, selfishness is not generosity, vice is not virtue, the dirty, filthy person is not clean, an arid desert is not a beautiful, fertile plain, a clouded sky is not a clear one, a tornado is not a calm, peace is not war, ignorance is not wisdom, sweet is not sour, gentle words are not harsh and boisterous, kindness is not malignance, the red-hot spark is not a snowflake, and *evil is not good!* One is simply the opposite of the other, and therein the distinction lies. The good man ascends to regions of ineffable bliss, where he can survey the beauty and grandeur of creation, hold communion with the wise sages of every clime, and sense those unutterable thrills of ecstatic joy wisely adapted to his nature. Inspired by lofty emotions, and ever anxious to extend his knowledge, he has access to libraries that enrich his mind with ancient lore, giving him correct views in regard to the history of mankind on each of our

planets. "The best part of beauty," said Lord Bacon, "is that which a picture can not express," and we may add that the greatest pleasures of the truly good spirit are those to which he can give no utterance. Ever ascending in the scale of knowledge, life to him is ever more than an ecstatic dream, even superior to the pictures of a most vivid imagination. There is, however, his antipode—his opposite—struggling beneath him. In darkness and filth he lies, knowing absolutely nothing of the magnificent world beyond him. Such are the spirits of Digger Indians, Congo negroes, cannibals, etc., and their life is more wretched than pen can picture.

Swedenborg thus pictures evil spirits' condition: "It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some hells appeared to the view like caverns and dens in the rocks, tending inward, and hence likewise into the deep obliquely or diametrically. Some hells appeared to the view like caves and dens such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves toward the lower parts. Most of the hells are triplicate, the superior ones within appearing in thick darkness, because inhabited by those who are the falses of evil, but the inferior ones appearing fiery, because inhabited by those who are the evils themselves; for thick darkness corresponds to the falses of evil, and fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within the houses are infernal spirits, engaged in continued quarrels, enmities, blows, and fightings; in the streets and lanes, robberies and depredations are committed. In some of the hells there are mere brothels, disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are

subterranean dens, into which those flee who are pursued by others. There are likewise deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving deceit; their last end is such a life."

If Swedenborg had referred to those regions as the very lowest planes of spirit life, instead of speaking of them as "hells," his narrative would have sounded less harshly to our ears. Accustomed to hear the churches constantly talking about hell, Spiritualists are apt to turn from those who allude to it, in disgust. As darkness is the antipode of light, so the home of the wise old sage is the antipode of those dark regions where spirits dwell whose hands on earth were steeped in all manner of crime! It is time that Spiritualists thoroughly understood that there are *rewards* and *punishments* in the spirit world for each one, and that our life here determines our status there; and we say this, and defy successful contradiction, that no one can progress in spirit life without first forgiving those who have injured him, and making proper amends for those he has wronged in word or deed. You must not only forgive those who have seriously injured you, but you must make proper reparation in some way to those you have wronged. We are well acquainted with some Spiritualists who are now reveling in wealth fraudulently obtained, and who, in vision, we see in spirit life, seeking out those they have wronged and imploring forgiveness. Their task, however, is difficult, their pathway covered with thorns, and their efforts in some cases attended with poor success, for those they have injured are slow to forgive them. As the magnet prevents iron filings and needles from leaving it, so do those whom you have injured prevent you from leaving the sphere of their influence. You must, old sinner, make amends for all your wrong deeds before you can progress in spirit life.

To those who claim there are no evil spirits, we would say that they might as well assert that there are no arid deserts in contradistinction to vales of beauty and scenes of loveliness. The pugnacious bull-dog, fierce and troublesome, has his distinguishing qualities, entirely different from the *poodle-dog*, that makes friends of all. Thus *it is with the spirit world*. The dark, dev-

ilish spirit can be found there, as well as the grand old sage, whose features are illuminated with gems of wisdom culled from the mines of truth, and whose whole time is devoted to redeeming the world from the effects of error and its teachings.

For the American Spiritual Magazine.

CONDITIONS.

We have always thought that the conditions influencing materializations could be accounted for satisfactorily. The explanation given in the following article is in perfect accordance with established facts in relation to light. It is susceptible of definite proof that light may not only prevent combinations of matter, but that it decomposes combinations already formed. While it is a fact that there are general laws affecting action in matter, it is no less true that every phenomenon is regulated in its special relations by its own peculiar characteristics in action and condition, and that no phenomenon, either chemical or vital, can take place unless it is under the peculiar conditions that are compatible with the laws regulating its individual action. You may mix nitrogen and oxygen, but they will not combine until agitated and excited; on the other hand put a piece of bromine on a candle-wick and add a drop of water, and the candle is instantly lighted. Chlorine and mercury will unite only in definite proportions, say one portion of mercury and one of chlorine; add more chlorine and there will be no union of the excess until you reach the next combining proportion, that is, two parts of chlorine, and then a union of the excess is effected, forming a totally different compound. In chemical and vital action we find light and darkness exerting a very marked influence. In the above combination of mercury and chlorine, it is found necessary to exclude light, inasmuch as chlorine is decomposed by light. Proportions of ammonia, bromine and iodine are also decomposed by light, as is the coloring matter of many of our common fabrics. Upon the action of light in this respect the process of bleaching is conducted. Light also changes the color of many articles, as is the case with the preparations of silver. Phosphorus undergoes decomposition so rapidly in the air that it has to be kept under water. To the influence of the sun's rays flowers owe all their variety and beauty, while plants deprived of its influence are wanting in many of their material proportions, especially their color-

ing matter. The germination of seed would not be effected without the influence of light, moisture and warmth. Darkness, although defined to be the absence of light, nevertheless asserts its own positive-influence over the action of matter. Our beautiful photographs, after being taken in the darkened camera obscura, must be kept from the light until "brought out" in the "dark room." The night-blooming cereus opens only in darkness, while the convolvulus spreads petals to meet the early dawn. The night-blooming jasmine exhales its delightful fragrance only in the night. Thus, while light brings its fructifying influence and produces its characteristic changes upon matter and life, darkness is equally exacting in its peculiar conditions. Would it then not be an exception to the action of general and specific laws and states of being, if the wonderful process of materialization could be accomplished without conditions?

K. P. WATSON.

MATERIALIZATION.

This is that phase of Spiritualism which is more convincing to skeptics than any other, but the truth must be sustained or the phase loses its effect. The spiritual mind does not require such manifestations, but the subject is being investigated more for the benefit of skeptics, materialists and infidels. The subject must be understood by minds who doubt the phenomena, by the material manifestations. The spirit world is actively engaged in the development of mediums to perfect this phase of spiritual truth. It must be perfected before the material mind will accept it as truth. Magnetism is the element used by spirit action to so manifest the materializations that they cannot be mistaken for the medium's double. Here is the great difficulty. Magnetism must be refined by spiritual development. This the mind so material cannot understand, and consequently the harmony necessary to materialize is seldom found in promiscuous circles. Much has been said about imperfect materializations to the detriment of mediums, when in reality the mediums were unconscious of the manifestations transpiring from their magnetism. The objection often urged by skeptics in regard to dim light is more the want of information as to the influence which light exerts than a conviction that the manifestations are not real. Light dispels the elements of materialization just as the warm rays of the spring sun melt the snows of winter. The water is absorbed or evaporated—so the magnet-

ism is absorbed by being thrown into repulsive elements. Diffusion is detrimental to materialization, but repulsive elements are positively incompatible with materialization.

Spirits must have proper conditions before they can influence matter in any form. This phase of Spiritualism is of a low plane, since matter is less refined than spirit; consequently materializing mediums are less spiritual and less intellectual. Their natures are less inclined to spirit communion, hence their aspirations do not rise above the material plane. The materialization phase is gaining ground. Mediums are developing with better surroundings, and the magnetism is, in consequence, less repulsive to spirits of higher order. This will give that phase an impetus which will dispel skepticism that could not be done from a spiritual and intellectual standpoint. Those so material as to believe spirit nothing more than matter refined, or no spirit at all, will have to invent another theory to solve the mysterious manifestations, as they are called. Those who deny immortality will see that their friends whom they knew in earth life still live, and bring them light from that "bourne from whence it is said no traveler returns." This idea had its origin in the minds of those who never knew the power of spirit impression upon the mind, nor soul full of spiritual light. "God is not the God of the dead, but of the living." Yes, God is life, and his creatures have his life in them, so they can never die while God lives. This manifestation of his power controls all living, moving intelligence. God is wisdom and power, and all matter he has made has from its creation been made to praise the author of its creation by carrying out his designs. All spirit is a part of his being, and will live throughout the eternity his being fills. The material is too much the study of the mind. The spiritual is the most important. God intends to make infidels and scoffers bow their knees and hearts to the truth, which shall soon be revealed in terrible power. The materialist will have to make the confession that God is spirit, and not matter refined. God is God, and God is spirit. "No man hath seen God at any time;" no man ever will see him only in the greatness of his power. Christ is the power of God manifested in the sphere of light and love. Christ taught this idea when he said "I am the light of the world." He said, "How can a man love God, whom he hath not seen?" By this he meant man could not love God in matter, but in spirit

could see him and then could love him as he loved the Father who had sent him to manifest his spirit in doing his will. God takes care of his creatures in the spirit of his manifest Son, protecting them by the ministry of his angels. Oh, how the Scriptures abound with truth which, the mind being so material, is lost to their understanding!

From the Banner of Light.

THE NEW RELIGIOUS MOVEMENT.

Response to J. E. Bruce, M. D.

DEAR SIR—I have just read your suggestive and timely letter to Mr. Fishbough in the *Banner* of May 26. My heart leaped for joy, and my almost dying hopes kindled anew as I read your stirring words, filled with the flaming fire of the spirit.

I remember seeing some reference to an effort made in Newburyport toward organizing a society on the basis of Christian Spiritualism, etc. I have seen so many from time to time calling themselves Christian Spiritualists who seemed to have no rational conception of what the name implied, that I have paid but little attention of late to any such claim, but your letter reveals a spirit and conception in such close sympathy with my own, that I feel that I must respond to you at once. In a recent lecture I presented an analytic review of modern Spiritualism, and attempted to show that while it had demonstrated individual immortality, destroyed the fear of death, and the popular erroneous conceptions concerning the nature and conditions of the after life—in short, that while it had proved itself the most effective means the world could possibly have for emancipating the minds of men from the thralldom of superstition and priestcraft, and so preparing them for a clean entrance into the temple of true spiritual life and worship and the inauguration of the kingdom of heaven on earth, yet that spirit intercourse *per se* did not necessarily lead men and women into a true spiritual life, and that the phenomena designed only as a means to lead to something higher, had, to the mass of its recipients, become the end of all attainment and desire, and therefore all progress and growth ceased with such, only in their desire to increase the magnitude of the marvel.

Still I have felt that there were thousands in our country—both among Spiritualists and in the churches—who like you and I, were looking for the burning words of

some prophet soul, filled with the new wine of the kingdom, who having received the baptism of the Holy Ghost and of fire, should announce with the demonstration and power of the spirit the dawn of a new day for humanity, in which that marvelous and typical pentecostal experience of the early apostles would become the universal experience of mankind. Like you, I have looked in vain for the realization in this great modern movement of the high hopes its dawn kindled in my soul, and I have come to regard phenomenal Spiritualism but as a John the Baptist going before—the voice of one crying in the wilderness of superstition on the one hand, and materialism on the other, saying, "Prepare ye the way of the spirit, make straight and easy its paths, for, lo, its kingdom is nigh, even at your door, and the cry of its evangelists to one and all is, Come up higher!"

I took especial pains in my lecture to show that our modern Spiritualism is *not identical* with primitive Christianity, as Dr. Crowell, in his two very able and interesting volumes, and other leading Spiritualists claim; for mediumship and spirit manifestations, by good authority, have been shown to be as old as history itself, and to have threaded every system of religion the world has ever known; so clearly has this been shown that many of our best writers and lecturers have attributed the life and inspiration of every form of religion to this source alone—and have confidently affirmed that could this be taken out of history, mankind would have no religious history or experience. I admit there is much truth in this proposition, yet when strictly applied, especially to the accepted record of Christ and his apostles, and the early disciples generally, it is only a part of the truth, and the smallest part at that. The record says, Christ "came preaching the gospel of the kingdom of God"—not the kingdom of departed spirits, but the kingdom of *the spirit*, "the kingdom of heaven" which cometh not by observation, but is found only within the soul; "God is a spirit, and they that worship him must worship him in spirit and in truth"—not in form or sense—not in social or intellectual intercourse with others like ourselves, but in conscious communion with our Father in heaven; a purely subjective experience of the soul, in the transforming light of which the entire objective universe becomes transfigured and redolent with the divine life of God; every bush and tree, every form of organic life becomes a burning center of God's outshining presence,

and the discipline of all human experience in that light becomes a luminous revelation of his loving and beneficent providence. To a soul in that condition all nature seems animated and tuneful with the harmony of God—

“Our common daily life divine,
And every land a Palestine.”

The kingdom of heaven within the soul has risen into his conscious possession—and having found the kingdom of heaven within himself, he necessarily finds it in everything else, making true the words of Jesus, “Seek ye first the kingdom of God and his righteousness, and all things else shall be added unto you.” He lives in God, and God in him; he and all that he is and has are God's, are consecrated to the spirit and its works of love, and so the spiritual kingdom and all that it holds—its inexhaustible wealth and fullness of life—its inexpressible richness and sweetness of love—its eternal treasures of wisdom—all are his. “His are the mountains and the valleys, and the resplendent rivers—his to enjoy, with a propriety which none can feel but he who with an unpresumptuous eye can upward look, and, smiling, say, My Father made them all.” To his awakened consciousness of the life of God, imminent in nature and himself, “old things have passed away, and behold all things have become new.” This is the new or second birth, without which, says this great spiritual seer and teacher, “ye cannot see the kingdom of God.” The “birth,” or as modern speech would say, the *evolution* of the soul out or up from its thralldom to the kingdoms of intellect and sense, into the higher kingdom of the spirit, or conscious union with the life of God—this it is to be born again, or lifted into that “light that never shone from sun or star,” “which never was on land or sea,” the light which can proceed only from the *spirit* within—“the light which lighteth every man that cometh into the world!”

Mankind in their conceptions have ever associated their ideas of the kingdom of heaven with life after death, and Spiritualists and many others have supposed this doctrine of Jesus concerning the “new” or “second birth” to refer to the death of the body and the birth of the spirit into the after-life, where they too have located their heaven, forgetting that heaven and hell are conditions of being and not locations in space—the adjustment of our life to the conditions of life around us, and not the adjustment of the world around us to our own selfish ends and purposes. And so, instead

of seeking to establish the kingdom of heaven here and now in their own souls, and society on earth, both Christians and Spiritualists waste their precious time, lulled by their delusive hopes into inglorious repose, or perverted activities, while they sing of *rest* “On the other side of Jordan, in the sweet fields of Eden.” But has not Spiritualism demonstrated that death brings no change to the moral character of the man? and also that the “Summer-land” or home of the departed, is an objective world, as real and tangible to the organic senses of its people as this physical world is to our own? And hence there still remains the same necessity there as here for this birth of the consciousness into the subjective life of the spirit in God. The majority of the spirits who communicate through our mediums today are as *godless* as are people in the form. The imperfection and questionable authority of the record concerning Jesus have led many thoroughly critical and honest minds to doubt the reality of his existence at all, since he seems to be in his supposed miraculous birth, life, crucifixion and bodily ascension, but a complete reproduction of other corresponding deified heroes belonging to other systems of religion, long before Christianity began to be. Yet whether the Christ of tradition be a verity or a myth, the religion he was made to teach and embody in his own life was, as Theodore Parker truly said, “The absolute religion,” embracing the highest possible conception, aspirations and needs of the human soul—being based upon, first, a recognition and supreme love of God as our Father; second, a corresponding recognition of man as our brother; third, a conscious personal communion with God through the operations of his spirit in our own—the quickening, transforming, illuminating power of the “Holy Ghost,” which he defined as the “Spirit of truth which proceedeth from the Father,” and “which will guide you into all truth,” and “will show you things to come,” etc. In other words, the *direct* emanative power of God, which takes of the deep things of the spirit and reveals them unto us: “There is a spirit in man, and the inspiration of the Almighty giveth him understanding;” and fourth, the ministration of the departed—“Are they not all ministering spirits sent forth to minister unto the heirs of salvation?” It was through such ministration and guardianship that men were to receive special providences and special answers to prayer: “Thinkest thou that I cannot now pray to my Father, and he shall presently give me

more than twelve legions of angels?" "And he was withdrawn from them about a stone's cast, and he kneeled down and prayed, . . . and there appeared an angel unto him from heaven strengthening him."

Jesus and the apostles recognized, however, the distinction between the obsession of "unclean" or depraved spirits, and the inspiration of "spirits of just men made perfect;" and regarded a life of watchfulness and prayer on our part, necessary to protect against the encroachments of the bad, and secure the ministrations of the pure and good; and the illustrations of modern mediumship have fully confirmed this important truth. Thus whether primitive Christianity was a verity or a myth, it is seen that spirit intercourse (and its concomitant spirit ministration) was only one, and its least important feature, while its leading doctrine was the transcendent nature, and transforming or regenerating power of the "Holy Ghost," which alone could lift the soul into the conscious possession of the kingdom of heaven within itself, and through the regenerated lives of individuals not then considered a personality and part of the Godhead (as theology teaches), nor as the influence of departed spirits—however highly unfolded or *pure*—but as the direct influence proceeding from God to each individual soul that puts itself into an attitude to receive it, and as much transcending the influence of angels in its nature and power as God's nature and life transcends theirs. To be sure God lives in them all, and all in him, and their influence and power are really God working through them, and the higher the spirit the more of God; yet the emanative sphere of each differs in quality from that of every other, and all must so far differ from the pure life of God; besides, the very individuality of each stamps within each a specific individual relationship to the parent life, and through that relationship the individual can and must know and realize more of God than through all others combined; though others may "minister unto him and comfort him," yet the *real growth* of the individual consists in the expansion of self-consciousness into the life of God and nature.

And again: If each individual, man or angel, has an emanative sphere or influence, charged with all the qualities of his nature, so that the least molecule of it impressed upon any substance, (as an autograph on paper), and carried a thousand miles distant, when brought in contact with a medium *sufficiently sensitive*, will bring that medium

a revelation more or less complete of the character and condition of the one to whom it belongs, so that at times the medium will come into such complete sympathetic *rapport* with the person as for the time being to *live the life, think the thoughts and feel the moods of being* of the one throwing off the emanation, all of which mediumship has clearly demonstrated—why then, if there be an absolute or supreme conscious life in nature whom men call God, why should not *he* also have an emanative influence charged with all the qualities of his divine nature and life, the smallest wave of which, received into the soul, will bring to that soul a conscious personal revelation of the life of God just in proportion to the conditions of its receptivity, and in the same ratio would transform and lift that soul into the divine life, and charge it to that degree with the divine love and power which would be only the *realization* of that faith taught by Christ, which was to enable his disciples to the end of time to perform the wondrous works which he did, and which was promised even as a test of discipleship? Would not such an influence correspond precisely with the "baptism of the Holy Ghost and of fire" promised by Jesus to his disciples, which was to "endue them with power from on high?" and which, according to the record, was realized by them on the day of Pentecost and during the rest of their natural lives.

Both John the Baptist and Jesus made a clear distinction between the Holy Ghost and the influence of spirits. John "came in the spirit and power of Elias," and of course was a medium for the departed old prophet—speaking of the higher doctrine and mission of Jesus, the latchet of whose shoes he was "unworthy to unloose;" "He shall baptize you with the Holy Ghost and with fire." Christ, speaking of John as a medium for "Elias which was for to come," says: "No greater prophet has arisen among men than John the Baptist, yet I say unto you he that is least in the kingdom of God is greater than he." Why? Simply because he that has received the least conscious touch of the Holy Ghost in his own soul, has so far entered into the "kingdom of God," which Christ came to preach and establish in the conscious life of humanity—has so far entered into the possession of that spiritual inheritance to which we are all heirs, which is incorruptible, undefiled, and which passes not away—and is therefore in a superior condition to one who is merely under the control or inspiration of another

spirit like himself, however *high* or *glorious* that spirit may be. And so I maintain that the Holy Ghost of the New Testament was not the influence of departed spirits, but the real "Divine afflatus," and that the transcendent gifts of the spirit, exhibited in the life of Christ and his apostles, were not from the control of the spirits, but from the awakening and resurrection of their spiritual nature into conscious life and power, through the life of God in their souls, and which may be reproduced in us by obeying the spiritual laws, and complying with the necessary conditions; they are the *normal* products of a *regenerated* life.

Spirit intercourse, though *recognized*, was but secondary and incidental, to the marvelous lives of Christ and his apostles. The Christ of the New Testament taught and lived, as no other teacher has, the absolute religion of love to God, and love to man—a religion in which intercourse with spirits out of the form has no more to do than intercourse with spirits in the form. This religion, whether it be the product of the ages, or had its origin with a teacher called Jesus, answers fully the nature and needs of the human soul, and must therefore become the universal religion, in which the hopes and aspirations of humanity, voiced through seers and prophets of every age and people, shall find their full fruition. Why, then, should we give this religion of the future the name of Christian Spiritualism, when that which is understood by Spiritualism is its smallest and perhaps least important feature? Spiritual Christianity would be a more expressive title. Yet we cannot employ the term Christian without awakening in the mind of all those associations and false conceptions which a corrupt and barbaric theology has clustered around it, and which are so universally embodied in the Christian Church of to-day, "having only the form of godliness and denying the power thereof," itself a complete perversion and corruption of the apostolic faith; and which bears no closer resemblance or relation to the real gospel of Jesus, than do those systems it calls heathen? Indeed, modern Christianity has very aptly and justly been called a "civilized heathenism." If we put new wine into old bottles the bottles may break and the wine be spilled. Can we not invent a new name, which will be so beautifully expressive of the real significance of the true gospel of the spirit that the very beauty of its name shall, when spoken, sing its music into the listening, waiting souls of men?

Let us not delay, but such of us as feel the fire of a new life kindling in our souls, should confer together at once, and unite our thought, our life, our love, our power, as a nucleus to draw down fire from the spiritual heavens, and to attract and unite the scattered forces now ready and waiting only for the bugle notes to call them to the front. I feel certain that there are many waiting souls who are ripe and ready, with their lamps trimmed and burning. This centennial year should see the inauguration of a new movement, looking toward the improvement of human society and government, through the regenerated lives of men and women. This will strike at the root of the upas tree of all our evils. An organization consecrated to this end, though small in numbers, will be a *revolutionizing* power, for its altars will blaze with the fire and presence of the living God and his ministering angels. Let the inspired and consecrated evangelists of this gospel meet before the close of the centennial exhibition at Philadelphia, that some of the representatives from the Old World may catch the fire then and there kindled, and become the heralds of a new day to lands beyond the sea. This mingling of the nations of the earth upon our free soil is God's own voice proclaiming that the day and hour has come for us to unite our lives in a holy consecration, and call down again the baptism of the spirit, to kindle anew the fire of love and universal brotherhood upon the altars of humanity, and to seek to realize at last the fulfillment of that prophetic song of the angels, "Glory to God in the highest, on earth peace, and good will to men."

Fraternally yours,

J. HAMLIN DEWEY, M. D.

Boston, Mass.

For the American Spiritual Magazine.

INTOLERANCE!

"All things, whether in books or out of books, whether denounced or worshiped, contain some important truth to the true Reformer."—A. J. Davis.

We often hear the terms, bigotry, intolerance, persecution, from the lips of those who call themselves liberal in religion. We are sorry to say, however, that we have noticed that many of those who so frequently fling this title into the face of the various churches of the day, are themselves often deserving the term. And even Spiritualists are sometimes heard condemning in harsh

terms the church and its followers. We never hear them quoting the *beautiful* passages with which the Bible abounds; but, like ghouls, who delight to revel among loathsome objects, they are constantly parading whatever they find in its pages revolting to our better humanity. They never attend church, and rarely speak of its members without slurring their good name. "Preachers," they say, "are useless members of society—leeches, ever taking from, and never giving to, the people, and craftily intriguing with one another to keep the people in ignorance and live upon the fruits of their labor." If a Christian ever visits the family of one of these self-styled "Liberals," not even deference enough is paid to his views to request him to say grace at the table; and it will be strange indeed if the visitor is not pained by hearing an ungentlemanly and unfeeling attack on what he regards with sacred reverence.

Now we submit that this sort of *warfare*—we know no better name for it—is all wrong. We believe in *peace*. This policy, which subsists entirely by hunting up the shortcomings and errors of our fellows and constantly thrusting them in the face of the world, is too ghoulish for us. Is it not time that this rattling fire upon everything and everybody not agreeing with our views should cease? May not other systems, even those held in contempt, contain *some* truth? And may not minds be more receptive to a *new* truth when you have one to present, if you approach them in charity like the sweet light of the morning, than if you approach them in contempt, and like the dark lowering of the destructive tempest?

Said Paul, (not condemning, neither contemptuously deriding the Athenians and their worship, but seizing hold upon it that he might the more forcibly present *his* truth), "Him, therefore, whom ye (yourselves) ignorantly worship, declare I unto you." All men inherently worship truth, "ignorantly" it may be. If you have it, do not tempestuously bustle about them, lest they button their cloak of egotism still tighter; but lovingly let its serene light shine upon their way, and the cloak of error will be cast from their forms, as with uncovered heads they stand in the sunlight of Truth, happy in their worship at her shrine.

It is more beautiful to subdue error by shining above it than by crushing it under your heel. Said Carlyle, "Few can peaceably vanquish the world, with its black imbroglions, and shine above it, in serene help to it like a sun! The most can but Titan-

ically vanquish it; hence, instead of light, (stillest and strongest of things), we have but lightning, red fire, and oftentimes conflagrations which are very woful." Let Spiritualists be like Carlyle's "few." Instead of attempting to disintegrate and utterly overthrow the prevalent faiths, let us view them as they really are, a less developed, a less spiritualized form (or growth) of our own. Instead of hurling the terms, "Bigotry" and "Priestcraft" into the ears of the churches, let us remember that they exist in their present form because the masses have not yet outgrown them; because they are the natural, the legitimate outgrowth of the spiritual development of their supporters; and if, as we believe, we *have* attained a higher growth in spirituality than they, let us shine "in serene help" to them, and, instead of destroying, aid them to "come up higher," "into the marvelous light" of the glorious *knowledge* of immortality, which has illuminated our souls and spiritualized our conceptions. To this end let us be as deferential to their views as we desire them to be to ours; let us go through the Bible, not like jackals, reveling in its filth, but like enlightened humans, glorying in the many beauties which sparkle diamond-like upon its pages; let us visit their assemblies as freely as we invite them to come to ours, never speaking ill or irreverently of them, but rather by good lives and "a godly conversation," endeavor to win them to a higher good; and let us never unjustly charge their teachers with improper motives any more than we would our own, but unite with them and invite them to unite with us, in a common effort for the welfare of humanity, and the progressive development of that divine duality, religion and philosophy. Thus shall we forsake the inferior work of tearing down, for the nobler toil of building up; and thus shall bigotry and persecution melt away before the light of Love and Truth, and their very names disappear from the vocabulary of man, they being remembered only as the childish angularities of the race in its infancy. While

"All of good the past has had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine."

C. W. COOK.

Warsaw, Ill., July 19, 1876.

We often hate for one little reason, when there are a thousand why we should love.

For the American Spiritual Magazine.

AEROSTIC.

BY WILLIAM HAYWARD.

Arm'd with Truth, the MAGAZINE
Marches o'er the vast Terrene!
Error quails before its power,
Righteous judgment is its dower.
Infidels look on amazed,
Churchmen wonder, and are dazed;
Angels sing their songs of love,
Nations lift their eyes above;
Science hails its rising star,
Peoples note it from afar,
In the fulness of its time
Rising from the waves sublime!
Intercourse with friends above
Truth will ratify with love!
Upward tends the human mind,
Arch'd by Love, to be refined.
Let sectarians bow the knee,
Modern sects shall yet be free.
Art and Science hail the cause
God has charged with Nature's laws;
Anthems shall with love resound,
Zion's glories will be found.
In the future there shall be
Nations graced with liberty;
Earth and heaven shall then agree.

Silver Lake, Ind., 1876.

HEAVEN OPENED;

Or, Messages for the Bereaved from Little Ones
in Glory.

THROUGH THE MEDIUMSHIP OF F. J. THEOBOLD,
LONDON, ENGLAND.

We have received and read these little books with much interest, and make a few extracts:

"When I first awoke to spirit life I was not conscious that I had passed away. I found myself surrounded by all delightful things. Lovely forms were around me, harmonious sounds filled my ears, and all things were beautiful. But beautiful as they presented themselves to me on my first awakening, they were not perceived by my eyes (hardly aroused to the fullness of spirit power) in the very fullness of their beauty. I was not capable of assimilating to my senses the full extent of the grandeur. That comes gradually, and belongs to the training of the spirit. My perceptions were as yet dull; therefore as the idea of fairy land

had always been the beau-ideal of all things charming, although I could not put the expression of this beau-ideal in language, still I thought myself to be in fairy land. Nothing else could I think of. So suddenly removed from earthly belongings, and so entirely without thought of the reality of a future state, by which I mean that, whilst thinking of a future state—in the way in which men think of distant places and things, giving no specific form to their thoughts, so had I passed on in life and had not definitely thought of heaven or spirit land as a real locality—as real, in truth, as any place in the world. Living around you as the spirit world does—around you and yet separated from you—not to be reached by any earth locomotive, but to be attained in a degree even on earth, by giving up the spirit to spiritual things, and seeking after all good. I see that those who thus seek to bring heaven to their hearts may do so in spite of earthly evils, by maintaining a spirit of prayer, and thus building around them a strong shield and defense from the evil pervading influences."

"Much have we young spirits to be taught. We have regular classes for instruction in all branches of knowledge and science, which is from us given to your earth philosophers. It is all originated here. All the human discoveries and signs of progress are taught or inspired into your earth minds from those of us here who are deputed to transmit that especial knowledge. It depends upon the sphere or society of spirits, capable of opening inner communication with the especial man, or medium, what kind of knowledge is taught by that man. He originates nothing himself. He may, by his own innate spirit power, expand the germ of knowledge implanted by us from God, but nothing more. As we spirits here are taught, so do we in turn impart our teachings to the imprisoned spirit in the earth body; and thus does God in his goodness cause man to alleviate his own condition, and to throw aside the uncivilization wrought by evil.

"There are vast assemblies of us. We have large pavilion houses dedicated to knowledge. But when we are taught of botany, and of all the wonders of nature in which we live, we go in large companies, on many long journeys of exploration. This is truly delightful. The advanced spirits, those who are suited for such, and who desire it, visit all the varied planets of the whole universe. And it is only in your

earth that such spirit visitations are not accepted as a most natural thing. No thought of terror is entertained, but rather of delight. This terror at the supernatural about you is the work of evil, being especially Satan's device to shut one means of opposition to himself. All the present materiality of your earth testifies to the evil wrought by the opposition to the communications, brought about by this very terror. This is passing away, happily for the spirit of man, and the door of communication by spirit mediumship widens daily.

"We children spirits are taught of all these planets, by spirit teachers from such planets—I mean, spirits who lived originally in the planet of which they teach. Their natures, habits, manners and appearance vary very much. I will try to tell you, dear F. One teacher from one of these planets was most beautifully small, like a very small child of your earth, but with none of its materiality. Its form was the same, but the eyes far more lustrous, beaming forth such purity, for it knew not of sin, as an actual thing. The very knowledge of good and evil has given to spirits of earth a different appearance. They are far longer before they are so spiritual in all ways, but they are far wiser. Their intelligence, so to speak, is of a higher order, and capable of far higher enjoyment and fuller appreciation of all the wondrous glories prepared for them through Christ. Their love to God is of a far more intense kind, feeling always, as they do, how great has been his love for them. No, I cannot tell you properly of these different natures, and yet how we all blend together in perfect, loving harmony. All unite in the great love to God, and his Son and Spirit."

"I can only communicate by the assistance of a more advanced spirit, and this aid is given by a spirit intercommunion corresponding to your mesmeric influence. Mesmeric influence is spirit influence, emanating through the physical body. But we, having spiritual bodies, have a far more refined and a far subtler mesmeric influence. A single glance or a touch will communicate volumes of wisdom and thought. We can, several together, thus in perfect harmony, hold one communion with a spirit medium on earth. It is the way in which whole societies commune through one representative. It is the element or law of spirit communion, from the highest to the lowest sphere; the influence drawing upward and onward."

NATIONAL CONFERENCE OF SPIRITUALISTS.

Official Report of the Convention Assembled in Philadelphia, July 5, 1876.

Pursuant to a "Call to Consider the Organization of Christian Spiritualism in America," published in the *Banner of Light* and *Spiritual Scientist*, the Conference met July 5, 1876, in Circle Hall, Philadelphia.

The meeting was called to order at ten o'clock A. M. by J. E. Bruce, of Massachusetts, who read the "Call," and moved that Rev. Samuel Watson, D. D., of Tennessee, take the chair.

The organization of the Conference was completed by the appointment of J. E. Bruce, Secretary, Dr. H. T. Child, Assistant Secretary, S. P. Kase, Treasurer, with the following list of Vice-Presidents: Pennsylvania, Rev. Cyrus Jeffries, Mrs. Grace Parkhurst, Dr. Henry T. Child; New York, Eugene Crowell, M. D., Rev. J. H. Harter, J. W. Seaver; Massachusetts, J. Hamlin Dewey, M. D., E. Gerry Brown, Dr. Main; New Hampshire, George S. Morgan, Mary Reed; Vermont, A. E. Stanley, Mrs. M. S. Townsend; New Jersey, Hon. J. M. Peebles, A. E. Newton; Ohio, Hudson Tuttle, J. Murray Case, D. Winder; Indiana, Robert Dale Owen, H. Haight; Illinois, Cora L. V. Tappan, Dr. E. C. Dunn, Dr. J. S. Avery; Missouri, Rev. A. J. Fishback; Kentucky, Judge L. R. Spurrier, Prof. J. R. Buchanan, M. D.; Michigan, Mrs. A. A. Whitney; Delaware, Dr. Marshall; District Columbia, Dr. John Mayhew, George White; North Carolina, John MacRea; Alabama, C. Barnes; Louisiana, Dr. J. B. Cooper; Tennessee, Gen. Smith, Annie C. T. Hawks; Arkansas, Dr. J. A. Meeker, R. H. Righten; Texas, Mrs. S. A. Talbot.

J. E. Bruce, of Massachusetts, moved the following resolution: That the time is come for the organization of Spiritualism in America. After full discussion, the resolution was unanimously adopted.

Hon. J. M. Peebles, of New Jersey, moved that a committee be raised to present to the Conference a Declaration of Principles, embodying our idea, or ground of organization. A committee of nine, six men and three women, were appointed by the chair. It was also moved that a committee be raised to draft a form of constitution for local societies.

The Conference then adjourned till three o'clock, to await the report of its committees.

The afternoon session was opened with prayer by the President, Dr. Watson. Minutes of the morning session read and approved.

The Committee on Declaration of Principles being called, reported the following statement, which, after being freely and critically discussed, was, with some slight verbal alteration, unanimously adopted:

PLATFORM.

Preamble: We, Spiritualists of America, in Conference assembled, conscious of a deep religious nature in man, with its wants, its moral duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits; believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ, as recorded in the New Testament, and feeling the necessity of a religious organization free from an unbelieving atheism on the one hand, and on the other from all creeds that tend to cramp and trammel the human soul, hold that the time has come for associated effort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific, moral and spiritual—while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis; to cultivate love and charity; to become mutual helps in uniting our scattered forces; to stimulate religious effort; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their following.

DECLARATION OF PRINCIPLES.

We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society.

The Committee on Form of Constitution for Local Societies reported the following, which, after due discussion, was unanimously adopted:

CONSTITUTION OF THE SOCIETY FOR THE ADVANCEMENT OF SPIRITUALISM IN ———.

Preamble: We, whose names are hereunto affixed, wishing to be united in our labors and prayers for the better promotion

of spiritual growth and the orderly development of human life in our own persons, and also for the promotion and development of the same in the souls and lives of others, do hereby adopt and subscribe the following Constitution as the basis of our government:

ART. I. NAME. The corporated name of this body shall be the — Society for the advancement of Spiritualism in —.

ART. II. Sec. 1. MEMBERSHIP. Membership in this Society shall be without distinction of sex.

Sec. 2. Any person may become a member by subscribing to the Constitution and contributing not less than one dollar annually to the support of the Society.

Sec. 3. No person who is not a contributing member shall vote on the affairs of this Society.

ART. III. Sec. 1. OFFICERS. The officers of the Society shall consist of a President, Vice-President, Clerk, Treasurer and Collector.

Sec. 2. The officers of the Society shall qualify in accordance with the statute in such cases made and provided.

ART. IV. Sec. 1. GOVERNMENT. The government of the Society shall be vested in an Executive Board, consisting of five members, who, being duly sworn, shall, with the aid of sub-committees, manage, direct, and be responsible for all the business of the Society.

Sec. 2. The President, Vice-President, Clerk and Treasurer shall be added to the Executive Board, and shall sit as *ex-officio* members.

Sec. 3. The President of the Society shall preside over the deliberations of the Board, and appoint, subject to the approving vote of the Board, the sub-committees of the Society.

Sec. 4. The Board shall, immediately upon its appointment, proceed to complete its organization by the appointment of a Secretary, who shall keep a fair and full record of all its proceedings.

Sec. 5. The following sub-committees shall be annually appointed:

1. A Health Committee. Embracing the laws of health and disease, and the care of the sick.

2. A Committee on Education. Embracing the theory of human life, together with the practical modes of its development; and charged also with the supervision and control of the Sunday-school, with power to determine, (a) the method of instruction; (b) who shall teach; (c) what shall be taught; (d) to provide thorough books.

maps, and oral teaching, such instruction for teachers as may be necessary to fit them for their work; (e) to draw an order upon the Treasurer of the Society for the expenses of the school, subject to the approval of the Executive Board.

3. A Committee on Social Life. Embracing the organization of the social element in the Society, in accordance with the principles of the sciences of man and of society, and the extension of these principles to the community, the commonwealth and the nation.

4. Committee on Reforms. Embracing the true method of such changes in social, economic and civic life as the evolution of the time brings to the surface of society.

5. A Committee on Spiritual Life. Embracing whatever pertains to worship and the development of spiritual life.

Sec. 6. The sub-committees shall, at the end of each fiscal year, and two weeks previous to the Annual Meeting of the Society, make full report, in writing, of all their doings, to the Executive Board.

Sec. 7. The Executive Board shall meet on the first Monday in January, April, July, and October, or at the call of the President through a notice from the desk, whenever business demanding attention shall require it.

Sec. 8. Five members of the Board shall constitute a quorum, but a less number may adjourn.

Sec. 9. The Executive Board, shall, at each Annual Meeting of the Society, submit a report, in writing, of the entire work of the year, whether done through the Board or the sub-committees.

ART. V. Sec. 1. MEETINGS. The Executive Board shall direct the clerk to call an Annual Meeting of the Society, agreeably with the ——— statutes, to be held at such time and place between the — day of — and the — day of — as they may elect.

Sec. 2. The fiscal year of the Society shall commence on the — day of — in each year.

Sec. 3. The Executive Board shall call, upon requisition in writing, signed by five members, such other meetings as the state of business may demand.

ART. VI. ELECTIONS. The officers and Executive Board shall be elected annually by ballot, and shall serve till their successors are elected.

ART. VII. QUORUM. Seven members shall constitute a quorum, but a less number may adjourn.

ART. VIII. APPEALS. In case of dissatisfaction with the action of a sub-committee, appeal may be had to the Executive Board, and thence, if satisfaction be not had, to the Society in lawful meeting assembled.

ART. IX. Sec. 1. AMENDMENTS. Amendments, alterations or additions to this Constitution may be proposed in writing at a legal meeting, but shall lie over seven days before action shall be taken thereon.

Sec. 2. A two-thirds vote of members present at a legal meeting shall be required to pass an amendment.

It was next moved that a committee of three be raised to prepare an address to the people, to go out with the declaration which this Conference sends to the country.

It was voted that the Committee be authorized to prepare and print the Address as part of the minutes of the Conference.

The Conference then voted that a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country—North, Middle, West and South—empowered to oversee the work of local organization; and also empowered to call, at such time and place in the year 1877 as may seem to them fit, a Delegate Convention, composed of five delegates from each society, which shall be formed within the year, and of such other persons, in places where there are not enough to form a society, as may signify their sympathy in the movement and apply to the committee for credentials, which convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the convention.

Considerable discussion was had respecting the *name* of the New Movement. But a hearty and unanimous agreement was reached that this was a question which ought to go over for final settlement to the Delegate Convention next year. And it was voted that this body for the present take the provisional title of "The National Conference of Spiritualists."

After passing a vote that a copy of the minutes of the Conference be sent to all the Spiritualist papers in the country, and thanking Mr. Bliss for his kindness in the use of the hall, the Conference adjourned to meet at the call of the committee of twelve.

Names of the Committee: James Edward Bruce, M. D., J. Hamlin Dewey, M. D., E. Gerry Brown, Rev. Wm. Fishbough, Eugene Crowell, M. D., E. P. Miller, M. D., Rev. A. J. Fishback, E. C. Dunn, M. D.,

J. S. Avery, M. D., Rev. Samuel Watson, D. D., with two other names for the South, which Dr. Watson shall select.

All communications respecting the movement in general should be addressed to the chairman of the committee of twelve, J. E. Bruce, Newburyport, Mass.

Localities wishing to form societies, or societies wishing to notify the committee of the fact of their organization, &c., will take notice that J. H. Dewey, of Boston, Mass., is chairman of the committee for New England; Rev. Wm. Fishbough, Brooklyn, E.D., N. Y., is chairman for the Middle States; Rev. A. J. Fishback, Webster Grove, Mo., is chairman for the West; and Dr. Samuel Watson, Memphis, Tenn., for the South.

J. E. BRUCE, Sec'y.

ADDRESS TO THE PEOPLE.

The public "Call" for this Conference has already made this noticeable proclamation to the world: "We, whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken. We feel deeply that modern life rests upon a new spirit, and that the religious wants of men to-day can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches. We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as to afford a cultus and worship for all those who, by their lack of interest in existing church organizations, are practically without church relations, and deprived of spiritual blessings."

One or two things in this "Call" we wish to impress upon the people:

1. We are convinced the time is come when a New Movement in Spiritualism should be made. This conviction is grounded in the double fact that a new spirit has arisen in the modern world, and that the old *regime* in religion is inadequate to satisfy the wants of this new spirit.

At page 205 of the January number for 1876, the *Westminster Review* has this somewhat remarkable passage: "A great doctrinal reform has become desirable, and no observer can doubt that it is rapidly approaching. The signs are unmistakable; the disintegration of the old establishments is steadily progressing, and while one part of

our society is already proclaiming its complete emancipation, and attempting to live without any religion at all, another part, drawn into terrorized reaction, is abjuring evidence and reason to seek refuge in authority. Neither extreme will draw the center after it.

"The reign of ignorance and superstition will not return, neither will the mass of mankind succeed, at least as yet, in merging its accustomed hopes and aspirations in purely scientific pursuits.

"What the future vent of religious sentiment will be, whether we shall incline toward the conception of some Spiritualist, and find reason to believe in a hierarchy of beings usually invisible to us, whom we shall join at death, and with whom we are destined to progress, (we mention the Spiritualistic creed as one which has considerable chance of gaining ground, but we regard it ourselves as a deplorable delusion), whether we shall adopt Mr. Herbert Spencer's worship of the Unknowable, or whether, instead of abstracting the nobler elements from man to clothe therewith an entity beyond us, we content ourselves with reverencing the ideal in human nature, and with seeking to enlarge the share of that ideal in our motives and desires—all these and many other issues must for the present remain doubtful."

Now this writer, whose paragraph respecting Spiritualism has come to our notice since our Call was printed, has, as you see, been traveling to a certain extent the same road with us, and has, we think, set forth very forcibly both the ground and the necessity for a new religious movement.

He clearly perceives the inadequacy of the old order, and his admission that among the possible sources of supply for the wants of modern men, "the Spiritualistic creed has considerable chance of gaining ground," is rendered all the more important and suggestive by the confession that he "regards it as a deplorable delusion." It is clearly not a case where the wish is father to the thought. The simple fact is, the progress of events in the religious world has brought this keen-eyed observer to see and admit what he neither wishes to see nor finds pleasure in admitting, viz.: that in the modern world Spiritualism has a fair chance to become the religion of the future.

2. And this leads us to the nature of the new departure. Now here the language of the "Call" is significant: "We are convinced the time is come when a new religious departure should be taken." It is "a broader and deeper interpretation of

religion," which is needed to meet the wants of men to-day.

The simple discovery of a new mode of communication with the unseen world is not enough. To have news from another world that our departed friends still live is no doubt a great consolation, but to be able to live in such a manner as to be deemed worthy to meet our dear departed, and to mingle with them freely in their angel felicities, that is a deeper joy still.

It is Spiritualism's greatest danger to-day that, through lack of inspired religious imagination, it may settle down into the habit, so natural to men in this leaden age, of thinking of the spiritual world as in no way materially differenced from this world except in mere endlessness of duration. If this calamity should finally befall our conception, God help us, for all hope that our movement might rise to the dignity and power of a religion would then have forever departed. Nothing is better established in spiritual philosophy than the fact that it is of the very essence of any divine message which it is possible for men to really care about, that it shall proclaim the *ascent* as well as the continuation of life.

The path to which it points its pilgrims must not be the dead-level of that dusty and weary road with which, alas! we are all too familiar here. Valleys have their uses, but an endless pace about the base of the mountain would render life monotonous by taking out of it all the beauty and glory of the landscape. So the pathway into Eternity must break up that low level of our present living.

It must be shown to be a spiral, whose beacons are better hopes, and whose constant stimuli are deathless aspirations to attain to higher and ever higher standards of being and becoming. Since science has made us familiar with the fact that human beings are but parts of a world where all noble attainment depends upon growth, and where all growth is organic, we know that if we would grow and become perfect in spiritual life, we can only do so by organizing that life in accordance with the fundamental laws of its development.

Now, in aspiration toward an ideal we have touched the most fundamental law of spiritual progress. But aspiration is grounded in knowledge, and hence a cultus or school of instruction must precede and accompany worship. Accordingly, after adopting a "Declaration of Principles," which in *a sentence grasps the substance of all spiritual philosophy, at the same time that it lays*

bare the ground of all right conduct, and, brief as it is, leaves out, as we think, not one essential feature of that primitive spiritual religion of Jesus, which, in spite of the hindrance with which ecclesiastical Christianity has weighted it, has yet made the modern world, the Conference deemed it wise to draw up and send to the country the form of a Constitution for organizing the idea and action of this "Declaration" in local societies. And as foremost among its statement of aims, the Conference has declared, "Our immediate object is to organize local societies upon a financial and religious basis." Such societies are indispensable as the regular schools of training for the religious sentiment and the development of spiritual life. This object they will seek to accomplish through the regular orderly administration of the two great principles of Knowledge and Aspiration or Worship. In order to do this societies must be firmly established and permanent teaching secured. This can only be done by settled teachers of the several groups of disciples, and for such orderly arrangement it is clear that an adequate financial basis is necessary. Much study of the nature and scope of our fundamental idea, and of the practical method of its organization and action in local societies, has been bestowed upon the form of constitution we send out, and we hope it will be generally acceptable to our people.

We send down no commands to the people. Our platform is not put forth as authority, but as guidance. We have not declared what men *must* believe—not even what we ourselves must believe in all future time. We have simply set down some principles which we hold to-day, but which, if we see cause, to-morrow may change. We have aimed to make our statement large and liberal. We have sought breadth and flexibility. We leave every man to read and interpret the Platform by the light that is in him. And with this liberty of spirit we think the ground we have taken is one which every religiously disposed person can come and stand upon. At least we can work together here for a year. Our local societies can start from the point we have made. All that was done at Philadelphia is preliminary. We set forth our idea, we drew up the form in which it seemed to us it would be wise to organize that idea in local societies, and we appointed a committee to sit through the year and oversee and direct the formation of societies, with power at the end of the year to call these societies together in a Delegate Convention, which

shall have full power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention assembled shall decide upon. Virtually the Philadelphia Conference is, and in the nature of the case it could be, nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellate jurisdiction over all questions relating either to the ground or method of the permanent organization.

Taking this view of its functions, the Conference left every question untouched, the decision of which was not absolutely necessary to set in motion the purely provisional work with which it was charged.

As an illustration of this, the question of *name* is an instance in point. Several names for the New Movement were suggested—and there can be little doubt that if the matter had been pressed to a vote “Christian Spiritualism” is the name which it would have been christened—but the fact of history is, those who were the most interested in this name were the movers in getting this, with other questions, put over to the People’s Convention, and all heartily united in the vote that, This body, for the present, take the provisional name of “The National Conference of Spiritualists.”

Now, brethren, our idea and its method is before you. It is no sect in the church and no schism in Spiritualism that we aim to establish. We are simply Spiritualists *at work*. Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one, and discarding the crudities, and false, pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul.

Let every man and woman who has sympathy with the movement throw off their lethargy and hasten to the front. God’s bugle calls to the battle. Let the response be a great uprising of the people. Don’t wait to hear from the committee, but let the committee hear from you. In every town and hamlet call your neighbors together; read over the Platform and Constitution; take this address for your preacher, if you can find no better, and without delay organize a society, even if there be no more than six persons to start with. Do this, and God and angel helpers will do the rest. You will be moved from on high to go to work. The spirit and power will come into you, and all good

influences go out from you to bless and perfect your fellow-men. Names of such as have in them the spirit of the New Movement will be added daily to your ranks, and in due time, if we are faithful, we shall mobilize an army whose tread will one day shake the earth, and whose great but bloodless victories shall be recorded in the heavens.

“CHRISTIAN SPIRITUALISM.”

This editorial was clipped for our last issue, from the *Spiritual Scientist*, but by some means was left out. It is too good to be lost:

A NEW MOVEMENT.

A convention of Spiritualists to inaugurate a new movement in Spiritualism is called for the 5th of July in Philadelphia. The call is made for a “conference to consider the organization of Christian Spiritualism in America.”

If the projectors of this new movement, and the signers to the call, will take some positive action and propose a feasible plan of organization, the name will be a secondary consideration. “Christian Spiritualism,” however, is not the most expressive nor the least objectionable title that can be chosen. In our opinion, the terms Christian and Spiritualist should be synonymous. That they are not so, the people known as Christians and Spiritualists are to blame. Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus the Spiritualist; and without spirituality they cannot interpret the sublime truths to which he gave expression, not only in words, but in deeds—living a spiritual life. Spiritualists, or the majority who stand forward as the representatives of Spiritualism, are in reality phenomenologists or sensualists. They are of the sensual world, as are also a majority of professing Christians. They are as unworthy Spiritualists as many clergymen and church members are unworthy Christians. Neither class comprehend the vastness of the principles they claim to represent.

For this reason many true Spiritualists are opposed to the prefix “Christian,” and many true Christians will not identify themselves with Spiritualism; and yet both of these classes are in harmony; both have come out of the churches seeking something higher and better to satisfy their religious wants. On the outskirts of the church do-

main there is a still larger class who are also in sympathy with true Christians and true Spiritualists. All these are composed of spiritual persons who recognize the spiritual truths that are veiled from the sensual and worldly; all these await a new religion that shall exemplify the teachings of the Divine Spirit.

Experience teaches that in England, where there is an association of Christian Spiritualists, the appellative Christian is a troublesome one. Its champions are looked upon as a sect, seeking to take issue with the main body of Spiritualists, and they are compelled to waste much valuable time and energy without gaining any adequate return. Many of those who are ready to work will care little what the name may be. We have already shown that movements derive their significance from the character and work of the persons interested. In the case of Christian Spiritualism, however, the workers labor under the disadvantage of selecting, as a name, two words that awaken unpleasant and inharmonious thoughts in the minds of those whom they seek to unite, and whose sympathy and co-operation would be gladly welcomed.

We hope this matter will receive careful attention and consideration at the hands of the convention. Let it not be forgotten that this is, or should be, a *new movement*, destined to work a reform not only in Spiritualism, but the world at large. The thoughts of Spiritualists and Christians must be gradually arrested and warped into a new channel of investigation—the spirit within. Therefore present nothing to awaken their prejudices. Discussion may produce inharmonious. The declaration of principles that shall properly present the ideas that animate the leaders in this movement will find supporters everywhere. It is the Divine Spirit now, as ever, seeking expression. All are disinterested workers, laboring for the good of humanity. When such are gathered together, it is indeed a CHURCH OF THE SPIRIT.

We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine.

WHY SPIRITUAL SOCIETIES DO NOT FLOURISH.

We copy the following from the *Spiritual Scientist*, and heartily indorse it. We have felt the baneful influence of such lectures in this city in other years. The most iconoclastic of them have been here, and to a great extent have hedged up our way to the people. Their race, we believe, is well nigh run, and a better state of things is at hand in this city:

While Spiritual societies throughout the United States are languishing, and many lecturers are meeting with small success, it cannot be said that the interest in Spiritualism itself is declining; on the contrary, the spirit world is as active as ever, opening new channels for communication, and attracting attention by their surprising manifestations. The number of speakers increases rather than diminishes; why, then, is it that Spiritual lectures are not better attended and the societies more generally supported?

We answer that it is the fault of the lecturers and societies. They do not attract attention and command support for the simple reason that they do not furnish what the people require. The time has been when the most popular lecturer was he who could be the most bitter in his attacks on the Bible, and a belief in God or Jesus Christ. This stuff was then in demand, and many feeble intellects joined in the iconoclastic onslaught. The interest in this direction is diminishing; those who supported these lectures have either seen the uselessness and folly of such a warfare, or else become so very radical that they are "small gods" in themselves—lacking, however, the creative power, even of raising the ten cents necessary for an admission to one of these entertainments.

Although we have said that these wholesale attacks on Christianity serve no useful purpose, we do not wish to be misunderstood. The Christian religion, so called, teaches many glaring errors, and against these Spiritualism is, of necessity, arrayed; but the conflict must be one of argument, not of invective. Some of our Spiritual lecturers evidently feel that they are nothing if not radical, and their arguments, if any are used, are clothed in such coarse language that the lecture, taken as a whole, is simply a denunciation of Christ, the Bible, and the beliefs of the Christian sects.

To close the ear of reason in the one

whom you desire should hear and accept your opinions, you have only to offend his prejudices at the outset, ridicule what he considers sacred, denounce his belief, and hint in strong language that he and all of his kind are, and have been for years past, great fools—while you are the gifted individual who has discovered the great truth which is to supersede them. Yet this is done by many who call themselves Spiritual lecturers. It is a constant tearing down, not a building up. It is a taking away something, but offering nothing to take its place. While this continues, Spiritualism, as a movement, and the lecturers or societies who depend upon it for support, will meet with little or no success. True, they occasionally have an audience; but it is composed mostly of combative temperaments, who relish inharmonies and discord. They have not the elements of unity in their midst, and malign each other as unsparingly as they in common denounce Christianity.

The teachings of Spiritualism inculcate harmony in the individual as well as in a collection of individuals. Are we having Spiritualism preached to us by some of our Spiritual lecturers? "A tree shall be known by its fruits." True Spiritualists are now, and ever have been, ready to organize. The motive—TO DO GOOD UNTO OTHERS. The lectures needed are those which shall awaken the voice of the spirit in man, arouse the nobler sentiments, lead him to practice continence, honesty, and charity; not to injure self or family, to silence every unjust, unchaste, uncharitable or unforgiving prompting, to teach of the spirit world and of FUTURE PENALTIES, as well as future rewards. The coming lecturers who are to meet with great success are those who can respond to the requirements of the present moment, and give the people the bread of life, not husks.

The same paper thus speaks of organization:

A report of the "National Conference of Spiritualists" appears on pages 260, 261 and 262. The projectors of the Convention at Philadelphia have acted wisely, for they have neither done too much, nor left undone that which was essential. The necessity of organization is set forth, a declaration of principles as a basis of organization is offered, and a constitution prepared that will assist those who may feel moved to undertake the good work. There is no "one man" attempt at leadership; indeed, the whole action is merely provisional, and subject to the ratifi-

cation of a Convention to be called next year, and to be composed of delegates from such societies as may accept this basis of organization. The name, a provisional title, is well chosen, and will serve the purpose until the next delegate convention, representing the body of Spiritualists, shall accept it or give another. The address to the people will also be found in this issue.

For the American Spiritual Magazine.

SPIRIT PHOTOGRAPHY.

PHILADELPHIA, July 30, 1876.

DEAR SIR AND BROTHER—I wish to inform you and your readers of the results of a visit to the spirit artist, Jay J. Hartman, whose studio is located at 1027 Ogden street, this city. I visited him by invitation of Dr. T. B. Taylor, formerly of Baltimore. I sat twice. The first sitting was a failure, no impression, save my own, appearing upon the glass; the second impression plainly showed another figure, which of course I could not recognize from the negative. I called last Thursday for a proof of the picture, and, lo and behold! I saw the familiar face of an old friend who had promised, if such a thing were possible, to return from spirit life and give me her picture. I have a photograph in my album taken a few months before death, and the most skeptical person, comparing the two pictures, cannot fail to see the perfect likeness.

What if failure does occur at times? One success outweighs a dozen failures; and I would suggest to those who send their photographs by mail to be copied for spirit pictures, if they do not succeed in getting a picture they recognize not to be discouraged, but try again, and show the picture received to all their friends, as it may be recognized by another. I have known many such instances, where a spirit was particularly anxious to have its picture taken, to crowd all others out; but there is always some grand and good purpose for all this, as we will always find if able to fathom it. Feeling this testimony is but due an honest, faithful worker in the "vineyard of the Lord," I subscribe myself,

Yours for truth,

J. WM. VAN NAMEE, M. D.

J. M. PEEBLES, so well known as a traveler and a writer upon the Spiritual Philosophy, has been elected an honorary member of the Society of Spiriter-Forscher at Buda Pesth, Hungary.

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ONWARD AND UPWARD.

We have spent much time for a score of years in the careful investigation of Spiritualism, nor have we ever during that time doubted the truth of the phenomena. During the time we have been editing and publishing the MAGAZINE, we have devoted considerable space to the demonstration of the facts, in order to convince the reader of the truth of these things. This we have thought to be very important. Sensible people must first be convinced of the truth before they will be influenced to action. While it is true that the primitive church believed in spirit communion, and we have heard it from the pulpit all our lives, yet the church ignores the modern manifestations, notwithstanding the accumulated testimony of millions of living witnesses in our country, and millions untold all around the world. Read what an opposer says :

LECTURE BY REV. CHAUNCEY GILES.

The prevalence of Spiritism is one of the most remarkable and significant phenomena of modern times. The Spiritists count their numbers by millions. That any idea or practice, originating in such small and insignificant beginnings, should spread so rapidly and excite so much attention and interest, shows conclusively that there is some widespread and powerful cause underlying it. There must be some ground for it in human wants and conditions. Men are not led away by whim and caprice to follow a mere fancy, which has no basis in their natures. It will not do to cry deception, illusion and sham. Too many intelligent and honest men and women have given this subject a careful and searching examination ; and too many innocent minds, intellectually as well as morally incapable of collusion and fraud, have rendered their voluntary and uncon-

scious testimony to their experience in this matter, to leave any room for disbelief in the reality of spirit manifestations.

Man has a spiritual nature, and spiritual wants. Humanity in all ages of the world, and in all conditions of life, from the savage to the most highly cultivated—from the Senegal negro bowing before his fetich, to the most devout worshiper of the Lord—testify to this fact. He has wants which this world cannot satisfy. And the more intelligent he is, the more discontented he becomes. You will everywhere find the greatest content among the most ignorant and degraded savages. In savage and uncultured life, the feeling of our immortality slumbers like the living germ in the seed. The more it is developed, the more vigorous its development.

The moment the possibility of obtaining some knowledge of the real existence of the spiritual world and of the human beings who have left this world, was suggested to men by effects for which they could discover no material cause, multitudes within and without the pale of the church were ready to lend a listening ear to any marvel, and to seek for that knowledge in the most unpromising and remarkable ways. It was the burning desire to gain some certain knowledge of the life after this that awakened so much interest, and has given Spiritism such a quick and widespread prevalence. The cause is adequate to the effect.

Accepting Spiritism as a reality, the question which principally concerns us is, What is the value of the knowledge so obtained ? What has it done, or what is it likely to do for humanity ? It has reawakened an interest in the life beyond the grave, and given such proofs of man's identity and real existence as a spirit, that the belief in our immortality has been vastly strengthened. It has become a certainty in the minds of many who had rejected all belief in it ; and it has given a reality and distinctness to a merely nominal faith in the minds of many others. Its influence in this respect is much greater than is generally estimated. Those who ridicule and reject it as a delusion are still unconsciously influenced by it. They think more about the subject, and they think more distinctly, and new ideas are put into their old dogmas. They see a meaning in them they never saw before. The ministers preach less vaguely about the other life, and when friends pass away, those who remain behind can more easily follow them and think of them as living right on. There is a common influence, which is changing the

tone of the Christian world concerning death and the resurrection and the life beyond. Men speak more confidently and directly of the spirit as the substantial man; and the spiritual world in our conceptions is brought from some remote region beyond the limits of the material universe, to close proximity to our homes and daily paths. Much of this change in human thought upon these subjects is due to Spiritism.

Who that has paid any attention to passing events but has observed these facts? This we conceive to be but a part of its mission. It has a more important work yet to perform. Toward the close of the fortieth year that the children of Israel had been wandering in the wilderness, until all of mature years who had come out of Egypt had passed away, save Caleb and Joshua, who brought back the good report from Canaan, it is written, Deut. i, 6, "The Lord our God spoke unto us in Horeb, saying, Ye have dwelt long enough in this mount." Soon after this they passed over the Jordan and entered the promised land.

We now say that Spiritualism has dwelt long enough in the phenomenal stage. It must "go on to perfection." It must renovate, purify and elevate its believers.

St. Peter says, "Add to your faith virtue, and to virtue, knowledge." This the intelligent Spiritualist has done. He knows, as well as he knows any fact of which his senses can take cognizance, the truth of spirit communion. But this will not save him. He must add to this knowledge, works, as is said on another occasion, "Work out your own salvation." Here is the great fundamental error of many Spiritualists. They content themselves with the phenomena, but to a great extent disregard their teachings. They are like thousands of nominal Christians, who profess to be believers in the facts of Christianity, yet their conduct is a living lie and totally at variance with their profession. All such will find themselves "as sounding brass or a tinkling cymbal" when they pass into the real life on the other side, where only purity can gain admittance to the higher spheres.

We hope and believe that a brighter day

is dawning on Spiritualism. The time is at hand when all will see that profession, faith, or even knowledge will not answer for the moral status of personal qualification for happiness in the other life. We are taught by good spirits that in proportion to our development here intellectually and morally, so will be our capacity for happiness on the other side; that whatever character we form here by our daily walk, will constitute our individuality there, and be the standard by which our place will be fixed in the spirit world.

What higher incentives, what stronger inducements could be offered for the onward and upward movement so essential to our happiness in this world, as well as that which lies beyond?

WE call special attention to the article on "Materialization." We do not know the author. It was written through our home medium, who has not yet been informed as to her principal control. There are some points in it, and the one on "Conditions" preceding it, well worthy of serious consideration by investigators of this important phase of Spiritualism.

We have devoted considerable space in previous issues to this subject, because we believed it to be the most demonstrative for "skeptics, materialists and infidels" who are honest in their opinions.

We have learned through various channels that "the spirit world is actively engaged in the development of mediums to perfect this phase of spiritual truth." We have also seen in our investigations the fact stated, that "repulsive elements are positively incompatible with materialization." Conditions are absolutely necessary to accomplish almost everything. Yet there are those who go to seances with all the antagonism of their nature, demanding conditions incompatible with the philosophy of the subject.

Our spirit author says "the materialization phase is gaining ground." This we know to be true. We could fill each number of the MAGAZINE with accounts of these

manifestations occurring all over the civilized world. What we witnessed while in Philadelphia, some account of which we gave in our last issue, shows the progression of materialization. We noticed there that the company were arranged in two semi-circles, the inner one near the cabinet, with the sexes alternated. They joined in singing, instead of conversation, and while there were skeptics present, they seemed to be anxious to know the truth, and were to all appearance harmonious. When people thus meet, with a good medium, they will be amply compensated for the time and money spent in their investigations.

We close by copying from the London *Spiritualist* the following paragraph:

"To all who may devote their energies to this colossal task, I desire to say that they must be prepared to see a still further development of materializations under new and indisputable conditions; nothing less, in fact, than the spirit forms rising up in broad daylight, taking the empty chair at the family table, and after holding converse with those around, disappearing as mysteriously as they come. This I beg to say is not a wild flight of imagination, for I have good reason to believe that such an astounding fact has been already witnessed in the presence of serious and competent witnesses, and it is only what I ventured to predict years ago would occur in due time. That time, I believe, is at hand, and we may therefore expect its early realization in some of our own spiritual circles."

WE make the following extract from a letter received from the lady through whom Washington materializes:

CINCINNATI, July 31.

BRO. WATSON—I arrived home safely after realizing the accomplishment of Washington's dearest wish—that of his materialization at Philadelphia, on the 4th of July, 1876. Of this you know more than I can write, for I am feeling quite nervous this morning.

I hope to visit Memphis this fall or winter, when you will have the pleasure of seeing our beloved Washington many times.

I wonder what the world is beginning to think of this most wonderful demonstration

of the life beyond the grave! Our Washington is not idle, but will come to us whenever conditions will permit.

I wish you could have been present at one of our seances when he presented his face at the cabinet window again and again, permitting all present to come up close and look at him. Sweet, holy face! Were it not that I feel he comes in the spirit of Christ, following his example as it were—were it not for this thought I could not have permitted the crowd to gaze upon those beloved features; but Jesus came to his disciples to prove that he still lived, and why should not Washington? He is pleased to come. I am very happy in my work, and will yet give to the world greater tests of spirit power than have been given in many years.

Accept my kindest wishes, and may the loving angels ever bless and guard you, is the prayer of

LUCIE E. LEWIS.

New address, 277 West Fourth st.

GRAND LITERARY TREAT.

Through the active efforts of Mr. H. W. Beckett, an association of more than forty of the best men in Osceola has been formed to secure a course of twelve lectures during September or October, by the great traveler and lecturer, Hon. J. M. Peebles. There are few men in the world whose observation has been so extensive in nearly all quarters of the globe; and the number is smaller still who can describe what they have seen in the entertaining and instructive manner characteristic of Mr. Peebles. This promises to be one of the grandest literary treats ever presented to our people, and Mr. Beckett is entitled to the gratitude of our citizens for the persistent, energetic and successful efforts with which he has followed the enterprise till it has become a certainty.

We clip the above from a secular paper published at Osceola. We are glad to see they are to have our friend there. We have had a number of invitations to visit Osceola, and should have done so if we could have left home.

Have we that number of "the best" men in Memphis who will have Mr. Peebles deliver twelve lectures in Memphis in October? We expect him to spend that month here.

THE CONTENTS OF THIS NUMBER

Are well worthy of serious consideration.

First comes "Disciple," who was a very prominent man in this community and State for many long years. We knew him before we ever saw the Bluff City, and were on terms of intimacy with him for a quarter of a century. Many words of encouragement he has given us to investigate spirit communion. Often have we met in our circle over twenty years since. A short time before he passed over we spent a pleasant hour with him, talking of the past and prospecting the future. He said to a prominent physician of the city with whom he had investigated Spiritualism for several months, "I have no more doubt of the truth of it than I have that the sun shines this beautiful day in the heavens." He now speaks to his old friends from his spirit home. *Read, ponder and practice* the pure teachings of the Bishop of Tennessee.

Next comes "A Plea for Organization," which contains a suggestion for Spiritualists to consider. Man must have a religion, and a temple in which to worship. We have expressed the same opinion in the MAGAZINE some time since which Mr. Edwards advances, that "to organize Spiritualists successfully, it must be on a basis of pure, simple Spiritualism, and nothing else." That was the purport of the action taken at Philadelphia. Let those who have their favorite hobbies go somewhere else to ventilate on their "free platforms." We want no "self-constituted leaders" or god-fathers or mothers to "run the whole body of Spiritualists."

We heartily indorse the "cardinal or fundamental points of Spiritualistic doctrine," and believe we can "organize on such a platform" as he gives us. "It will (then) indeed prove a tower of strength," as well as "a beacon light" and a harmonious retreat to those who will come within its fold.

Don't fail to read the extract from Rev. Cyrus Jeffries' Sermon on the Resurrection. It is well worthy of serious consideration. St. Paul is the only writer in the New Tes-

tament who elaborates this subject, and it seems to us that he combats the very doctrine taught from the pulpit in this day. Hear him, Cor. xv, 35: "But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bear grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body. . . . It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." He uses the present tense. "There is," now—not a thousand or ten thousand years hence, but at the present time—an "outer" and an "inner man," as he calls the natural and the spiritual, or resurrection "body that shall be." Paul calls the man a fool who supposes the natural body will be raised, and reasons that nature teaches some important truths in regard to the resurrection.

When is the seed quickened? Not in the unknown future, but when "it dies," and soon a new life is the result. The dogma of the resurrection as taught by the pulpit generally has been a great stumbling block with many of the first class of minds. There are but a few pounds of earth in our bodies, and the gases of which they are composed are just the same as they exist in other things. Upon the death and decomposition of the natural body, they return to their original elements and enter into other bodies; and thus the same matter may have been in numerous bodies. There are philosophical difficulties in this question, as we have been accustomed to hear it, that can not be reconciled, and we think the sooner the churches take Paul's view of it, the better for Christianity.

We know that those who teach it solve the whole matter by the omnipotent power of God. We have even heard that the same power is exerted by him to keep the matter distinct from other matter until the general resurrection. These teachers seem to forget

that the matter of which our bodies are composed is constantly changing, and that the entire being is said to change every seven years. Whether this be true or not is immaterial. "Flesh and blood cannot inherit the kingdom of God." The natural body cannot inherit the spiritual world, but God has given man a spiritual body as well as a natural one. The natural body is animal, subject to physical laws; but the spiritual body is adapted to, and enters upon, or continues its life in that spiritual world when it throws off its natural covering, which "is of the earth earthy." We have nothing in nature or the Bible to lead us to believe that God acts as he is represented to do in the resurrection—as we have been taught. And the sooner the church adopts a more rational, and, as we think, a more scriptural view of this subject, the better. There is no sacrifice of any fundamental doctrine in the view that Mr. Jeffries takes of it, but a rational, consistent, scriptural statement, which forces conviction upon the minds of those who can look at the matter without being influenced by their early teachings.

Thinking men have seen the insuperable difficulties attending the subject of the resurrection as has been taught by the ministry, and some of them, in different churches, are taking the Swedenborgian view of the subject, which is, that at the change we call death the spiritual body throws off its natural covering, and continues its existence in a spiritual world, which is as real and tangible to the spirit as the natural world is to the material part of our nature. This is the view taken of it by all Spiritualists, we believe. Here is a *simple, rational, scriptural* birth called death, which seems to be in harmony with the way God works in nature, as seen illustrated when the worm bursts the chrysalis and the butterfly comes out into a new world, and with new powers to enjoy its changed state of existence.

We did not intend to write our views, but simply to call attention to Mr. Jeffries' article. We may at a future time give something more upon this subject.

Christianity should not incumber itself with dogmas that require a sacrifice of reason, or have to be solved by the aid of miracles. The time is past, we think, for such auxiliaries. The world of mind demands a religion in harmony with the soundest principles of philosophy and reason, which will be in accord with the teachings of the Bible.

We hope all will read Dr. Dewey's response to Dr. Bruce. Here is a Spiritualism that will stand the "fire-test." If Spiritualists were to teach and practice what is contained in that article, the *world*, the *church*, nor the *devil* could not gainsay it. We hope to live to see the day when we shall have pure Spiritualism, or Spiritual Christianity, not in name, but in reality, in the hearts and lives of its advocates. Then shall it be said, as in the days of primitive purity, See how these Christians *love one another*!

Last, but not least, we call attention to the "Official Report of the Convention held at Philadelphia on the 5th of July." We think we did all that was necessary to be done as preliminary to local organization. The form of the constitution for local societies is only suggestive. The utmost latitude was designed to be given to local societies. Let them organize on a *financial* and *religious* basis. The former is necessary, as well as the latter. All religions, so far as we know, cost something. Here has been a radical defect among Spiritualists. We must turn over a new leaf in this matter if we ever expect to accomplish anything for the good of humanity. We must have a place for meeting. We care not what you call it, *Church*, *Harmonial Temple*, *Hall*, or anything else, so that it is a proper place for genteel people to go and have service, of whatever kind may seem best for the advancement of the cause. As we shall have occasion to refer to these matters again, we close by saying we wish to show our faith by our works, and propose, if we can erect or purchase a suitable building for a *free church* in this city, to give one thousand dollars. What say you, lovers of freedom? Who will respond with a liberal subscription for the "Harmonial Temple of Memphis?"

THE SPIRIT WORLD.

THROUGH OUR HOME MEDIUM.

Now you are in proper frame of mind, conditions good, so I will tell what I promised.

The spirit world is much like this, so far as it pertains to spirit. Much has been said about houses and homes. Yes, we have homes just as tangible to us in spirit, as homes here are to earth ones. The sun is always bright—not material sun, but the light of the spirit world, which we know as Christ. He said he was "the light of the world." So he is in your world and ours.

Flowers bloom, but not material flowers; just the same to spirits that earth flowers are to you. Streams ripple, but they flow more beautifully than earth streams. Ours come from the God-stream which pervades everywhere, giving life and beauty to all spirit. Yours are the result of laws which He has established to govern all worlds.

We have occupations, but not in a material way. Our duties consist in doing God's will to spirits and men in the body. We need rest from labor; thus we cannot always come when desired.

Our souls feed upon the love of God manifest in the spirit world. Your souls feed upon his love as it comes through the influence of his spirit essence. His ministers are the connecting link with Christ which bind us all to the great Father, Creator and Preserver of all things. Love is the theme the angels sing. Love is the light of the spirit world, and that love Christ taught. "Love one another," is the instruction given in holy writ, which must be felt in all hearts before spirits can commune spiritually with mortals. Love is the Christ principle. Without it heaven cannot be heaven in the spirit world.

I wish I could give you a perfect idea of these things, but you will not have until you come here. Spirits cannot describe the spirit world by comparison with material things, for spirit must be viewed spiritually. I have said all on this subject I can to give you an idea of things here. Next time I will talk more about how you should live so as to fully enjoy spirit communion.

[The following questions were then asked and answers given]:

1. Is there anything in the spirit world by which spirit is sustained, as food sustains our natural bodies?

Answer—Love is the food of the spirit.

We do not eat as you do, but are full of glory and of God.

2. What is the tree of life?

Answer—That was a tree which appeared to the spirit sight of John. We have many such trees. His vision was spiritual, and the book of Revelation was written from that standpoint, and does not mean literally what it states.

3. You speak of rest. Are you unconscious, as mortals are, when asleep?

Answer—Spirit does not sleep, nor does it require it; but rest from labor is what we mean by rest.

4. Do spirits have social reunions, as we do here?

Answer—Why, yes. We visit and enjoy the company of our friends, just as in earth life.

JOHN WATSON.

PREPARATION FOR SPIRIT LIFE.

I come to-night to tell you and all how you must live to prepare you for spiritual life, both here and hereafter. You are too much disposed to doubt the influence spirits can exert, and this prevents our impressions many times when we try to help you. Let your lives be consecrated to the mission God designs for you. Pray for spirit light, that you may know your duty, and God will give you grace to do it acceptably to him. He knows your trials, your temptations, and sends his angels to bear you up, lest you dash your feet against the stones of infidelity and skepticism. These are the sins which trouble and impede spiritual development.

Christ said, "He that believeth me, believeth him that sent me." Now spirits come as Christ did, from God; and if any man believe us not, then he does not believe God, who says his ministers are flames of fire, and they are "ministers to those who shall be heirs of salvation."

Your loved ones are here to-night, to impress you all with the importance of serving God by the help of his angels who come to instruct you in his ways. Feed the poor, help the needy, visit the sick, clothe the naked, visit the prisoner. In doing these things you are doing what Christ taught you to do. He did not say, build fine houses, live sumptuously, and close your doors against the cries of suffering humanity. He did not say, make a loud noise about what you do, but let those kindnesses be done in secret, and God will reward you openly.

Spirits come to earth to point out these duties to earth ones, and impress them with

the teachings and example of Christ. "He came unto his own, and his own received him not," but as many as did receive him he blessed with spiritual comfort. He comes to you now through his ministers. Live holy and pure lives, that they may come and dwell with you.

God is not a respecter of persons. He finds his mediums in the low walks of life, as well as among the rich and educated. When you meet with mediums struggling with poverty so as to unfit them for the work given them to do, help them materially if you can. If unable to do that, help them by kind words and sympathy. Mediums need kindness more than people generally. They are censured for that which they cannot control. Evil spirits often take possession of their organisms and cause them to write, talk and materialize in such a manner as to bring the charge of humbug, deception, and all such innuendoes, when the mediums are only instruments in the hands of evil control. There are Spiritualists, so-called, who do use these mediums for material purposes, but they have no part in spirit communion. They know nothing of spirit communication. They are no benefit to the spiritual cause—have the name of Spiritualists, but deny the power thereof. Spirit communion comes by solemn invocation and pure desires to know the truth of God. Pray for spirit communion, and you will have it in its purity—its teachings will be pure and holy. Your lives must be consecrated to good works, and seeking to know and love God with all sincerity, then God will manifest his love and power in your hearts. Spirits will make his will known and give you the help you need when your heart goes out in prayer to God for his blessings.

My life was not as useful as it should have been, so I am not enjoying that degree of light I might have enjoyed; still my soul yearns for more, and it comes in proportion to my earnest cravings.

JOHN WATSON.

The *Banner of Light* has the following in regard to the New Movement:

By reference to the eighth page of the *Banner* the reader will find the official report of the proceedings held in Philadelphia the first of the present month inaugurating a New Movement in Spiritualism. The organization of American Spiritualists we advocated years ago. We have urged it upon *Spiritualists as a paramount duty to espe-*

cially thoroughly organize local societies, and place them on a firm financial basis; after which we could, through legally appointed delegates, establish a permanent national organization. We had no faith in the national association which the Spiritualist National Convention at Rochester, N. Y., voted into existence, with Dorus M. Fox as its President. We saw at once that it was *premature*—an individual, not a combined movement of American Spiritualists—and would exist only for a brief period. And now active workers in the cause see the necessity to-day of organization, and have accordingly moved in the matter. All we can say at this time is, if it maintain universality, well; if it degenerate into an oligarchy, it will fail; if personal ambition underlie it, it is doomed; if it invoke dogmatism in any form, it will pass into oblivion as speedily as did the American Association of Spiritualists; if it thwart the independent action of the spirit world, it will assuredly come to grief. But, on the other hand, if it work harmoniously with spiritual order and law, and present spiritual truth to the world in its heaven-born beauty, then humanity will be the better for the united effort.

PASSED TO HER SPIRIT HOME, from Sherman, Texas, May 25, 1876, Mrs. Matilda Rucker, wife of W. H. Rucker. She was a native of Tennessee. "None knew her but to love her." Her freed spirit has passed from our mortal vision, but her kind and gentle influence, which moved the hearts who met her, lingers with us still, and will ever influence us to bear and forbear through life. Her spirit was ever radiant with goodness. She established her heaven by good deeds while she dwelt in the body, and when her willing spirit moved to leave its earthly tenement, there was no struggle, but a quiet contentment. She conversed to the last with her husband and only child (a widow); spoke of "going over" as one might speak of visiting a new city; said "Spiritualism" was her *food and her drink*—that it was good to live by and *sweet to die by*; bade them be comforted and she would return to them as soon as the power was given her, and make her presence known to her daughter.

May the sorrowing hearts find solace in the realization of spirit presence; and when they turn their footsteps homeward, may they meet her waiting by the shore to lead them to her blissful mansion, where the gentle influence of her loving spirit makes celestial harmony. HILDA.

American Spiritual Magazine.

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FROM A CHRISTIAN STANDPOINT.

VOLUME II.

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Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE AUGUST 1, 1876.

INVOCATION BY CAREY.

Our Father in Heaven, we come
To worship, from above
Unto our lower earthly home,
Filled with Thy holy love.

We've left Thy house in Heaven,
Left our mansions fair,
With all our sins forgiven,
To join with earth in prayer.

We pray for the weary heart,
For those who are bound by sin,
That all may find the better part,
The golden crown may win.

That all who wander out at sea,
Amid their darkened creeds,
May quickly from their error flee,
And work their way by deeds;

Until the golden shores of light
Along the margin shine,
Breaking through their creedal night
With holy love divine—

Filling their souls with perfect trust
Of a mansion in Thy home—
Where enter neither moth nor rust
Within its sainted zone.

Bid the sweet, solemn thought
Of angel visits come,
That all our spirit lessons taught
May lead them nearer home.

Nearer unto Thy perfect love
Which worketh out the faith—
Nearer unto the gate above
That triumphs over death. C.

Conductor—In the order of things perfect and imperfect, we find much which demands our earnest thoughts. My soul has been touched to-day by the unfortunate condition in which I have found many who class themselves among the followers of Jesus. Their lives are spent in open rebellion against all that is true and divine in their nature. Their mouths utter that which their souls fail to see, and they move on before God a living lie, working out their own condemnation as they go.

Whatever there may be in sect or creed to bind man to a pledge, I question not; but that which is in man as a part of himself, and which gives him the right to reason and reflect, must find utterance, or man condemns himself to a hell of false assertions, where his soul will be tortured for ages to come.

He puts the light of truth beneath the shade of popular sentiment; he falsifies his name, and casts a stigma upon the name of Christ. Jesus ever expressed the truth which was within him. He knew no sect or creed, saw no light save where it came from his own convictions of right and wrong. The opinions of the people did not move him; the teachings in the temples found no favor in his sight. He was ever true to the admonitions of the spirit within, which came from his own reason, and the knowledge he had of the law of life and the system of progression, with the perfect peace which comes from a trust in the Father, as he poured out his love upon him.

You who call yourselves Christians and bind your souls in the slavish toils of the world's opinion, blaspheme the name of the Master, and give the lie to your own life. You are but a stumbling-block in the way of all reform movements, and your church will not save you from the wrath to come. Your own soul is building the fire which is to torture it in the future.

Those who cannot see or understand, but cling to their ideas through blinded faith, may yet see the light and be blessed. But those who have received the truth and felt its quickening impulses, but hold back for fear of the "they say," crushing out all the light of their lives, and daring to call themselves followers of One whose whole life was truth, there is no help until the purifying power of the law of recompense has opened their eyes.

Perhaps I have said enough upon this subject; but I was strangely moved, and felt I must speak.

I know many will read these lines whose life is the lie, whose heart is the den of deception I have mentioned.

If your questions are prepared I will answer them.

Question—We notice in the August number of the MAGAZINE an article entitled, "Why Call it Spiritualism?" The writer seems to have an aversion to the use of "ism" as a termination of a religious phrase. He also speaks of the name as calculated to bewilder and mislead Christians and those who look on from the outside world.

Now this is a subject which we have thought of for some time, and we would be pleased to hear what you have to say upon it.

Answer—We, as a band, controlling this medium, have never from the first called our teachings "*Spiritualism*," but have rather followed the inspirers of the Poughkeepsie seer, and proclaimed our doctrines as the "*Harmonial Philosophy*."

It is true, when it was necessary for us to address such parties as could not comprehend the divine reflex of the true harmonial teachings, we have used in connection with Harmonial the word Spiritualism; and we deem it in accordance with the desires of all advanced spirits to claim the name of Spiritualism, either directly or indirectly. But as all truths coming from God are harmonious, we have ever felt that the only term by which to express the true religion of men in the body and out of the body, was that which bound in union every heart, and filled the soul with the love of God and the Christ principle of harmony.

Robert Dale Owen, in his "Debatable Land," considered the name Epiphanists as applicable to modern Spiritualism. Many on our side have declared this name as the only name proper for the advent of the truth, which has proven the saving grace of millions of souls, and which once more fully demonstrates the works of Jesus, and reveals the truth of spiritual gifts.

Spiritualism has been so much abused by those who professed themselves believers, and who have boldly set forth doctrines in violence to the laws of purity, that I am not at all surprised that the writer mentioned in your question should feel as he does; and the influence that those Spiritualists wield against Spiritualism is well known to the angel world.

That the laws demonstrated by Spiritualism have existed throughout all ages, the world has positive proof, and "Christians and the outside world" have no need to become bewildered by the vague and wild opinions of many who call themselves Spiritualists. They have but to turn their faces toward Christianity, and they become lost in the swamps of dire dismay, and will find it harder to define the name of *Christian* than that of *Spiritualist*. All the lights of the gospel are hidden beneath the fold of hard materialistic natures, who hold to make and save is the one grand aspiration of the law. They discard the truth as spoken by Jesus and the apostles, and no longer listen to the Master's voice, Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.

We do not ourselves hold that there is any particular necessity to call those who believe in the truths as represented and taught by Christ, *Spiritualists*, nor do we see how it could be improved by calling them *Christians*, as there is darkness and error with many of both names.

The world at large gave to those who embraced the truth of the return of spirits to earth the name of Spiritualists. This truth fills up the greater part of that book upon which Christianity builds her churches, but they saw it not until from the spirit world a new way was found by which to reveal that which Christ himself endeavored to leave with his followers, who were not called Christians until the meetings at Antioch, and even at that time corruption had found its way among its elders, so much so that Paul was forced to cry out against their dissension and evil doings.

But withal we see no good from discard-

ing entirely the name of Spiritualism; all religions derive their names from forms in their doctrines, or from the names of the founders of the doctrines which they indorse.

The power which lifts you and builds up your altars, is the *communion of spirits*. The holy love which fills your soul and makes your heart rejoice is the *truth of the life immortal*, a demonstrated fact revealed to you by the loved ones of spirit land.

Be careful, my friends, and sweep from your hearths prejudice; avoid vain ambition; seek not, in your endeavors to convince your traducers of the truth, to embrace them too closely; guard well that you do not gather the folds of *their mantle* about you, and find that links of stale creeds have crept in among you, and that the beautiful harmony of soul has become discordant through controversy.

Be known by your *deeds* rather than by your *words*. Let Spiritualism, *Christ-like*, touch all souls with love, and ever lift the hand and fill the heart with charity. That where you are gathered there will He be also, and the fruits of your meetings may enrich multitudes of hungry, waiting ones.

(Seance conducted by Judge Edmonds.)

THE NEW MOVEMENT.

That our readers may know how the recent Convention at Philadelphia is viewed, we publish extracts from letters from prominent ministers and others in regard to it. Bro. Wm. Fishbough, Brooklyn, E. D., writes:

I am satisfied it is all right that I did not participate in the formal deliberations of the Convention, as I would have counseled plans and proceedings a little different from those which were instituted, and doubtless not quite so practicable as *preliminary* steps as those put on foot. Our cause, if we are faithful, will shape itself aright in the future, under the operation of heaven.

I was impressed, and shown in a vision many years ago, that Spiritualism was destined to take a far higher stand than that which it first took, and has for the most part maintained up to this time. A little over a year ago I was informed by my blessed guide that the time had arrived for the inauguration of a new work by those to whom the charge of affairs on this earth had been given. Accordingly, the information that I receive from different and distant parts of the world is such as to show that a new and

quickening influence has descended, and our own little movement is one of the results of this descent of the *Holy Spirit*. Indefinite and imperfect as the results of the work necessarily at first must be, it will grow more perfect hereafter, and until the new order of things will be fully established.

I will do the best I can to furnish you an occasional article, but fear I can do little at present, as my mind is intensely absorbed in another direction. Fraternalty yours,

WILLIAM FISHBOUGH.

P. S. I have received a letter from Sandhurst, Victoria, Australia, informing me that the work of the "Star Circle" of spirits, concerning which I wrote in the *London Medium and Daybreak*, had commenced there about the time my articles were published and long before they had received the papers.

W. F.

ST. PAUL, MINN., Aug. 10, 1876.

BRO. WATSON—Yours of the 6th inst. reached me to-day, and gave me much cheer. Most heartily do I indorse the "New Movement." Not that I ignore past efforts in behalf of our noble cause, but we must move onward and upward.

Spiritualism, as a question of science and philosophy, has been long and ably discussed, and if the evidence from scientific investigators already before the world is not sufficient proof of the spiritual intercourse, I know of nothing that will reach the case. Nevertheless, however this may be, I am sure the time has come to present our New Gospel to the world as a *religion*, based upon the indisputable facts of spiritual phenomena, and the clear deductions of sound philosophy.

Our movement embraces the revelations of all the wise and good of the past—the inspired men of all nations and ages, especially Jesus and the apostles.

And the same divine power that gave primitive Christianity the victory over Judaism and Romanism of the first century, will give us the victory over Catholicism and Protestantism of the nineteenth century. You say in your declaration of principles at Philadelphia, "We recognize Jesus of Nazareth as the spiritual leader of men," etc. I indorse this fully, and firmly believe that the ancient prophets, together with Christ and the apostles, are the *prime* originators of the "New Movement."

During the past six years it has been my privilege to be a member of a secret circle, in which this New Movement has not only been foretold by an ancient spirit, (speaking

in an audible voice), but the great truths underlying it have also been beautifully elaborated.

In your letter you say, "I think it will be blessed of God, and prove a success." Most certainly. The Supreme Spirit has again moved upon the mighty hosts of angels above us, sending them forth as ministering spirits unto all the earth. We cannot fail.

In conclusion, permit me to say that thus far in my missionary effort in Minnesota I have had complete success. I have delivered *thirty* discourses during the past month, and, though the weather has been very hot, my audiences have been good.

I am, in haste, truly yours,

A. J. FISHBACK.

ATHENS, OHIO, July 12, 1876.

BRO. WATSON—You say, "We must make this New Movement a success—we cannot afford to lose." We have nothing to fear, Bro. Watson; we *cannot* fail; we may meet with temporary reverses, but must eventually triumph over all opposition. As Bro. Bruce says, "This movement is not of human invention, but it is God's movement—he has written it across the heavens that all may see. All will not see, because all are not spiritually unfolded so as to be able to see, but such as are, behold the sight and each, like Bro. Bruce, believes himself the first discoverer, until, looking around him, he finds that there are thousands who have beheld the light. This universal refusal of Christian Spiritualism without any apparent cause, proves its divine origin, and gives it a significance which those who are disposed to oppose us would do well to consider. It is coming like the morning light emanates from the rising sun. There is a source of illumination in the distance that is rapidly approaching us, and as it advances those spirits that inhabit the abodes of darkness are swept on in advance, but act as pioneers to open the way for more light. The crude physical phenomena came first, to awaken an interest by appealing directly to our physical senses. Then arose iconoclasts, who, with great sledge hammers, have battled down many of the walls of ignorance and superstition, and now come the builders to rear a structure in the interest of pure religion, based upon the divine precepts of Christ. All these degrees of unfoldment are a necessity and all work together for the accomplishment of the one great end—the *final triumph of that religion of brotherly love which Jesus came to establish among*

men. Christ uses undeveloped spirits to show the evil that exists in the spirit world. He uses extremists to break the idols of the past and overthrow false creeds. These two classes having fulfilled their mission, will, in the course of time, be deprived of their power, as neither class are calculated for, or capable of building up, a spiritual temple. But primitive Christianity, or Christian Spiritualism, as I regard the terms synonymous, will continue to grow and gather strength.

So far Spiritualism has not supplied the wants of our spiritual natures; it has reared no benevolent institutions; endowed no colleges; provided no means of educating our children in the principles of our philosophy, and united but few in the bonds of filial love. On the other hand, it has cultivated and engendered a *selfish* "individualism" in opposition to the accomplishment of these great ends. This "new move" comes to undertake to do these things, and *it will do them*. Those who oppose us fail to measure our strength in material form, besides the mighty power given us by that innumerable heavenly host who are prompting us onward in this work.

The recognition of Christ as the head of our church, and the "spiritual leader of men" is a guarantee of success. Reject this, and we, like all others who have attempted to organize on an anti-Christian basis, will "drift with the tide," or be driven like clouds before the tempest. God has designed that this spiritual influx of the nineteenth century shall culminate in the fulfillment of prophetic history by placing Christ at the head of his church on earth, and any and all organizations based upon any other foundation must inevitably fail; and those who turn the "crank" of opposition may thereby generate sufficient "electricity" to make the "kick" or reaction, exceedingly unprofitable to themselves.

Yours very truly,

J. MURRAY CASE.

The following from the pen of Gen. J. Edwards, appears in the *R. P. Journal*:

THE PHILADELPHIA CONVENTION.

The report of the doings of the recent Convention of Spiritualists at Philadelphia, is placed before the country. It is a matter of congratulation that the distinguished individuals composing the Convention were actuated by a spirit of calm deliberation and harmony. The declaration of principles set forth will commend themselves to all

true Spiritualists everywhere. The Convention went far enough, and not too far, in laying down the platform of principles for our faith and active co-operation. The finger-board is up, and it points unmistakably down the right road, directing the world of mankind to a religion, philosophy and science combined, which must ultimately embrace the human race. Without grafting side issues of supposed or real reforms on the tree of Spiritualism, they are left out, to stand upon the basis of their own merits; to be considered *pro* and *con*, as each individual may deem best for him or herself. These questions can no longer be considered as any part of the spiritual philosophy or belief—apples of discord producing inharmony!

Any system of religion, philosophy or science which does not elevate and refine the physical, moral and spiritual natures of mankind, is not worthy of serious consideration. On the declaration of principles adopted at Philadelphia, all true Spiritualists can stand and undergo without twitching of the nerves, the severest criticisms of their adversaries, and withstand the jibes and sneers of their enemies. The crystallization has taken place, the nucleus formed, around which Spiritualists can rally, and harmoniously organize, and act in concert and unison throughout the whole country.

As to the name of the organization, it is unimportant, for there's nothing in a name; principle and truth is everything. We rejoice that the Convention left it an open question, the name for the organization. Most people who are known as Christians, are not Christians in letter and in spirit, in the teachings of the great Master himself. Swedenborgians take the name of their founder; Lutherans after Luther; Wesleyans after the Wesleys, etc.

If the Convention had named the spiritual organization "Christian Spiritualists," it would not have been inappropriate, for no person that we have any account of who has ever appeared on the earth, has exhibited the same powers as a medium to produce the manifestations Jesus performed, and all his phenomena came under natural law, which is in full force to-day, and must continue as long as the universe stands. Jesus Christ is our elder brother, who in his day set up a new dispensation to take the place of the old Jewish theocracy, and without indorsing the Jewish account of creation, deluge or Jonah and the whale, and without worshipping Jesus as a god, or acknowledging the vicarious bloody atonement, we could

practice his precepts and follow his example, thus saving us many a pang of remorse when we shall have reached the spirit land and come under the natural law of progression.

On the whole, the Philadelphia Convention has performed a good work. Our banner is now unfurled to the breeze, to be read and known by all men. The spiritual army will concentrate for active work—onward its march until the divine inflatus shall penetrate every family in the land; until bigotry, error and superstition fades away, and the shackles with which the priests have so long bound the masses, individuality and independence, shall be broken with a religion and philosophy based upon natural law. With the aid of the Great Spirit and the angels to back the movement, a new era has dawned on mankind, that will tell through all eternity.

J. EDWARDS.

Washington, D. C.

The author of the above says to us in a private letter: "Fear not—press on. Just as certain as we now hold intercourse with the angel world, we must have a religious organization on a dignified and elevated plane. We have at least three thousand Spiritualists in this city, and the number is increasing steadily. We want a modified view of Christianity. We want system—harmony. That modern Spiritualism in a compact organization will grow and finally become the universal religion or millennium, I do not entertain a doubt." We heartily indorse the above. We must have a *religious organization*. The phenomena will do us but little good, unless it make us wiser, better, purer. The term "religious" was the name we advocated in the Convention. The term "Christian," as used by the numerous sects at the present day, has no definite meaning in the public mind; nor do we desire any such dubious qualifying word to the name to be finally adopted for the national organization.

What the *Banner of Light* says of spirit materializations:

The most wonderful manifestations of spirit power are reported to us as having occurred, and are occurring, in this city. Besides the materialization seances of the "West End medium," (whom the editor of

the Boston *Herald* fully indorses), and the seances at Mrs. Seaver's, Bromley Park, (which we indorse as genuine), there are seances twice a day at Mrs. Boothby's, at the South End, where spirits are materialized; but the most satisfactory of all are the materialization manifestations said to occur in a private residence on Revere street, where the medium sits in a lighted room *with the audience*, while the spirits are seen in an adjoining apartment in the act of materializing, the folding doors being open for the purpose. First is observed a light, fleecy cloud, which gradually condenses (so to speak), when immediately can be distinctly seen proceeding from it a spirit form. On the particular occasion referred to by our informant, a tall, graceful appearing Indian chief made his appearance, dressed in full costume, plume on head, etc. He walked directly into the lighted room, shook hands with each one present, conversed with them, and then retired to the entrance of the adjoining room, turned around, gracefully bowed, and dematerialized in full view of the company.

HON. ROBERT DALE OWEN.

This distinguished gentleman deserves the high respect in which he has been held on both sides of the Atlantic. His letter in our present number will commend itself to all honest persons. When he had reason to suspect fraud, he immediately withdrew his confidence publicly. He, and all true Spiritualists, have more at stake than any others in detecting the least imposition, consequently they are the first to suspect and the quickest to expose fraud of any kind.

We learned, while in Philadelphia, from a very respectable source, that they were prepared to prove that the woman who was passing herself off as "Katie King" was hired to do so, that they might destroy the influence of the Holmeses as mediums. One thing is certain, that Col. Olcott, Gen. Lippett, and hundreds of others, have demonstrated the genuineness of their mediumship under as strict test conditions as perhaps ever mediums were subjected to. Such was the case when we saw them; nor do we believe that any honest person can attend their seances and question the genuineness of the materializations which occur in their

presence. It will be seen that Mr. Owen says, in his "summary," that the Holmeses undoubtedly have, under certain conditions, considerable powers of materialization.

We think Mr. Owen is now, if possible, more entitled to the confidence of all investigators than ever before. He will not be a party to anything that is not honest and truthful. He says, in a private letter to us: "Spiritualism is spreading as rapidly as perhaps it is safe that it should spread—but mostly in the family circle." It is there that we have had the most satisfactory investigations for more than a score of years. We have often urged our friends to have their family circles, where loved ones will meet with them. See rules for family circle on cover.

For the American Spiritual Magazine.

THE OLD KATIE KING AFFAIR, AND OTHER MATTERS.

BRO. WATSON—In your number for August is a paragraph by some writer in the *Banner of Light*, expressing the opinion that in regard to the "so-called Katie King phenomena," Robert Dale Owen, writing in the *Atlantic Monthly*, "was not as much deceived as he too hastily imagined," that the reasons for my subsequent course "are insufficient and weak," and that the alleged accomplice "is a wholly disreputable and untrustworthy person."

I think it probable the writer has not read my article of four columns, entitled, "The Mystery of Katie King," published in the *Banner of Light*, of May 1, 1875. In that article I gave, in detail, my reasons for the conviction that the testimony alike of the *alleged confederate* and of the mediums themselves, except when supported by other testimony, is *worthless*. And I condensed my final judgment touching the matter in the following

SUMMARY:

"These are the chief facts on both sides of this vexed case, stated, I trust, without extenuation, and, very certainly, without malice. After carefully weighing them, I reach two conclusions:

"1. That the Holmeses *undoubtedly have*, under certain conditions, *considerable powers of materialization*.

"2. That they have dishonestly supple-

mented these powers to a greater or less extent.

"As regards what I have witnessed, through their mediumship, *I do not undertake to draw the line between the genuine and the spurious.*

"The practical result is, that I shall exclude (as insufficiently authenticated) from the pages of any future work all record of observation made through the Holmeses."

And to this I add, "I rejoice that this taken as a whole, instead of justifying suspicion touching the phenomena of spirit materialization, *furnishes satisfactory proof of its reality.*"

After the lapse of nearly two years I have nothing to add to, or take from, these conclusions. It is always pleasant to believe that one has not been deceived, but it is dishonest to withhold the conviction that to a certain extent one has been.

Perhaps since my course has been impugned as founded on weak and insufficient reasons," I may be pardoned for reminding your readers what the judgment of the *Banner of Light* touching that course was, at the time. In an editorial of May 15, 1875, it spoke of my article as evincing a "single-hearted and unbiased" spirit, and a "purely judicial temper," thus adding:

"How far Mr. Owen may be right in the whole of his present conclusions, we shall not undertake to say, but we can say this: he has come out of the affair with new and increased claims to the confidence and respect, not only of all Spiritualists, but of all truth-seekers of whatever clime, race or period."

For the rest, I am truly glad to find, by your own experience on the subject, that it confirms the opinion I expressed as above, touching the powers of materialization actually possessed by the Holmeses. They are not the only mediums who have, at times, supplemented genuine gifts by spurious simulations; an offense of the gravest character, for it is a profaning of sacred things; but it is the part of charity to forgive offenses, if they repent and cease to sin.

In the same editorial the writer says: "Not a few Spiritualists find Mr. Owen rather too much on the side of a purified and emancipated Christianity, but he has always shown himself ready to proclaim the truth as fast as it comes to him."

I know that there is, at this time, a schism on that subject, and that the objection above stated has been made to my views by those Spiritualists who look upon Christ but as one of the ancient philosophers, with no

claim to distinction beyond Socrates, Seneca and a host of others.

To such objectors I commend what has been said by Max Muller, that wise commentator on the great religions of the world: "Christianity," he reminds us, "like all other religions, has a history; the Christianity of the nineteenth century is not the Christianity of the middle ages; the Christianity of the middle ages is not that of the early councils; the Christianity of the early councils was not that of the apostles, and *what has been said by Christ, that alone was well said.*" And again: "Without a constant return to its fountain-head, every religion, even the most perfect, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."

Going back to the fountain-head and taking only "what has been said by Christ," as "well said," I reach, and rest in, the following conclusions: Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinction between the simple grandeur of Christ's teachings, as given in the synoptical gospels, and the Augustinian version of Paul's theology, as adopted in one form by the church of Rome, and in another indorsed by Calvin and Luther; a system associated with infallibility, and known, among Protestants and Romanists alike as orthodoxy.

I have sufficient evidence that these truths are gradually making their way—my friend Dr. Crowell's well-timed work, "The Identity of Primitive Christianity and Modern Spiritualism" has aided in bringing about this result—and I do not doubt their ultimate prevalence. But for the time the schism exists, and so long at least as it does, I have strong doubts whether any effort to establish a National Organization of American Spiritualists will eventuate, harmoniously, in any satisfactory results.

Meanwhile, suffer me to recommend to as many of your readers as may encounter manifestations (especially of a spontaneous character) which serve to connect the spiritual phenomena of the present age with similar phenomena (mis-called miracles) occurring in the first century, that they send to your MAGAZINE or to the *Banner*, an account of these, supplying, if possible, details of time, place and names of witnesses.

I myself have such a narrative, furnished to me by an eye-witness, a successful and highly esteemed physician, who has prac-

ticed for twenty years in the immediate vicinity of New York. But not having the notes which I made at the time, by me, I am for the present only able to state in a general way, that it was a case in which a female hospital patient, during a state of natural somnambulism, was seen by the doctor and several other witnesses who had followed her, to step on (not into) a sheet of water, walk out several rods, far beyond her depth, and then return to the shore, stepping off the water as from a platform. Compare Matthew xiv, 25. Faithfully yours,

ROBERT DALE OWEN.

Lake George, August 9, 1876.

SALEM, JEWELL COUNTY, KANSAS.

BRO. WATSON—I have been an investigator of Spiritualism five years, or, more properly, a reader of its literature, and have received tests and witnessed manifestations enough to convince me that it is the work of departed spirits. I am convinced that it is doing a good work in the conversion of materialists, infidels and atheists. Yet, there is a lingering fear that it is not all right, arising from this cause, to-wit: There are instances recorded in the Bible where it is plainly disproved; for instance, the judgments that were visited upon Saul were partly attributed to his act in consulting the medium at Endor; also, where the spirit was rebuked that followed, crying, These are the servants of the most high God.

You are aware that there are a mass of instances in the sacred record that are condemnatory of ancient Spiritualism. An article setting forth your views on this subject would interest the readers of your MAGAZINE. Fraternally yours,

J. A. DICKSON.

In reply to the above we would state that we have given "our views" so fully in our books, and the MAGAZINE, that we cannot afford the space to reprint them.

That there were good reasons for prohibiting, by "statute" regulation, the consulting of spirits by the children of Israel, is very obvious. They had the means appointed for obtaining the information necessary for them daily accessible; they were an ignorant, superstitious people, whose inclinations were to idolatry, as were the nations by whom they were surrounded. Hence this and hundreds of other "statutes" made expressly

for this people in that dark age of the world. These statutes were never kept, even by their best men; they were abrogated by Jesus, both by precept and example, and have never been considered as having any application to the gospel which he came to establish, beginning and ending with spirit communion. His birth was foretold by spirit communication; his parents fled into Egypt to save him from Herod's persecution by the same instrumentality; he and Peter, James and John had intercourse with Moses and Elias; "two men" were the first who announced his resurrection to the women; the gospel was first preached to the Gentiles through the agency of "a man" who stood before Cornelius "in bright clothing while at prayer in his own house;" it was first preached on the continent of Europe through the instrumentality of the "man of Macedonia," who "prayed him at night," (Paul), saying, "Come over into Macedonia and help us." He and his company went, and planted the church at Philippi, unto whom his Epistle to the Philippians, in the New Testament, was written. These and many other cases of spirit communion, show how this matter was viewed in that day.

LETTER FROM REV. DR. J. A. MEEK.

JONESBORO, ARK., Aug. 10, 1876.

BRO. WATSON—I wrote you in my last respecting our organization at New Salem church. We number twenty-five members at present, and they are composed principally of the oldest and most intelligent citizens of this county. I had an appointment for a two days' meeting in Green county, some thirty miles north of this point, embracing the first Saturday and Sunday in July, but it rained so that I was not able to meet the people until Monday night, at which time I addressed them. The congregation was so great that I was compelled to speak out of doors in the grove. After speaking I made a call, and had the satisfaction of enrolling twenty-six members, and among some of the leading citizens of that community. I speak nearly every Sunday to good houses. I am fully satisfied that if I could drop my affairs and travel the incoming year, that I could organize a church in every county in the

State. We will have to reorganize our society at New Salem on the platform of principles enunciated at Philadelphia, so as to place ourselves in harmony with the great body of Spiritualists in the United States, and so that we can send delegates to the peoples' convention next year.

Fraternally,

J. A. MEEK.

For the American Spiritual Magazine.

THE HAND THAT WROTE ON THE WALL.

Daniel v, 5.

Our subject is unique, and very seldom discussed. It will be viewed in this article from a different standpoint than that usually occupied by ministers of the popular churches. Not that I intend to make war on these, but merely to exercise that liberty of thought and speech that knows no boundary except truth. I am not an *iconoclast*. I would not, if I could, demolish the present religious institutions, unless I were sure I could build up and establish something better in their stead. They are, at present, the only reliable bulwarks and safeguards of our very imperfect system of morality; and were it not for the restraints they afford against vices, God only knows what the result would be. I would not even obstruct, if I could, the operations of Moody and Sankey, believing, as I do, that there is a class of minds capable of being influenced only by such speeches and measures as they use. They fill a niche in the moral wants of society that could not be responded to in any other way. And so long as the Christian ministers do not place themselves in a hostile attitude to any of the great facts recorded in the Bible, I bid them God-speed in doing all the good they can, if they do not follow with me. I believe with Paul, that charity is greater than all spiritual gifts. I am satisfied in the belief that every Christian sect that survives its birth is distinguished by some important truth, and that that truth is the element of its life. And when we all become as liberal and tolerant as we should be, every newly discovered truth will not, as now, result in a new "ism" or sect.

In all ages and among all nations, of whose history we have any written account, there are facts recorded demonstrating that there have always been communications between the natural and spiritual worlds. It is true many of them are but shadowy outlines of the existence of a future state, yet in accurate detail and fidelity to facts they

show the universality of this great truth. The ladder that Jacob saw in his vision, whose foot was upon the earth while the top reached to heaven, was a type of the grand truth of angelic communion with earth; and the *ascending* of the angels before descending, intimates that their origin was on the earth, and their destination heaven. On the walls of man's dwelling places ever have been seen the same kind of writing as that inscribed on the wall by the materialized hand of a departed spirit, when Belshazzar's doom was written at his impious feast. These mystic writings have been discovered wherever historians have penetrated the mysteries of the past ages. This "supernaturalism," as it is improperly called, demonstrates the existence of a powerful, yet invisible, force and intelligence, operating upon all human life, and shapes, to some extent, the destinies of the whole human family. To present this subject in its true and rational light is the object of this communication.

In approaching the special theme of the occasion—"The Hand that Wrote upon the Wall"—I wish to remind my readers that there was a time when an eclipse of the sun or moon was regarded as a supernatural phenomenon; and I can well remember when a brilliant display of aurora borealis threw an entire neighborhood into the deepest consternation and fear, and brought hundreds of ignorant, thoughtless persons to their knees in supplication to God for mercy on their souls; and I witnessed a similar scene of horror and alarm, not half a century ago, in Hagerstown, Maryland, occasioned by a meteoric shower, or "falling of stars," as the ignorant called it. So you see that in no very remote period of the past these natural and harmless phenomena were regarded as supernatural, prodigies, miracles, portending some dire calamity, if not, indeed, the end of the world. And in this light, I presume, a majority of Christians regard this *hand* that wrote upon the wall. But I propose to show that this was just as natural—as much the result of natural and universal law—as the eclipse, aurora borealis or the meteoric showers; and also, that its occurrence, in substance, if not in form, was and is just as universal as any of the phenomena of nature. Our education on the subject of miracles has been sadly at fault. The popular idea of a miracle, as the prodigies recorded in the Bible are called, is that of a subversion of a law of nature; but I think a large majority of intelligent and scientific persons, in and out of the churches,

now discard that idea. They refer the prodigies of the past and present to the operation of some unknown laws, which in the future will be discovered. The earth rolled on its axis and whirled around the sun in its orbit, thousands of years before the world knew the cause of day and night. All the phenomena of nature must necessarily precede any knowledge of the laws that produce them. It is only by studying the phenomena that we can arrive at a knowledge of their causes.

The question now naturally arises, *Whose hand was it that wrote the destiny of Belshazzar and his kingdom on the wall?* It could not have been a mere *phantom* hand, for it was controlled by both intelligence and force. It was not the hand of God, for we are assured that no man hath seen God at any time. Well, the text declares it was a *man's* hand. The question then arises, *Was it the *fleshy* hand or the *spiritual* hand of a man that did the writing?* You know Paul says, *There is a natural or fleshy body, and there is also a spiritual body.*

When Bishop Foster preached on this subject—I think it was at the dedication of a M. E. church—you will remember his beautiful illustrations of this *duality* of human nature. The natural body is of the earth—that is, of earthly materials—and descends to the earth at death; but the spiritual body ascends to the realms of spiritual life, and becomes an angel—which means simply a messenger—in the general administration of the providences of God. Now, as the text says it was a man's hand, I conclude it was the spiritual hand of the spiritual body of some man who had passed over to the realm of spirits, and was sent as a messenger to do this writing. And right here is the proper time and place to call your attention to what I think is a radical error, in which we all have been involved. I cannot do this better than by introducing another example of supernatural writing recorded in the Bible; I allude to the tables of stone upon which it is said God wrote with *his* finger the decalogue or ten commandments. I shall now show that certain phenomena recorded in the Bible are sometimes attributed to the direct act of God, and at other times to angels; this is so in relation to the tables of the covenant. The Old Testament historian says the decalogue was written by the finger of God; but in the seventh chapter of the Acts we are told by Stephen that the "Law was received by the *agency of angels.*" And Paul, in the second chapter of Hebrews, attributes the giving of the law to the *angels.* In the Old Testament account of the

burning bush, when Moses was called of God to go down to Egypt to deliver his people, it is said that Moses turned aside, as he was afraid to look upon God; but in the seventh chapter of the Acts we are told it was an angel that appeared to Moses in the burning bush. One case more and this will be sufficiently illustrated. In the thirty-second chapter of Genesis we are told that Jacob wrestled with an angel—called a man—until the break of day, and then thought he had seen God face to face.

I do not regard these apparent discrepancies as any disparagement to the great truths recorded in the living oracles. The ancients had very imperfect and indefinite ideas of the Supreme Being; and it is in perfect harmony with the divine economy to attribute to God the acts of his authorized agents; and I feel persuaded that the works and government of God, throughout the universe, are all accomplished through intermediate agencies. We are told, by both John and Paul, that God created the worlds by the agency of Jesus Christ; and both the Old and New Testaments abound with evidences that angels or disembodied spirits have always been employed in the dispensations of divine providences among men.

But I will now return to a further illustration of supernatural writing. In the twenty-eighth chapter of 1st Chronicles, we have an account of David receiving a pattern of the temple and its furniture, with detailed instructions concerning the management of its service, which David says he received in *writing through a spirit.* This pattern and these instructions were committed to Solomon, and governed him in building and furnishing the temple and conducting its services. We are not told in this narrative in what particular *manner* this writing was given; whether the spirit controlled the hand of David to write, or whether it was written by a spirit hand like the doom of Belshazzar; but we are assured it was received from a *spirit* in *writing*; and I think we are safe in assuming that this spirit acted by the authority and under the direction of God.

One more case of spirit writing, recorded in the Old Testament, and then I shall dismiss that document for the present. Those of you who are conversant with your Bibles are familiar with the history of the translation of the prophet Elijah. This wonderful prodigy occurred 896 years before Christ. Four years after Elijah's ascension to heaven he wrote the following letter to Jehoram, king of Israel, rebuking him for his wickedness,

and foretelling the terrible doom that awaited him. You will find this spirit letter in the twenty-first chapter of 2d Chronicles. It reads as follows: "And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah, but hast walked in the ways of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring like the whoredoms of the house of Ahab, and hast also slain thy brethren of thy father's house, which were better than thyself, behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

Here we have a communication from a departed spirit, bearing a strong resemblance or analogy to the writing on the wall addressed to Belshazzar, and for an object exactly similar. In both cases these kings were reprov'd for their wickedness, and warned of their approaching destruction. The warning in both cases was given in writing, and from celestial messengers. In the latter case we are informed as to who the writer was; but we are not told as to the particular manner in which this writing was brought to Jehoram. In the case of Belshazzar we are especially shown how the writing was done, but we are not informed who it was that did the writing; but as an eminent Jewish prophet did the writing to Jehoram, a king of his people, it is probable some ancient seer of Babylon, with his materialized hand, did the writing on the wall. I say this is *probable*, dictated by reason, guided by the analogy of facts.

This mode of communication by writing between the denizens of the celestial and terrestrial spheres, is invested with special interest, because it is universal, and not confined to any people or times. The case of Belshazzar proves it was experienced among the ancient Babylonians, who were idolaters, and what we Christians denominate *pagans*. The cases of David and Jehoram, kings of the ancient Jews, prove it was common among that ancient people of God.

Dr. Macgowan, the medical missionary to China, gives an account in the *North China Herald*, of the mode of obtaining spirit writing among the Chinese, practiced from the most ancient times to the present day. He says, "A table is sprinkled over with flour

or dust, and then two sensitive persons, called mediums in modern times, take seats on opposite sides and place their hands on the table. A little hemispherical basket is now reversed and laid with its edges resting on the tips of one or two fingers of these mediums. This basket serves as holder of pen or pencil, the point of which touches the powdered table. Then, as they believe, the spirits move the pencil and write communications in the dust or flour." The same writer says that in Ningpo, in 1843, there was scarcely a house in which this mode of obtaining messages from spirits was not practiced.

Before I proceed any further in the statement of facts and testimonies, I ask the reader not to hold me responsible for anything I do not assert on my own authority. The Bible writers are responsible for the history of spirit writing, so far as that history has been presented. Others who have written since, whose statements I may present, are alone responsible for what they tell us. And, comparing their accounts with those in the Bible, we must judge for ourselves of the probable truth of their statements. For my own part, I wish to make the avowal that I credit no statements that contradict the express declarations of the Word of God.

Dr. Eugene Crowell, of Brooklyn, New York, a gentleman of immense wealth and moving in aristocratic circles, makes the following statement. His statement is the more worthy of credit, as he is one of the most accomplished scholars and scientists in America, and withal, was, before the occurrence of the phenomenon he relates, a confirmed materialist—did not believe the spirit of man existed after death:

"We, self and wife, were seated in a room well lighted with gas, when a beautiful hand, evidently that of a female, emerged from the table, and with a pencil wrote upon a sheet of paper placed on a slate on wife's lap, an affectionate message, to which was signed the name of one who was very dear to us, and who had passed away some six months previously. The hand was perfectly formed, and distinctly visible to us both. Every movement of the hand was as free, natural and graceful as in life. The writing, though not well done, was effected with apparent freedom. There was nothing visible above the wrist. The hand did not terminate abruptly; no distinct line marked the termination of the hand, the upper portion of the wrist being invisible. The hand remained visible about five minutes."

Now I have given you this narrative of modern history, as corroborative of the story of the handwriting on the wall. The rational tendency of these two narratives is to confirm the truth of both. And I confess myself persuaded of the truth of both, and that they both occurred under the operation of one of those occult laws of nature not yet fully understood. If we deny the latter statement, and pronounce it an impossibility, what ground or reason have we to believe the former? Every rational thinker will admit that the reported prodigies of the Bible need confirmation in modern times. To believe an incredible story, or apparently impossible narrative, simply and only because it is recorded in the Bible, cannot be a rational and appreciative faith—cannot possibly influence our hearts or lives.

I shall now sum up, in brief, the matter that has been presented, and a few unavoidable inferences, and thus bring my article to a close. We have seen that the handwriting on the wall was not an isolated and exceptional occurrence in Bible history, but was one of the ordinary methods of divine providence in ancient times; we have also seen it was not confined to the special people of God, or any particular nationality; we have likewise learned that spirits of the departed were made the instruments, under God, in writing these communications. And what is especially remarkable in the history of this phenomenon, it is *universal* in its belief and practice throughout the world at the present time. The Hon. J. M. Peebles, one of our foreign ministers, recently made a tour around the world, starting from the Atlantic coast and traveling westward, to California, the Sandwich Islands, New Zealand, Australia, China, Arabia, Egypt, India, Palestine, Central Europe, England, thence, still westward, to the place of beginning—as surveyors express it—to the American Atlantic coast. His observations are published in a handsome volume—a copy of which he kindly sent me as a present. He states that in all the nations he visited, irrespective of their religious beliefs, this phenomenon was experienced among them. If, then, it is universal, it must be in harmony with a natural law, and should not be regarded as a miracle, in the popular sense of that word. I know there exists a strong prejudice among Christians against the investigation of this subject, but if it is worthy of an oratorical illustration on the stage, I certainly may be tolerated in giving it a rational explanation. I am aware that good and honest people, in and out of the churches,

differ in their opinions concerning departed spirits. Those who believe in immortality, or a future life, may be divided into the following classes:

First, those who believe it *impossible* for spirits to return to earth after they have left the body. They usually argue thus: "If they are happy they will not wish to come back, and if they are miserable they cannot." Now how any intelligent believer in the Bible can take this position, it is impossible for me to conceive, when so much of both the Old and New Testament histories relate to the visits of these heavenly messengers to earth, and their sayings and doings to the inhabitants of this world. It would be useless for me to cite at this time any particular cases, as the examples would afford matter enough for many communications. The denial of these important and conspicuous facts in Biblical history illustrates the character of the faith of modern Christians, and shows the tendency to skepticism of the present systems of theology. By referring to the writings of the fathers of the Protestant reformation, and the founders of modern Christian sects, it will be seen that they cherished sentiments and convictions entirely different from the popular sentiments of modern times, and more in harmony with the records of the Bible. Father Wesley, the founder of the M. E. church, left upon record the following as his convictions and experience—I make this quotation from the London edition of Mr. Wesley's works, Vol. IV, page 358. He says: "I willingly take this opportunity of entering my solemn protest against this violent compliment which so many who believe the Bible pay to those who do not believe it. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition to the Bible, and the wisest and best men in all nations and ages. They well know (whether Christians know it or not) that giving up these things (spiritual phenomena) is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of intercourse of men with separate spirits be admitted, their whole castle in the air of deism, atheism and materialism falls to the ground. I know no reason, therefore, why we should suffer this weapon to be wrested from our hands. We need not be hooted out of this argument; neither reason nor religion requires this."

In his journal, Mr. Wesley gives an account of an interview he had with the Indians, when he came to Georgia, in July,

1736. He says the Indians told him that they talked to the spirits at home and abroad, in peace and in war, before and after they fight, whenever and wherever they met together. He adds: On Friday, July 3, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about and saw my aunt, Margaret Scott, of New Castle, standing at my back. On Saturday I had a letter, informing me that she died that day.

Here is Dr. Adam Clarke's confession of faith on this subject: "1. I believe there is a spiritual world, where human spirits, both good and bad, live in a state of consciousness. 2. I believe that any of these spirits may, according to the laws of their place of residence, have intercourse with this world, and become visible to mortals."

Now I wish to remind my readers that I am not responsible for the facts and sentiments stated by these two eminent Methodist divines, though I cordially indorse them. John Wesley and Adam Clarke have spoken, not D. Winder; and I need not tell *who* John Wesley and Adam Clarke are, or the relation they sustain, historically, to one of the most populous and popular churches in the United States.

I will now close my article with a selection from the celebrated poet, Longfellow:

"Some men there are, I have known such, who think

That the two worlds—the seen and the unseen,
The world of matter and the world of spirit—
Are like the hemispheres on our maps,
And touch each other only at a point;
But these two worlds are not divided thus,
Save for the purpose of common speech;
They form *one* globe, in which the parted seas
All flow together, and are intermingled,
While the great continents remain distinct.

"The spiritual world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, tho' we perceive them not,
Save by their influence, or when, at times,
A most mysterious Providence permits them
To manifest themselves to mortal eyes.
A drowsiness is stealing over me
Which is not sleep, for tho' I close mine eyes,
I am awake and in another world;
Dim faces of the dead and of the absent
Come floating up before me.

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,

To a holy, calm delight,
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight,
Dance upon the parlor wall;

"Then the forms of the departed
Enter at the open door—
The beloved ones, the true-hearted,
Come to visit me once more;
And with them that beingauteous
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

"With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;
And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies."

Oxford, Ohio.

D. WINDER.

Having received a letter from the President of the Minnesota State Association, requesting us to attend their State Convention, the first week in October, we said nothing about it to our home medium. Our regular family circle being that night assembled, among other things written was the following. We know not its author, as he has never told his name, but says he has been with the medium since she was twelve years of age. We expect to comply with the request made on both sides, and to do whatever we can for the promotion of what we believe to be the gospel Christ came to establish, and which was proclaimed by the angels to the shepherds at his birth, when the heavenly choir sang, "Glory to God in the highest; on earth peace, and good will to man."

COMMUNICATION.

My control to-night is for the benefit of Mr. Watson. He must by all means go to the convention; for the good he will do there will be like "bread cast upon the waters." He must not yield to any radical views. Christian Spiritualism will manifest the moving power, while radical Spiritualism will kill the interest of the doctrine of Christian communion. The world will not accept radical Spiritualism, with so many

other isms that are tearing down in their tendencies. You must not tear down, but build up. Your foundation is the rock which Christ mentioned to Peter when he said, "Upon this rock." That rock was Christ's doctrines which he came to teach, being commissioned by God the Father. You are commissioned to preach that gospel, and you must go when called.

Please excuse me for intruding. The medium has been most too much exercised for me to control her even as well as usual. Some other time I will talk with you about the commission to preach the gospel of Christ. God promised to be with his ministers even unto the end of the world.

Good night!

Bro. J. H. Young, of New Orleans, who has been traveling through Texas, as a Missionary for the State Association, asks:

"Did your National Association intend to ignore those State Associations already formed? Why seek to form 'locals' which should come under the auspices of 'State Associations?' Why not let your committee turn its attention to organizing State associations where there are none, recognize all that are found, and inviting them to send delegates to the National Convention? This would seem to be better than to offer an impracticable constitution to local societies. Locals formed in towns and cities throughout the Union, under the jurisdiction of the National, would clash with those under the jurisdiction of the State, and in harmony and ill-feeling ensue, where only harmony and union should prevail. Our Association in Texas is incorporated, having all the rights and privileges of any other religious body, and we have organized locals at Hempstead, Bryan, Hearne, Towash, Waco, Marlin, Mexia, Corsicana and Terrell. Obtained members for the State at each of these places, and at Denison, Sherman and Dallas, where organizations will be found this fall, and in each of these places our members could be quadrupled in a week through the agency of a good physical medium. 'Show me any friend whom I can recognize,' said a prominent lawyer of Sherman, 'and I will proclaim the truth of Spiritualism before the world.'"

We can assure our Bro. Young, and all concerned, that there need be no cause for any inharmony between those organizations *already established* and the action taken at

Philadelphia. The form of constitution published was merely suggestive, leaving those who organize to adopt only such parts of it as may suit their views. The Platform and Declaration of Principles is certainly broad enough for all to stand upon.

From our acquaintance with the people of the "Lone Star State," we think there will be a general harmonious action with the Convention. In view of this, and the qualifications possessed by the gentleman whom the State Convention elected as their President, we have taken the liberty to appoint him as one of the "Three" in the South to oversee the work of local organization, and to call at such time and place in the year 1877 as may seem fit, a delegate convention, composed of five delegates from each society, which convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the convention.

Bro. Paul Bremond, of Houston, Texas, is the man for the South.

From the London Spiritualist.

ORGANIZATION AMONG SPIRITUALISTS IN AMERICA.

Every now and then the problem of organizing is raised among American Spiritualists, and the sooner they set to work to unite, the better. At the present time although it is easy for Spiritualists in the various nations of Europe to act in concert, because of the ease with which they can communicate with each other through their representative officers, in America no union of the kind exists. Spiritualists there have no national library to which authors in Europe can present their works, and they possess no representative body with whom Spiritualists in Europe can communicate. In consequence of this want of union, the movement there is weak, both in matters of offense and in matters of defense, nor could American Spiritualists be efficiently united in any sudden emergency, for experience in England has proved that organizing is hard, up-hill work, a work also of time.

Successful organization in America will depend very much upon starting with a

good nucleus, with a central body consisting of a few men of considerable intellectual power, and of world-wide respect. For instance, if Mr. Epes Sargent, Dr. Eugene Crowell and Mr. Robert Dale Owen were to collect together some three or four friends each, whom they believe to be good representative men, and if an organization began to grow outward from a dozen such individuals, it would be likely to last. Although at the outset it would be small, its opinion would carry great weight, and there would be little or no tendency to disruption, it being a proved fact that good organization is a function of culture and of good education, of an advanced stage of civilization and of society. Good organization is not the mere herding together of great masses of people; it is rather the construction of an efficient engine to do special work—of an engine which might even be hampered in its operations in some cases by increase of size, rather than strengthened. If people with good intentions, but with feeble intellectual power, were to band together in America to form an organization, it would be weak at the core; it would either fall to pieces from internal dissension, or, as it grew, there would be inharmony at the fountain head, as persons of a superior order generally supplanted in the ordinary course of nature, their less intelligent predecessors. Successful organization, then, depends very much upon beginning with a good nucleus, for which reason the first should be self-elected, but, at the end of the first year, should go out of office, and submit itself to the votes of the rank and file of the body, be they few or many.

In Europe it would be felt to be a convenient thing, even if not more than two dozen American Spiritualists banded together, with whom their brethren on this side of the Atlantic could enter into communication. Theological subjects should be most rigorously avoided, and the chairman ought to put down the first man or woman who attempts to introduce them; for once let them become matters of deliberation in the council, they will prove a source of violent inharmony, and perhaps wreck the little ship at the outset of her voyage. In this respect the organization proposed a few weeks ago in America is at fault. It has imported the words "Christian Spiritualists" into its title, the result of which, of course, is that controversy on theological subjects has begun at once. The error having been made, the striking out of the word "Christian" will now naturally give offense to some

of the more orthodox supporters of the scheme, consequently some of them will be unwise enough not to work with their brethren after the present title is amended; whereas, had the adjective never been inserted, there would have been no warm feeling or contention.

Unless the first council of a national organization of American Spiritualists includes the names of a few writers and workers who are well known and trusted on this side of the Atlantic, it will be a long time before confidence in it springs up among European Spiritualists.

We fully indorse the above, and believe that what was done at Philadelphia will meet the approbation of our London confrere. It is true, in the call the term "Christian Spiritualist" was used, and in declining to use it in the name there was no ignoring of the principles taught by the Founder of primitive Christianity, but the term "Christian," as used by the hundreds of modern sects, is so ambiguous that the Convention thought best not to use it.

"Theological subjects" were "most rigorously avoided," hence "the chairman" had no occasion to "put down any man or woman," as no one "attempted to introduce them" in the Convention. There was "no warm feeling or contention," but all was harmonious from the beginning to the end of the session.

The foregoing article was prepared for our last issue, but with other things was crowded out. In a subsequent number of the *Spiritualist* we find the following:

The spiritual movement in America is weak, in proportion to its extent, from want of organization, and an attempt to effect an improvement in this respect is now being made. The most effective organizations can only be established by that section of society which is already orderly; but it will be seen that the local American associations containing many persons averse to system and to united action have been asked to take the initial steps by the Philadelphia Convention. The progress of the experiment will be watched in this country with much interest, for at present our brethren in America resemble a rope of sand; there is a want of cohesion among them, and they are comparatively powerless for offense and defense.

OUR HOME CIRCLE.

Well, Samuel, the children have made some allusions to your and Ellen's newly bestowed enjoyment, and whilst I enjoy fountains and streams of beautiful, pure water (not red), I enjoy yours too. That's right—do all you can to make your home charming; for your earthly home needs all the artificial charms you can give it, but when you all come over, you will then enjoy happiness to perfection. I want you to ask me some questions.

MOLLIE.

Question by a Dr.—What kind of people have you around you, and what are your associations?

Answer—If you want to know what we have here as a class of persons for our associates, we are very much situated as you are. We have our communities, and from those vicinities we choose the ones who are most congenial with our spirit natures. We love all and try to help all, especially the ignorant, and those who did not arrive at the standard of intelligence nor morality. We have some who were but poorly prepared for the place they now occupy, but by the help of advanced spirits they have passed beyond, into a higher degree, all from the influence of us who work and intercede for their advancement. We are all happy in that sphere, and we make ourselves happier by our active employments in doing good and elevating those who now regret their misspent lives. We have some of all nations, but I make only a few my associates; for I find many who are more congenial with my ideas of society. We that have attained to a higher degree of spiritual light and knowledge meet to talk and pray, that we may diffuse an influence which will spread as a wave does from the intrusion of a stone or pebble.

Now I think I understand what you mean. I want to answer your question as to what plane spirits move upon.

There are some greater attractions on a greater identity to one country than to another. I love to linger among not only my family loved ones, but in the midst of my own nation. I was only a woman in private life, and did not reach out for anything pertaining to a public character; consequently I linger around all those whose lives correspond with mine. None are different from, but are just as they were on earth. You will always be interested in medicine, and engaged in some adventurous pursuit, whilst the fathers or leaders of your country *would be lingering near the proceedings of*

the same. The poor laborer will haunt his old pursuits. The minister will be often near and in the pulpit. The woman who is often a visitor to hovels of poverty, will often be found wandering near and in them, soothing by her influence the poor sufferer.

Now if you think I am tedious, I will quit.

MOLLIE.

In my own judgment, though I don't profess to know, but only express my opinion in regard to medicine, I do most positively believe that there is a magnetism imparted by the one who prepares the medicine, and by giving it he also administers a magnetism which is all the better for the patient. There are some whose magnetism is of a repelling character, and I believe the magnetism imparted through the medicine would be injurious to the patient. Now I am not posted, and this is only my opinion on the question, as I understand it.

Good night!

MOLLIE.

SPIRITUALISM.

As a religion, it embodies all that is essential for man's happiness in the present and future existence, and may be defined by the simple term, *goodness*, as manifest in each life. This is religion, and it matters not where found. There is a bright future for the possessor, although he dwell in the lowliest home. Fine raiment is not an emblem of godliness, neither do fine church edifices denote its presence. It was the design of the Infinite that all worship should be free, spontaneous, unreserved and natural; taking nature for the great teacher, worshiping in purity and truth, not in costly, fashionable edifices, for mankind has so little true religion at the present day, that what there is left of worship, after bestowing the required amount upon the church and its costly paraphernalia, God gets so very little that he is soon lost sight of in vain display and love of fashionable church association.

There must be a radical change in these conditions. If this does not take place in the earth form, it surely must in spirit life. There is no possible way to avoid it. It is the will of the Infinite, and all forms of life are subject to his control. If you pass through life defying God in every act of your being, when you come to spirit life you will be held near the earth plane until you have made atonement for every sinful act committed, knowingly, and you cannot leave that position only through growth and progress in spirit. Spiritualism teaches this to

mankind that they may in earth form make smooth the paths that lead to high attainments in the future life. A Spiritualist can successfully continue the great journey of life. There are many paths which branch out here and there, and seem at first to lead to blossoming fields of pleasure unalloyed. There are guides who know what lies ahead, and the person who knows and trusts his guides, will heed the warnings of danger, and listen to the friend who says *This is the true path, walk therein.* The religion of Spiritualism, as we have shown, consists in being good and doing good, and worshipping God in spirit and in truth, whether in the humble home or the stately mansion; their spirit friends do not regard worldly position. They are judged by their intentions and the feelings actuating them. Where true religion exists there will be less love of the money gods that claim so much attention from many.

Compare the two forms we have presented, and let any reasonable person judge which is the true form of religion, and which will lead to grand results in the future. Spirit does not remain with the physical, but when that has passed to its mother element, it moves still onward and upward, from one point of excellence to another, to enjoy happiness known only by those who have come up through great tribulations.

This is the natural result of the religion of Spiritualism. It is from the Infinite, and each individual must judge for himself between the true and false.—*John Milton in the Olive Branch.*

For the American Spiritual Magazine.

SPIRITUAL PROGRESS.

Few ideas are expressed with a greater degree of confidence and unanimity, in our communications from the spirit world, than the certainty of an eternal advance from lower to higher conditions. By our voluntary act, upward progress may be long delayed, or there may be a temporary descent to lower planes of existence. As in every case when the laws of our being are violated, such a course will sooner or later end in sorrow. Every descending step is easy, but it must eventually be retraced with difficulty. We should not be content with present acquirements, nor postpone all our thoughts of improvement till some future period. Every attempt to rise above the standard of to-day will bring a happier tomorrow.

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If the preceding remarks have any substantial foundation, the error of many Spiritualists is apparent. Not a few individuals are perfectly willing to seek information and follow advice from any spirits, irrespective of their intellectual condition or moral character. Ignorant and depraved associates should be avoided, whether in this world or the next. The only sufficient excuse for cultivating their acquaintance is a sincere purpose to elevate them to a higher standard by suitable instruction and persuasion. This subject is so little understood that deluded mortals are too often ready to accept doctrines, however repugnant to reason and conscience, from degraded denizens of the lower spheres. To such causes may be attributed the contempt with which Spiritualism is regarded by many estimable persons, who might otherwise become ardent supporters of our glorious revelations. Our duty is to "covet earnestly the best gifts;" while we "believe not every spirit, but try the spirits, whether they are of God."

W.

For the American Spiritual Magazine.

ORGANIZE.

Not the least of the reasons why Spiritualists should organize, is the need of supporting our speakers and mediums more respectably. It makes us very sad to hear of mediums denying their gifts and "exposing Spiritualism," because we know they have been forced into such a false position only by the direst necessity. It is not unusual for mediums to have families dependent upon them for support; they cannot travel without the usual railroad fares, and food and raiment is as necessary to them as to others. What wonder then, that destitute, in a strange land, forsaken or neglected by Spiritualists, they should try their hand at the ever popular game of "exposing Spiritualism?" Mediums must live themselves, and they cannot see their children starve; so if we will not support them, what can they do but turn to orthodoxy and give the best they can for what they receive?

But the many desperate examples we have of mediumistic powers unappreciated should be a warning to all not to leave their ordinary vocations, expecting to get a decent livelihood (much less an honest independence) by their mediumistic gifts; for too often they will find neither sympathy nor support. And if they should succeed in getting a few Spiritualists together, they will be apt to be suspicious of the stranger,

and keep fast any loose quarters their pockets may hold.

Spiritualists are very sensitive about being "duped," and a medium or lecturer starting out from a place where there is no spiritual organization, to entitle him to a respectable hearing, should be careful to get a good recommendation from some orthodox society!

May the angels speed the day when we shall be able and willing to help our own. Now we are weak and helpless, scattered over the earth like sheep without a shepherd. We sow where we do not reap, and spend our substance for husks instead of corn. We fight the battles of life single-handed, and have to endure the scorn and ridicule of those whose only advantage is that they are well organized.

R. D. BLAISDELL.

From the Olive Branch.

PREPARE TO MEET THY GOD!

These few words have been chosen as a basis for my letter this morning, appealing as they do to all mankind. It is customary and necessary for people about to start on a journey, to make suitable preparations for the event. If it is to be a lengthy one, they take a careful survey of their wardrobe to see how many changes will be needed, and whether the articles composing it are found to be in conformity with the prevailing customs of the country or place to which they are going. If they are to visit friends, they wish to be in general appearance like others of a similar standing in society. Hence, the necessary articles are procured, the requisite preparations are made, until all is in perfect condition. The individual is then ready to begin the journey, having perfect confidence that he will be favorably received by the most fastidious.

If so much care is exercised in matters pertaining only to the material conditions of life, it would be wise to consider whether suitable preparation is being made spiritually, for the journey which the spirit must inevitably make. Spiritual clothing must be prepared for that journey, and it is of far more importance than material preparations. In fact, when the two are brought in comparison, you will hardly see the utility of spending so much time on the material considerations.

And what necessity would there be for making preparations to meet One who has *your affairs in sight every day*? You are seen *every moment by God*. You cannot make

any preparations that he does not already know of. He sees you when you begin your survey, and when you have completed your preparations. He understands you far better than you understand yourself. The command should have been: Prepare to meet thyself.

When the mortal life is brought to a close, as the spirit is about leaving the old house for the new temple, it would be satisfactory to all to know who they are going to meet. You will meet yourself, the most important of all meetings to every person. You have lived perhaps threescore and ten years, and have changed from the elasticity of youth, so that you may have forgotten your general appearance, and only when you see the workings of your interior life, will you recognize any semblance of your former self. You have, though unconsciously, been preparing a wardrobe for yourself in spirit life. During your whole life you have every day been adding a piece here and there to your future garments. When you have lived your full time, according to nature, then comes the chemical change, falsely called death, and you step out of the old house into the new habitation which is prepared for you. You will there meet—yourself. After you have donned the robes which you have been (unconsciously it may be) weaving all these years, do you think you will recognize yourself? Will you find yourself to look like the person you thought you were? If you have deceived yourself heretofore, you can do so no longer. You will see yourself just as you are. Think you your garments will appear white and clean, or will they be discolored by wrong doing? You are preparing for this journey which must be taken. The law which carries you onward to the final change is inevitable. You may wish to linger in the society of friends; those who were your playmates in childhood years perhaps; but the law is ever onward, and still onward, until you reach the point where you leave your present conditions and assume new ones.

You are still the same person. The new form is not another person, but the same, with new apparel.

Of necessity your garments must fit you—they cannot be of use to any one else—and whether you make a creditable appearance will depend entirely upon whether the robes you have prepared for yourself are pure and bright. If you have a good fit you can appear to good advantage. If you understand the importance of making proper preparations for this journey, you will know

before you start whether your new clothing will be suitable and becoming to you; and your enjoyment and progress will not be impeded by the necessity of making changes in your raiment, before it will be suitable for the life upon which you have entered. And let me assure you that a much longer time is necessary to make changes in spiritual raiment than in material—as much longer as the time to prepare the spiritual raiment exceeds that necessary for the preparation of the material. Very many will find their spiritual clothing entirely unsuitable, and it will have to be completely changed; a process which will require a long period of time.

"Prepare to meet thyself," should be written on the hearts and consciences of every person, from the earliest period of their existence, that they may be ready when the hour comes for them to cross the stream into that land where life is full of pleasing realities, and where all will be known by themselves and their friends for their real worth. Such a state of existence should be desired by all in mortal form.

Do not make preparations to meet a being seated upon a throne of justice, holding in his hands thunderbolts of vengeance with which to smite the children he has brought into existence, for such you will not find. I repeat the admonition, prepare to meet yourself, as well as your spirit friends, and you will be welcomed with smiles by those who have passed on before. If your life is the embodiment of purity and goodness, it can but be acceptable to God and the angel world. Most people find it difficult to satisfy themselves in this particular. In material matters most persons usually desire the best. Let this feeling actuate you also in your attempt to gain a spiritual unfoldment, that you may take all the care which reason and intelligence would dictate to prepare yourself for life in the new world.

This work of preparation you must do yourself. No one else can do it for you. They may advise you how to do it, but the work you must do. I would recommend every person to often make a thorough examination of their spiritual nature. Think how you will appear in the spiritual clothing you are preparing, as you will need the old form only for the few years you have to stay in it. But the spiritual body is the home eternal, which every one should make as beautiful as possible, that they may be satisfied with themselves, and gladly welcomed by their friends when they enter their new home. Beautify your lives by works of

love and charity to your fellow-men, in raising up the down-trodden, which will add gems of more than earthly splendor to your present life, and call forth words of sweet congratulations from those who have passed into that world, where true nobility of character and real worth are recognized.

Feb. 14, 1876.

T. STARR KING.

SPIRITUALISM IN "THE CHURCH."

We give place to the following communication from a worthy lady, the widow of an Episcopal clergyman who was well known in West Tennessee. Though it may be personal, it embraces matters of general interest. A recent letter from this lady informs us that her husband wishes her to come to Memphis this winter for the purpose of pursuing her investigations, and probably to publish something on the subject:

MY DEAR FRIEND AND BROTHER—Give thanks with me to God and the good spirits that, in my time of need and desolation there has been sent to me, in an unexpected and mysterious way, a good writing medium, who is also a devout and holy woman. You know that last summer I visited New York and Boston for the purpose of investigating the phenomena of spiritual manifestations, and that I spent more than three weeks in Vermont with the Eddys. You also know that I received a constant succession of wonderful tests, and that I returned home a joyful believer in the precious truth of spirit communion. Then, in my home, all sensible communion was at an end. While perfectly happy in my belief, I yet longed and prayed that the spirit world would pity my forlorn condition, and in some way bring about a different state of things. My prayers have been heard—as I am informed by my spirit husband—and gloriously answered.

About three months ago a lady came to this town in search of employment as a teacher of instrumental music. As I do scarcely any formal visiting, I did not call upon her until requested to do so by a very dear friend, who represented her as a youthful widow, highly accomplished, refined and intellectual, from a very prominent family in Mississippi who had lost a large fortune by the war, and was now almost alone in the world. I called, and found her apparently one of God's angelic creatures. She knew nothing of Spiritualism, but in conversation with her I found she had always had premo-

nitions of coming events, especially in the cases of the death of relatives and friends. I knew she must be a medium, and though I and others had sat for hours with our hands on a "Planchette" without result, in a short time after her hands touched it, it began to write intelligibly. My heart leaped for joy. I invited her to make my house her home as long as she remained here, and she is now an inmate of my family; and O, what sweet communion we do have with our loved ones gone before! We sit morning and evening, and I copy all the communications. Some of these appear to me as good as anything I have read, and I send you a specimen. Here is a part of a conversation between my spirit husband and myself:

Mr. S.—O Mary, when my spirit left its prison—for while in the body we see only through very narrow crevices—my eyes were immediately opened to spiritual truths, and everything became as plain as the letters of the alphabet.

Here there was an interruption which really frightened us. A very dark, wicked spirit got control of the medium and wrote, "Move the table out on the gallery," and made Planchette move about so strangely that we did not know what to make of it. It was the spirit of a physician who had admired the medium in her youth and wanted to marry her, and he killed a gentleman of whom he was jealous, and was hung for it. Having read that we must try to do wicked spirits good, we let him tell his story, and it was fearful. He was in an awful state of mind, would not let us pray for him, and said he came because he wanted to injure and worry Mrs. —, and that he often tried to make her unhappy. After letting him tell his dreadful story I told him we would pray for him, and conjured him in the name of Almighty God to depart from us, and then he left. My husband said he was a very powerful and wicked spirit, and that he rushed in so suddenly that our guardian spirits could do nothing for a while, especially after we concluded to let him tell his story. Mr. S. said that I had treated him in the right way. I will tell about another wicked spirit who came to Mrs. —, because it involves a good test and is interesting; and then, please God, we will dismiss them with pity and with prayer.

After another attempt at control by that dreadful spirit, I said, Was there not an interruption just now? Mr. S.—Yes, twice, so that Mrs. — could scarcely read my writing. Mrs. S.—Was it that same spirit?

Mr. S.—Yes; but he has no power this morning; in consequence of your prayers and hers, and with the aid of our kind Father and hosts of spirit friends, we are able to keep him away.

Then a spirit wrote, "Good morning, my dear wife!" Mrs. S.—Who wrote that? Mr. S.—A spirit who is trying to communicate with Mrs. —. Mrs. S.—Who is it? Mr. S.—A spirit whose name is —. Mrs. S. to Mrs. —: Do you know such a spirit? Mrs. —: Yes. Mrs. S.—Was he an admirer? Mrs. —: Yes. Mr. S., was it —? Mr. S.—No, his name is —. This was a man of the same name who had administered on her father's estate, and had cheated her terribly. He was a lawyer, and while trying to cheat her further, had fallen dead in the courthouse. Mrs. —: Mr. S., is this a bad spirit? Mr. S.—Yes, Madam, but he comes to get you to forgive his wrong. Mrs. S.—Darling, did you write that? Mr. S.—No. Mrs. S.—Did —? The spirit—Yes; I am trying to progress, and I hope you will forgive, etc. He was forgiven, and returned thanks most touchingly, and went away.

Then Mr. S. went on with his experience as follows: Mr. S.—I thought it very strange that people were so engrossed in external pleasures that they lost all the beauties of life eternal, and I so longed to tell you my feelings, but my tongue was silent in the grave, and my spiritual tongue had not been trained to speak. I was just like an infant coming into life; we are tenderly nursed by the good ministering angels until we can take care of ourselves; in other words, till we can nourish our own spiritual natures. Mrs. S.—You must have learned readily, as you could communicate with me very soon. Mr. S.—Yes, I was not long in getting information; I had tried very faithfully to impart divine knowledge while on earth (he was an Episcopal clergyman), hence progression was easy to me. Mrs. S.—Were you not rejoiced when you saw me turning my attention to spirit communion? Mr. S.—Oh, yes, I was indeed rejoiced. Mrs. S.—Darling, will you tell me who you met when you first crossed the river, and what were your thoughts? Mr. S.—Yes, my dear Mary. My thoughts were very different from any I ever had in earth life. My dear father and mother, and yours, were with me when my spirit left the body; but I met Mr. Dana and your son Charley (a former husband and his son), as soon as we were crossed over, together with hosts of spirit friends. There was a place all

ready for me, for they knew I was coming. It was more beautiful than anything I had ever seen or imagined, and when my eyes were opened in another world I gazed in great astonishment at so many beauties around me. I could scarcely realize my change, it was so perfectly delightful. Soon after I entered the summer land—as we term this lovely abode—crowds of dear little beautiful, bright angels hovered around me, and I learned at once that my mission was to teach the dear little souls. [My husband was very fond of the young, and, while officiating as a clergyman, had also been a teacher all his life, sometimes as a professor in colleges, but oftener in his own schools.] Mrs. S.—Did you see any of your former pupils? Mr. S.—Yes, numbers of them; they came around me as soon as I arrived to give me their welcome. Mrs. S.—Did my grief distress you much? Mr. S.—Yes; I wanted to comfort you, but could not then. Mrs. S.—Did you not get the power after a while, for something comforted me? Mr. S.—Yes, it was I.

Now follows a conversation with my father, Rev. Dr. B. M. Palmer, for twenty-five years pastor of what was called the Circular church, of Charleston, South Carolina. He was well known throughout the whole South, as is now his nephew, Rev. Dr. B. M. Palmer, of New Orleans. Mrs. S.—Father, are you present now? Dr. P.—Yes, my dear child; and I have been very much interested in the communication of your husband. Oh, my child, it is delightful to comfort those who will seek. You know we learn from the Scriptures that if we ask, we shall receive; if we seek, we shall find; if we knock, it shall be opened unto us. This is the full signification of these terms. Mrs. S.—Do you refer to these manifestations? Dr. P.—Yes; the doors of eternity have been opened, and clairvoyants have entered in. Mrs. S.—Is not this the last dispensation? Dr. P.—Yes; Christ will never reign on earth but as a spirit. Mrs. S.—Father, have you any objection to giving me some description of your first entrance into spirit life? No, my child. Mary, my dear child, only a few minutes prior to my departure from this vain world, there appeared in full view hosts of bright angels, waiting all around to welcome me. My spirit, as it left the body, was received just as a new-born babe, and taken by those spirits across what is termed the river of death, more beautiful and glorious than I had ever thought anything could be. It is not water, but something more beautiful,

clear and transparent. It seems like a river of crystals, and yet it is not. We can walk over, though the waves rise and fall, yet they never touch those who are out upon its vast extent. Now, when we reached the grand shore, there appeared to my vision other and entirely different scenes. Angels clad in their ethereal robes, and glittering crowns of the brightest and rarest jewels, came one by one to greet me. There was one all ready for me, and I was clad in my robes of purity, and went out to view the glories of eternity. My robe was perfectly white, and the crown of life was placed on my head. I realized then that my mental and physical sufferings were over, and I had only begun a new and glorious life. My child, it would require volumes to give you the details of my spirit life. Mrs. S.—Did mother realize that you were dead when they first told her of it? Dr. P.—No. Mrs. S.—Did her brain become immediately paralyzed? Dr. P.—No, not immediately. Mrs. S.—Were you asleep when you passed away? Dr. P.—Yes, in a sweet and quiet repose. I passed away very quietly and gently. I went to prepare a place for my dear wife. Mrs. S.—Did you know she would follow you so soon? [Note. It was only a week.] Dr. P.—Yes I knew it. Her brain soon became paralyzed, and she was unconscious of pain. Mrs. S.—Was it not delightful to be so soon reunited? Dr. P.—Yes, we had lived a long and congenial life together on earth, and it was very sweet to be reunited in the bonds of life eternal. Mrs. S.—Were you with me after I returned from my northern trip, and found myself alone? Dr. P.—Yes, my poor, afflicted child, we pitied you more than I can express. Mrs. S.—Father, what is mother's occupation? Dr. P.—She is one of the ministering spirits. Mrs. S.—On earth, or in the spirit world? Dr. P.—Both. Mrs. S.—That was her occupation on earth. Dr. P.—Yes, our occupations are very much the same. As ye sow, so shall ye reap. If ye sow good seed, ye shall reap the same; if ye sow wickedness, ye shall reap also wickedness. Mrs. S.—Father, have you any objection to my transcribing this, and sending it to Dr. Watson? Dr. P.—No, my child. Mrs. S.—Under your name? Dr. P.—Yes, under my name. Mrs. S.—You were so well known, I think it will have a good effect. Dr. P.—Yes, I hope so. Mrs. S. (to her husband)—Darling, may I send yours too? Mr. S.—Certainly, dear Mary. Mrs. S.—Well, I hope I can do some good in that way, for I believe I wield the pen of a ready

writer. Mr. S.—Yes, that is your mission ; to comfort the afflicted ones of earth. Mrs. S.—Father, what is my sister Jane's mission? Dr. P.—She comes back to earth as a dear, good spirit, and hovers near those who are in great affliction, often in miserable garrets, as well as in palatial mansions. She receives the spirits of a great many very poor people, and leads them to the spirit land. Mrs. S.—Let me not weary your patience, but what is the occupation of my brother Keith? Dr. P.—He is a minister. Mrs. S.—Do you mean a preacher? Dr. P.—Yes. Mrs. S.—Does he not practice the medical profession? Dr. P.—No, he prefers preaching.

Now, dear Bro. Watson, when we consider that this medium but two weeks ago knew nothing about spirit communion, and that these communications have not been corrected in a single word or letter, but are transcribed just as she wrote them, they are wonderful; and I call upon all the dear friends at the North who sympathized with my peculiar situation last summer, to rejoice with me, and give thanks.

MARY DANA SHINDLER.

MR. J. JAY HARTMAN,

Spirit Artist, 831 Vine St., Philadelphia.

We take pleasure in again calling attention to this phase of Spiritualism, as can be witnessed by a visit to this wonderful medium. We had ample opportunity while in Philadelphia to test his powers, which proved entirely satisfactory.

Having a large family in the spirit world who were anxious to have their pictures taken, our spirit wife wrote that "they were too much crowded together. The children were very eager to have their pictures taken. So the next sitting none impressed the plate but them. Others were there, but none appear on the plate but Sammy and Willie, who died at Greenwood."

Mr. Hartman takes the spirit photograph by having the picture sent him, and fixing a day and hour for the sitting, at which time the party desiring the picture must be as quiet and passive as possible. We have quite a number of spirit pictures, some of which were taken by the photograph being sent to him. Those who send their pictures

should remit five dollars, and if no picture is obtained the money will be refunded.

We make the following extract from his letter to the photographers of Cincinnati:

"In stating that the doctrine of immortality had not been satisfactorily proven, I meant that no positive *objective* evidence, such as a sincere and able scientist—one open to accept truth whenever proven—had ever been offered to mankind. The doctrines of all the churches—and I respect them all so long as they accord respect and liberty to others—reach this question in the last analysis through faith, the salient point that is now the battle-ground between religion and science, rationalism and theology. Spiritualism, spirit photography especially, is a heaven-sent messenger to settle the claims of the warring sects and disputants. It comes, in this age of atheism, materialism and skepticism, to prove that our loved ones still live; that they have only gone before to help prepare a place for those that follow after. It comes to prove the doctrine of evolution to be true; that life is a state of eternal progression; that what we call death is simply a change—a transformation and removal from the earth plane to more spiritual spheres; that man in his physical body represents the last link in the chain of material being; and that, as he steps or moves out from that mortal frame into immortal life, the *ego* remains the same, beginning the immortal life just exactly at the point where we drop the mortal. It proves that there is no break in the continuity of life; and no miraculous power to cast us down to hell, or suddenly waft us into heaven; but that, while our loved ones are ever hovering around us, pleading for us to come up higher and nearer to the heights of perfection, yet we are the arbiters of our own fates, rising or falling in the line of spirituality as we obey the impressions of the spirit of truth in our own souls urging us upward, or become subservient to the animal and sensual passions, and sink to the level of the brute. It comes to prove that there is no personal devil seeking to entice and destroy all humanity, but that there are millions of devils in human form, made so by false theology and improper training. It comes to teach that all the world's akin, and every man our brother; that God is love, wisdom, truth. His temple the soul of man—his altar the purified and regenerated heart of humanity, exhibiting its living faith in practical, active endeavors to ameliorate and elevate the whole of humanity."

REV. DR. C. B. PARSONS.

This prominent Methodist minister controlling our home medium recently wrote a long communication, from which we make a few extracts:

"The time has not yet come for you to make my sentiments known to the world at large. I know as well as you do, and probably am better posted in these matters than you, if you are in a different sphere—an earthly one. My mission, and what I wish to say is, that you are doing things most too rapidly in some respects, and not fast enough in others. I think it a better plan to see that your private circles are formed upon a substantial basis, and then have your lecturers of Christian men, and your mediums well developed by your developing circles, for they are important, and not permit any but the circle to meet with your undeveloped mediums until you have made them what you would be willing for the most earnest and zealous skeptic (for there are many everywhere to be found desirous to be convinced on the subject) to witness.

"Your private societies should be organized; and if you have only half a dozen who are confirmed believers, begin with your organization. You need more lecturers in the field. The work will not prosper until you send out more laborers. You must work—and right here in your own city you can do good, and much can be accomplished, but you are not sufficiently condensed.

"Your mediums are suffering from neglect. Let your circles be of a religious, high-toned and refined class of ladies and gentlemen, and have one room in which to meet, and let that room be used only for that purpose.

"I tell you, brother, you must not be so backward. I mean just what I am saying. I never was as anxious about the prosperity of any doctrine in both earth and spirit life as I am to see these truths established, and see the world unburdened of the dull monotony which is now resting on all the orthodox churches. They are suffering beneath the load of lethargy. They are groaning under conviction, and will see before many years wherein they have erred.

"I cannot say what I want to say with the emphasis I would like to. I am awakened, and I want to stir up some who are so slothful and prejudiced that they will not allow the Spirit to abide with them. I want them to see their error, and if I could I would influence more minds than I have."

. . . "Your success depends upon your organization of private circles in different cities and towns, more than you have done. It will, I fear, be some time before you can concentrate sufficiently to harmonize. You must go to work in Memphis. Mr. Peebles must be imbued with the unction of the Holy Ghost, that he may preach the gospel. You must have a suitable place for him, for I intend to attend and inspire him all I can. There will be some very saint-like control who will attend him; and I believe if you have a good place you will see many coming into the fold who are now wandering without a shepherd, and who are saying to themselves, Why halt ye between two opinions?"

Dr. Parsons died in Louisville, Ky., and manifested himself to Mrs. Hollis, with whom he had investigated Spiritualism, before she knew of his departure. He gave us the following communication through Dr. Mansfield, which was published in "Clock Struck One:—"

BRO. WATSON—Although we never personally met on earth, I have kept track of you for years. Now and then I caught sight of your truthful sheet, and was ever pleased with the spirit in which you conducted it. You have by your independent action erected to your memory a monument that time will never efface. I thank you for the willingness on your part to give my sayings a place in your book. Had I met with you earlier I would have said more. I hoped to have lived long enough to see the M. E. church alive to the spirit of true Methodism. I for years saw and felt the importance of a renovation of that church, and talked as plainly as the people would bear it, until within three years of my departure I was forced to give vent to my long pent-up feeling and give the world to know where I stood. Could I have lived five years longer I would have cried aloud, even from the house top, if need be, and proclaimed what I knew from external knowledge to be truth and light from the world beyond.

Say to Bro. Sehon he lacked the courage to even allude to my views of spirit intercourse while speaking over my mortal remains. I had thought him more courageous. He will hear from me again.

Go on, brother; I will be with you. You need not fear, but follow out the promptings of that monitor within which is the divine. C. B. PARSONS.

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REMARKABLE MATERIALIZATIONS.

We copy below the most remarkable materializations of modern times. When we published in our last issue that "spirit forms would appear in broad daylight, taking the empty chair at the family table, and after holding converse with those around, disappear as mysteriously as they came," we did not think it would occur so soon. A number of cases are reported, but we select this one from the *Medium and Daybreak*, of London. There are thousands of persons who will ridicule these manifestations, attended as they are by hosts of living witnesses, and yet profess to believe in similar occurrences which are recorded as having occurred nearly four thousand years since, and only upon human testimony. The record reads—see Gen. xviii—that "Three men stood by Abraham, and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground. And Abraham ran to his herd and fetched a calf, tender and good, and gave it to a young man, and he hasted to dress it. And he took butter and milk and the calf which he had dressed and set it before them; and he stood by them under the tree, and they did eat." The usual way of disposing of the numerous cases of angel visits in the Bible, is to say, "it was a miracle, and the days of miracles have ceased." Both these assumptions we deny. It is nowhere said in the Word they are miracles, or that they have ceased. The same universal law exists now as it ever has been, by which these visits were made. Read the following, laying aside the prejudice of former teachings :

MATERIALIZATION EXTRAORDINARY.

MR. EDITOR—I shall offer no excuse or apology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the tea-table, in full materialization, in good daylight. I will also add, that I report the following seance by authority of all the witnesses to the same. I will be as brief as my subject will allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous seance, which extended over the lengthy period of *three hours and twenty minutes*.

At the house of Mr. Petty, No. 6 Suffolk street, Scotswood Road, Newcastle-on-Tyne, on Sunday, August 6, 1876, the following most remarkable and perfect seance took place. Eight of the witnesses were present and joined in pleasant conversation some time before half-past six, the exact time to open the seance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabric, were arranged to move by means of rings. The sides of the corner were of solid masonry, the ceiling and floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unfurnished corner, which was called "the cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by an earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, musical instruments, a bell and a paste-board tube were placed in the cabinet, and the medium sat outside with the company. After singing a while the instruments and the bell were made use of, and floated inside and outside the cabinet, where there was sufficient strength of light to enable the company to see them float, and to receive them, as it were, from the hands of nobody. In a few minutes more we were invited to step up to the curtains and pass one hand into the cabinet, when a spirit hand laid hold of it, giving it a terrible grip, which made one suspect that our friend and brother "John King" was the welcome offender and culprit in the case, and so it turned out to be. The next moment he had the tube to his mouth, and addressed us in an audible voice, giving instructions to have a recess, and admit the other sitters who were outside, they having arrived too late for the opening portion of the seance, which had occupied about fifteen minutes. He also instructed us to sit

for "materialization," and to prepare the tea, which he would partake of with us; and after inviting Mr. Orville Pitcher, Mr. D. Richmond (your reporter), and Mr. John Hare to sit with him at the table, which is a small square (or parallelogram), with four legs, he ceased speaking, and immediately all hands were at work. The outsiders were let in, and soon the table was set near the center opening of the curtains, with chair for our celestial host and visitor to sit on; and soon the table was adorned with tablecloth, teacups and saucers, sugar and milk vessels, with contents, a fine lot of well-buttered tea-cakes, warm and ready for use, a large Britannia-metal teapot, with fragrant contents, and spoons withal to sweeten the same. These were in readiness, and were supplied by the generous attention of Mrs. Petty and family. And now our most beloved brother, Mr. John Hare, was moved upon by divine influence to offer up a most delightful petition to the Giver of all Good, and to ask a blessing.

A little sweet singing was next in order, and, in the fluidic element of its delightful cadence, the curtains seemed to open as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and instantly all was silence. The spirit bowed a reception, and the solemn yet joyous meeting burst forth from every heart and lip. The spirit took his chair, and, adjusting it, sat down, and soon began to be talkative as well as the company at table, and inviting them to begin, not forgetting to set the example. Of course we all were guilty (more or less) of bad manners, in watching our host to see if he partook of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the teapot in the usual way, and poured out to each a second cup, inviting all to proceed, then handing round the plate of cake, which, as a matter of course, we all seemed to eagerly accept of; he did not forget himself, and then he extended the cake and the tea to all in the room by special notice. Whilst engaged with our second cup, my right-hand friend, Mr. Pitcher, queried and said, "'John,' do you dematerialize your tea and cake as you take it, or are you completely or fully materialized?" To which he replied, "I am fully materialized." Then it was observed, "It will be dissipated when the form is dematerialized." When the tea-party had ended, the table was soon cleared away, the spirit remaining materialized all the while. And now, lest any

reader should think we had been all this while in the dark, and therefore might easily be deceived, I must explain that all this was done in daylight; the materialization and the tea-party was all in good day-light, so that the light of the lamp, which remained lighted, was quite overpowered. I must also record that before closing the tea-party the spirit asked that some one would offer up thanks. After a pause, Bro. Pitcher responded, and made some very appropriate remarks, with which every one seemed heartily to unite. When the table had been taken away the door was still wide open. On inquiry, the spirit said he could stand the light, and he walked about in it and said "Give us more light. Men say they want more light now-a-days. Let us have more light, Mr. Petty." And Mr. Petty gave all the light that could stream into the room by the door and the hall window, and the spirit walked about in triumph.

He, the spirit, asked Mr. Pitcher to play some tunes which he named on the fiddle. He also took the instrument and played and sang, and smiled and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been materialized might try to do so; said he would help them to do so; that one was a Chinaman, who would have a long moustache on, and the second would have a dark goatee on the end of his chin. The door was partially closed by "John's" direction to aid the next spirit to appear. "John" entered the cabinet, after explaining that he would appear again and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, "Sing something till we can collect more power." We now looked at our watches, and all concluded that "John King" had been with us about forty-five minutes.

In a few minutes, whilst the company sang, the spirit appeared at the central opening—a veritable Chinaman, with clean chin and long, dark moustache, a turban or head-dress all white, with flowing, loose garment to the floor; he wore Chinese shoes, which were heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter, he kissed it, and kissed the little girls and boys on the cheek. He asked for more light, and the door was opened right back, as it had been at the request of "John King." The spirit asked us to sit back as far as ever we could, as

that he would have room to walk about. He was not so tall as "John;" he gave his name, said that he had been wholly engaged in the tea trade when in the mortal body, and that he would bring the tea—his own tea—to his tea-party. He laughed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return, that the other spirit who was waiting might come. So, passing round the company again, he grasped each one solemnly and affectionately by the hand, kissing it and gracefully bowing, he retired into the cabinet. On looking at our watches it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour.

Again we resorted to a little harmony, and in a few minutes, with the door open letting in the light, our third celestial brother stood before us in materialized form, without head-cover save his own abundant dark hair, and, with clean shave and dark goatee, he looked quite handsome, and bowed very respectfully to the company. In a short time he walked with us, gave his name, and said he was an Englishman, and on being asked if he passed away in the States, he said, "Guess I did." He seemed less in stature than the Chinaman. He retired in about a quarter of an hour, bidding us good night, and bowing gracefully.

The next spirit to materialize was a female (no female in the cabinet). This female was sister to Mr. Pitcher. She responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light as the previous visitors. After saying "Good night," she retired, bowing gracefully to the company.

And now it remains for me to record what all investigators will esteem the great event of the evening. In a short time "John" appeared and said we were not to close, "The most important is yet to come. I intend to bring out my medium, so that all may see both at the same time." When he was ready he appeared at the opening and arranged the company, so that I might see minutely, and be able to report accurately what was about to take place. A little singing was now indulged in, and soon the magical opening of the curtain took place. *At first it seemed as though the medium and*

the spirit (from my standpoint) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the company, and all burst forth in praise, adoration and thanks to the Giver of all good for extending to mortals, by his ministering spirits, such grand demonstrations of the immortal existence. Thus they stood full half a minute, during which time I noted that "John" was five inches less than the medium, whereas, on his appearing whilst the medium was laid in the cabinet, he was five or six inches taller than the medium; thus, the power required to raise and bring forth the medium seemed to reduce the size of the spirit. While the curtain was thus held aside I could see that there was no one in the cabinet. The spirit and the medium, who was in a trance, now drew back into the cabinet, only to appear again the next moment at the middle opening of the curtain, in clear view of all in the room; and again they retired in like manner, to appear at the third opening, and after being fully viewed and spoken to by the company they again retired and crossed the cabinet to the opening where they first appeared, and there they stood in full view, certainly not more than three feet from me; and after a brief period the spirit began to get less, and on the attention of the company being called to this fact, the spirit rapidly grew less and less until within about six inches of the floor, when the head seemed to be dissipated, as though it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambulations from opening to opening of the curtain occupied fully ten minutes, and the dematerialization of the spirit, "John King," about half a minute. The medium remained standing erect in the trance condition, and was waked up in about half a minute, and walked away in perfect order, and joined with the company.

And thus ended the most remarkable and momentous seance ever witnessed by any one present at the same. This last part of the seance was all witnessed in good lamplight, and was concluded in solemn thought and reverence, and in heartfelt joy and thankfulness, which seemed to thrill through every one who was present, for many were the mutual congratulations and expressions of joy at having met with each other at the pentecostal and glorious communion in which we had been bathed in heavenly simplicity and love, during the long period of three hours and twenty minutes. It was, indeed, Mr. Editor, a season of truth and reality

never to be forgotten so long as mortal life continues.

The chair used by the spirit visitors in full view, without any visible instrumentality, tipped up and dashed to the floor. And afterward, at the supper-table, the table rocked with the supper thereon, and raps were given in answer to questions; and then, to modify the matter and save the fluid from waste, we held our hands under the table, and spirit hands greeted us—both tiny and strong ones. I daresay I have left untold many things of interest and of moment, but I feel acquitted, and my report, which I undertook to give on behalf of the invisible and visible brotherhood of immortal beings, may now be concluded.

I hereunto append the names of sitters, which I copy from their own signatures: Messrs. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jr.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isabella Robertson. Medium, W. H. Petty.

I remain yours fraternally,

D. RICHMOND.

18 Chapel street, Darlington.

THE GREAT WHITE THRONE

Which the Apostle John Saw in His Vision.

THROUGH OUR HOME MEDIUM.

I will write the truth as it comes to me by the light descended from the higher spheres. The throne of God is in the universe he has created. His habitation is the universe. The idea of a great white throne had its origin in the minds of those who in olden times were subject to kingly power. God said they should have kings because they desired them. They had forgotten the God of their preservation in the wilderness, and had bowed to human authority. This is why he granted them kings and allowed the ministry of angels to cease with them for a time, that they might see their helplessness and feel the influence of evil control in their governmental affairs. Now, the ministry of angels is employed by God in the administration of his government to mankind. So the Israelites knew God had withdrawn this help from them when the evils which befel came upon them, hence they returned to their allegiance to God's government and became more spiritual. Then as a recompense to God for the return of spirit aid, they wanted to honor him by placing him on a throne, as they had done

their earthly kings. God was not pleased with such homage, and he deprived them of the spirit of enlightenment in their worship, and gave them over to evil control.

God is not pleased with worship that is not prompted by the unselfish desires of the soul, coming from love to him and love to his creatures. The worship he demands is truthful and spiritual homage. We must give the God of our creation and redemption the homage of hearts imbued with the unction of the Holy Spirit from God. His ministers bear the petitions of a soul thus enlarged to the throne where the "forty and four thousand" sing. They were not singing at the throne where the elders and those robed in white assembled. This is all figurative, and is intended to convey this meaning: the white robes are emblematic of the pure and holy condition of those who have advanced to the higher spheres of light and purity. They sing of glory and of God, by telling those of lower spheres how he intends to bring them nearer to him when they advance to his throne of heavenly bliss. The "forty and four thousand" does not mean that that number were all who had attained to such purity of condition as to become the angels of light to those of inferior condition, but to give the idea that a large number were engaged in the holy mission, and that millions were moving progressively upward to the same condition.

The idea of a throne where God sits to govern and control his universe, is simply in the mind from the ancient idea of kingly authority and power. God has a throne, but that throne is in the bounds of his creation. His power moves this creation of worlds by the operation of fixed laws. His throne is in the hearts of his children when they see his infinity and love, and feel from day to day his spirit presence. Human beings cannot feel the love of God in the heart and willing to consecrate their all to his service, until the soul is enlarged by spirit communion. The spirit power of God moves upon the heart of man through the electric part of his being. He comes to you through the influence of spirit touch upon the brain. This touch thrills the affectional part, and the soul goes out after God, and holy angels come in accordance with spirit laws and hold communion with those of lower spheres; and they come to you bearing messages from the higher spheres, where God is seen more in spirit than with souls less developed.

These high and holy angels were the "forty and four thousand" the apostle saw. His spirit was so electrified by the entrance

into paradise, that the number could not be enumerated. In his material idea of the angelic host he said "the forty and four thousand."

I think the time is not far distant when those elevated by spiritual development as the apostle was, can see "forty and four thousand" in many places where God intends to pour out his Holy Spirit in the same manner and power he did on the day of Pentecost. The manifestation then was in answer to prayer and promise. You at the present time have the same promise that was made to them. When spirit control is perfected by holy lives and spiritual development, the signs of apostolic power will come again. The church to which was added so many souls in so short a time is the same church now. The spiritual baptism as it came from God in those days is present with the church now, but is not seen and felt because of unbelief and spiritual dearth. O, the errors that have crept into the church, which should be as a bride adorned for her husband, have clad her in sackcloth, blurred with false creeds and human control.

This is the state of things spiritually at the present time. Christ said the Pharisees were punctual in the observance of ceremonies, but neglected the weightier matters, judgment, mercy and truth. Spiritualists are not doing as Christ told them. They are not letting their light shine, but are doing as the Pharisees did. They make great noise about spirit manifestations, when they should look within and see if the spirit is in harmony with God's requirements, as taught them by Christ and his immediate followers.

PURE AND UNDEFILED.

'Some Spiritualism is pure, but immoral spirits teach from their condition in spirit life. You must keep this in mind, that spirits are just what they were in the body. Christ mingled with evil persons, but was not contaminated by the association. You must live so the fact of your being associated with immoral men will not cast a blur over your religious status. You may do wicked men good. They cannot harm you if you keep yourself pure and unspotted from evil thoughts and actions.

We will discuss this more at length when the time comes for such discussion.

Good night! JOHN WATSON.

He who says what he likes shall hear what he does not like.

EVIL SPIRITS.

BLOOMFIELD, Mo., Aug. 20, 1876.

MR. WATSON — We have recently had some mediums developed among us that we cannot quite understand. One, a little girl of thirteen years, seems controlled first by one spirit, then another, and not unfrequently by some evidently bad spirits. Last night, for instance, she appeared to be controlled by an inebriate, who described his condition as being far worse, if possible, than any lake of fire and brimstone. At other times her control is very satisfactory, and gives much pleasure to those present. She knows not a note in music, yet she plays skillfully on the piano, and with all the ease of a practiced musician. This little girl sees different spirits and describes them, and will sometimes remember, after coming out of her entranced condition, much of what she has seen.

None of us having witnessed anything of the kind before, we are puzzled, and should like you or some other kind friend to give us some explanation and advice.

Mediums of different phases are being developed throughout the country, which is causing investigation of the glorious truths of Spiritualism.

I trust you may find time, amidst your varied and extensive duties, to give me some useful suggestions with regard to our mediums. I remain,

A friend to all progress for the truth,
MRS. M. A. BEDFORD.

On the reception of this letter we handed it to our home medium, who soon returned it with the following reply. It may be of service to others similarly situated :

MRS. M. A. BEDFORD—The experience of the young medium is a common one in the early stage of development. Christ said there was a kind of demon that would be cast out only by fasting and prayer. The demons, as they were termed in those days, were evil spirits, such as take possession of mediums often now. When you meet for development with your mediums, pray to God to deliver them from evil obsession, that high and pure spirits may be permitted to control the organism, and teach the truths of the spirit world—man's duty to God and his fellow man. This is the object of spirit control and manifestations. Live Christ-like, and do the work he said he came to do, which was the will of God. In doing this the law is fulfilled. Jesus Christ said he

came to fulfill the law and the prophets. The prophets prophesied the Holy Spirit should be poured out, and sons and daughters should prophesy, dream dreams and see visions. The prophecy is being fulfilled in these days.

Prayer and holy living are the only means of repelling evil spirits; for by them alone the medium is developed above their control.

For the American Spiritual Magazine.

OUR SITUATION ABROAD.

G. L. DITSON.

The periodical literature of these United States, called forth in the interest of Spiritualism, is certainly of a very respectable order, notwithstanding the sneers of those whose self-conceit, whose bigotry, or whose studied unfairness, has led them to denounce it as puerile, inconsequential, impious, useless.

In other countries not less can be said of those publications having the same end in view—the promulgation of facts emanating from the spirit world, daily rising like ghosts (often more literally than the expression usually signifies), upon the startled vision of a wondering world, and the elaboration of theories, the elucidation of phenomena, the analysis of opinions, theological, moral, scientific, springing up in that vast empire of thought and observation our cause has established; not that I would lay claim to any new birth, but simply to a much needed reawakening of the soul to its own native necessities in well-being, which seems in this age of a dormant faith and inactive virtue, to be but as the Dead sea, with a polished surface, yet having only bitterness and treachery beneath.

In Germany the *Psychische Studien* holds the most conspicuous place. This appears monthly in the German language, but in Roman or English type. Its chief supporter and editor is the distinguished Chancellor of the Russian empire, M. Alexander Aksakow. This periodical would doubtless be issued semi-monthly in Russia if spiritual literature were not under a provoking law, though, on the other hand, be it said to the credit of said country, works upon the subject having a scientific basis are admitted. It is understood, too, that those of the latter class which have appeared there, are eagerly sought after by the very highest class of society, and by numbers, rapidly increasing,

of the most distinguished savans of the Czar's subjects.

The contributors to the pages of the *Psychische Studien* can hardly be surpassed in erudition by the writers of any other country. Quite a number of the most eminent professors lend their pens to it, and give it a character at once imposing, important, entertaining, instructive. Its articles are carefully classified, but seldom lengthy. It has few or no speculative propositions to discuss, but rests mainly upon important phenomena, as witnessed by persons whose reputation for integrity and sagacity is not to be questioned. Its minor items embrace notices of books, the movements of media and such other matter as can hardly fail to be of interest to the general reader, seeking knowledge in the realm of Spiritualism. Though printed and published at Leipsic, this able periodical (and it redounds to the credit of the eminent American house), is republished by Mr. Ernest Steiger, of New York city.

Holland has its *Die Rigeraad*.

Vienna had at one time an excellent spiritual magazine, *Licht des Jenseits*, but of its fate lately I know nothing.

Buda-Pest* has also a small pamphlet devoted to our faith. It is sustained largely by the incorporated society of Spiritualists there, with the distinguished Baron de Vay as its honorary President. Madame de Vay, the wife of the Baron, is an extraordinary medium; and, being, as is claimed by herself, a favorite of the elementary spirits, of the forests, of streams, etc., who communicate very interesting matter through her. The periodical just referred to has an endless source of graphic and startling material with which to enrich its pages.

Trieste has gained no little notoriety by its *brochures* on the subject of Spiritualism. An excellent and trustworthy prophetess in that city, a young and interesting lady, known only to us as "Matilde," has made many converts. Her sayings, her communications, have been recorded with minuteness and published in pamphlet form. They are generally, apparently, from high sources, and breathe the purest moral sentiments. The gentleman to whom the Triestians are indebted for this prominence which angel communications have obtained, is the former editor of that large and elegant magazine once published in Florence under the title of *The Aurora*.

In Italy (and perhaps Trieste should have

*This joint name embraces two distinct towns on opposite sides of the Danube below Vienna.

been here embraced), the only exponent of Spiritualism that I am aware of (except, perhaps, *La Salute*, of Bologna, which I have never seen), is the *Amali dello Spiritismo*, published at Turin (Turino), the handsome city, and formerly the capital of Northern Italy when that country was divided into three or four sovereignties. Though much is being accomplished by the various "circles" in Naples, Rome, Florence, their proceedings gain but little notoriety for lack of proper organs. The aforesaid journal of Turin is of course their main instrument, but that is not enough. Private letters from different individuals, which appear in remote regions, give us occasional glimpses of their activity and the interesting features that dominate their seances, to say nothing of extra successes in the way of spirit photographs and those mental telegraphic communications which are carried on between Italy and Sicily. Senior Damiani, a gentleman, I believe, of title and of distinguished abilities and position in society, is the leading spirit in the flesh that is combating in that fair land the madness of the effete church.

Belgium has two small papers devoted to our cause. One, *Der Rots* (The Rock), published at Ostend; the other, the *Messenger*, at Brussels. The latter is an able, clear-seeing, far-reaching little journal, and commands very respectful attention throughout Europe. It is a David fighting the Goliath of Romanism—for Belgium is as yet Catholic, though with much intelligence and liberal sentiment at the head of affairs.

In France we have the formidable yet modest *Revue Spirite*—a journal destined I believe through persecution to make a wide wake in the muddy waters, ecclesiastical, civil, political, that have now an odor anything but spiritual, a miasm as pestilential to the soul of progress, of great virtues, of exalted piety among that naturally genial people, as it has been heretofore in Spain and its possessions, and as it was in Italy before the late enthronement of Victor Emanuel. To be sure its persecuted editor is in prison—what of it? The apostles of old were incarcerated and stoned and put to death, and Christ himself (hallowed be his name) was scourged. In later times how many have been burned for the simple, holy truth's sake. I trust that M. Semarie rejoices that he has been found worthy of so much distinction, of so much scourging.

The *Revue* is cosmopolitan in character; its scope is large, its aims high and generous; and while it admits articles not always

in keeping with those of its editor, it maintains a rigid adherence to the doctrines of Allan Kardec—to reincarnation, among the rest, a subject very little understood. A review of books is not so important a feature of this periodical as, it appears to me, it ought to be. If it recommends a valuable work, and that it should be, as it probably would be, extensively read, it adds a faggot to its own bundle of strength.

Some time since I heard there were two other journals, one published at Lyons and one at Bordeaux, in the interest of Spiritualism, but lately I have seen no reference to them. There was also one announced in Alexandria, Egypt, *La Verite*, but further than that I have learned nothing. Constantinople had, and may yet have, *L'Echo d'Orient*.

Spain has several periodicals devoted to our cause: *La Fraternidad*, of Murcia; *La Revelacion*, of Alicante; *El Espiritismo*, of Seville; *Revista Espiritista*, of Barcelona; and *El Criterio Espiritista*, of Madrid. The first named of these has been, I think, for a time suppressed; the latter is the leading and most influential of all that have undertaken to shed some light through the spiritual darkness that has for ages enveloped that unfortunate country, that land of inquirers *par excellence*, that land of chronic revolutions.

El Criterio is also quite cosmopolitan; it embraces the universe of facts and phenomena, gives many notices of books, and has often lengthy dissertations and articles of great historic value from the most gifted pens Spain or any other country can lay claim to.

In South America our cause is not dormant if I may judge by its publications—and not only by these, but by the talent employed in their production, which must have, outside the covers of a magazine, an influence of no little magnitude. *Une Revue Spirite* is issued monthly in Rio Janeiro, with the "Principal of the Collegio Frances," I think, as its editor; and a power is thence developed that will eventually culminate in a wide sweep of thought highly advantageous to Spiritualism.

Then they have at Montevideo *La Revista Espiritista*, another monthly, in quarto form, giving a good deal of space to communications through media, but not neglecting an occasional article from foreign publications.

There is also, I learn, in Silveiras, Brazil, in the province of San Paulo, a weekly periodical announcing its faith in the spirits. In the Montevideo quarto I see a paper

mentioned, issued in Santiago, Chili, called the *Revista de Estudios Espiritistas, Morales y Científicos*, and in Lima, Peru, *El Espiritismo*.

In Central America there has recently appeared a neat little paper under the taking title of *The Law of Love*. It appears twice a month, and is published at Merida.

Last though not least I have to refer to Mexico; and if there be any country in the world (excluding Africa) where I should expect Spiritualism not to flourish, it is the land of Montezuma and the cactus; yet, how grandly it awakens to the stirring spring breezes of its newborn freedom, and puts on the bright garb of fresh thoughts, of high aspirations and celestial longings and doings. They are now publishing in the city of Mexico, *La Ilustracion Espirita*; in Saltillo, *La luz Espirita*; in San Juan Bautista, the *Eco de la Verdad* (truth); in Alvarado, *La Tercera Revelacion* (the third revelation).

La Ilustracion, above named, is a handsome quarto that would do credit to any city in the world. In looking it over, we can take no exception to its form, its typography, its contents. If such an exception should be indulged in, it would be rather on account of the richness and multitude of its articles than from a dearth of such. The editor seems to be a master in his department, and everything he touches obtains, one would imagine, a portion of his genius. Such works have a value outside of the ranks of Spiritualism—a silent force that like the car of Juggernaut overwhelms the being who attempts to stay it.

Notwithstanding the vast influence still wielded in Mexico by the Catholics, free speech and a free press are sustained by the government; and so long as this is the case progress will be the inevitable result; the blight of religious intolerance, of royal prerogatives, the ignored rights of the people, will be as dew before the bright morning sun.

Of magazines and newspapers in the English language sustaining our faith, I will name only one, *The Harbinger of Light*, of Melbourne, Australia, which is said to be a veritable John in the wilderness, not only enlightening the times, but heralding great and glorious events.

HON. J. M. PEEBLES will spend the month of October with us, commencing his lectures on the second Sabbath. He will accept calls for the week from places in West Tennessee, Mississippi and Arkansas during the week. Address him to our care.

From the Religio Philosophical Journal.

DEMATERIALIZATION OF A MEDIUM.

DR. WITHEFORD CARRIED 150 MILES IN FOUR AND ONE-HALF HOURS.

We, the undersigned, hereby certify that we were present at a spiritual seance, at No. 217 W. Madison street, in the city of Chicago, State of Illinois, on Monday evening, August 28, 1876, and that during the seance, at or about 8:40 o'clock P. M., the medium, Dr. Witheford, disappeared from our midst, and that the spirits declared, by a writing on a slate found in the cabinet upon its being opened at 1 o'clock A. M. on the 29th of August, that before the night was out the medium would be in Madison, Wisconsin.

Signed—Mrs. E. A. Thompson, Jane S. Fox, Nicolai H. Jorgenson, John McAuliffe, John Voice, Matthew P. Brady, Geo. Paine Harris, Fred. Ashton, John D. King, Walter Murray, B. M. Smith.

SPECIAL DISPATCH.

MADISON, WIS., Aug. 29, 1876.

MR. S. S. JONES—I arrived within four miles of Madison, Wis., about 1 o'clock A. M. Particulars by mail.

E. J. WITHEFORD.

This dispatch was received at the office of the *Journal* at 9 o'clock A. M., August 29. We will give particulars next week.

Some friend has sent us the Madison *Democrat*, giving over a column in regard to this wonderful affair, for which we have not room.

The last *Journal* has the following

REPORT FROM DR. WITHEFORD:

EDITOR JOURNAL—You have no doubt heard from the company assembled at my rooms the particulars of the seance of Monday night, and the conditions under which I was placed—the rice, broken tooth-pick, handcuffs, etc. When I became conscious I still had the rice, and handcuffs on, but was utterly bewildered. I consulted my watch and it was 1:25 A. M., and I was on the outskirts of a wood. I thought I was close to the house of one of my esteemed friends, Mr. Larkin, but I was mistaken, though I find now I was not over a mile from it. I took several roads and followed them out on the prairie, having only to retrace my steps, coming in view of the lake once, and at last I struck the railroad track, and followed it till I came to the depot. A little after four I sent you a telegram, which,

however, the operator said could not leave till 7 A.M. I asked the way to the burying ground, and was directed to the wrong one, and was again lost, and so once more retraced my steps, and found myself at last just opposite Mr. Gill's, whom I woke up at 5:30. I was so tired with walking I could scarcely move. On Tuesday night I came out to Mr. Larkin's, where I am now staying, about three and a half miles west of Madison. I got the spirits to remove one handcuff, which they did without unlocking, so I could write the telegram, for I feared I might be taken for an escaped prisoner; but the other remained on all day Tuesday. Mr. Larkin, Mr. Gill and others will corroborate all I say, so far as their knowledge of the circumstances is concerned.

Madison, Wis. E. J. WITHEFORD.

The *Chicago Times* says it is "the most remarkable feat on record." In the last two verses of Acts viii, we read that after Philip baptized the eunuch, he "was caught away." Yet there are thousands who profess to believe this upon human testimony, eighteen hundred years ago, who will not believe a dozen living witnesses.

ORGANIZATION.

Just as we were going to press we received the *R. P. Journal* of the 16th, in which we find a letter from Bro. Jas. H. Young, missionary for Texas. While we approve and indorse nearly all he has written, he says some things that we should rather he had omitted. We had in type the same plan he suggested in the following:

"Would it not be far better for this committee of twelve to acknowledge the existence of those State associations already organized, and invite and assist other States to organize, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis, similar to the Texas association, and place themselves on a sure basis by incorporation in accordance with their State laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in 1877, and form a National Association.

"To the State associations should be left the duty of employing missionaries and lecturers to assist in forming local associations in every town, village or hamlet, where five or more believers or liberals could be found."

We heartily indorse the closing paragraph:

"Let us infuse every spiritual truth we possess into old theology, and make all the 'new movements' possible within her borders, but we must prepare conditions, and patiently wait for 'new movements' in Spiritualism. . . . With joy would we hail any 'new movement' or new phase in Spiritualism that would be more convincing to the materialistic or atheistic mind, or that would lift the creedal veil that now hangs between the sectarian churchman and the spirit world. Let us try to obtain this by working hand in hand with our friends from the other shore, form conditions through which they can work, by organizing circles, local societies and State associations, and, as soon as practicable, a National Association, but upon a spiritual platform, if we would be free from the 'creeds that tend to cramp and trammel the human soul,' as we find they do around us on earth, as well as among sectarians in the spirit world."

BRO. P. BREMOND writes from New York saying:

"I have reached here from Denver, and will do up the Centennial before returning. It will not be possible for me to accept the appointment you so kindly tendered me, being now engaged building a railroad from Houston via Nacogdoches to Shreveport. My time is fully employed, as the burthen falls upon myself."

We have therefore taken the liberty to appoint Bro. Wm. L. Booth, President of the State Association, of Hempstead, Texas, and Col. John McRa, of Wilmington, N. C., two of the Committee "to oversee local organization" for the South, and to call at such time and place in the year 1877 as may seem to them fit a Delegate Convention. We hope both of these gentlemen will serve on the Committee.

DEDICATION.—The Spiritualists at Ballstonspa, near Saratoga, N. Y., have built a nice "chapel," and we have received some pressing invitations to dedicate it at our convenience. We would gladly accept if in our power, but home duties and prior engagements prevent our enjoying the privilege.

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

NOVEMBER, 1876.

NUMBER 11.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE JUNE 22, 1876.

INVOCATION BY HENRY BACON.

Our Father, unto thee we come, asking for spiritual food, that we may be sustained amid the trying times which are fast crowding upon us. Already we feel the oppression of the coming storm, and we struggle amid the clouds of error which envelop our beloved country. Our lips move, but no sound escapes them; our hearts throb with the untold thoughts which have been gathering for years, but silence binds the well-framed speech. Guide us, our Father, that we may find the power to utter the truth, so how great the battle.

Give us judgment to right the wrong, that we may aid those who look to us for counsel, and that from out thy heavenly forces may come an army of righteous souls who shall draw unto them millions of earth's waiting ones. We feel, our Father, that every heart-throb of our being is the pendulum motion of thy spirit, and that every desire of goodness and virtue is the inspiration of thy love.

With these feelings hallowing our lives, we worship thee and adore, reaching upward ever, feeling by every advanced move the increased motion of thy Spirit. Our hearts are lifted, and our souls satisfied that thy influence alone is the grand anthem which from angel voices is to awaken the higher aspirations of men.

Graciously lead us, our Father, that thy love may sustain us in the contest of truth

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against error, and that the darkened minds of misled men may be illumed, and out of the slime of a corrupt government may come—like the snowy water lilies—a pure and perfect nation, freed from the dirt and filth which has gathered around its roots. Amen.

QUESTIONS AND ANSWERS.

Conductor—May the blessing of the Almighty God fall upon you this joyful, sunny morning. I am rejoiced to be with you; there is a bliss in these reunions but little understood by those who still inhabit the flesh.

Question—Will the use of a small battery in a developing circle assist in development, or strengthen the manifestations, and if so, how should it be applied?

Answer—An electro-magnetic battery will be found very useful at the opening of your circles. Form a semi-circle and let the poles be held by the two persons at the ends of the circle. Use it for ten or fifteen minutes.

Question—First Epistle of Peter, i, 2?

Answer—It seems in this question our brother has reference to the sanctification of the Spirit.

The sanctification of the Spirit is felt every time that a mortal puts himself under proper conditions to come in rapport with his departed friends.

The ministering spirit acts in accordance with the spiritual condition of the spirit in the body, be it pure or impure. Inasmuch as you yourselves have developed spiritually, so you attract the spirits that control, and so increase the power to sanctify.

Those passages of the Testament which speak of the Holy Ghost falling upon them

refer only to the influences of departed spirits who have so perfected their lives as to increase the halo of glory around themselves, and impart a portion of it to those who, through love of God and desire to be good, seek, in purity of spirit, the influence of the heavenly kingdom.

This halo is the electric light which emanates from the advanced spirits of the spiritual spheres, and is increased by attracting powers until, through laws like unto mesmerism, it is thrown out upon its earth subject.

Question—Please tell us of the growth of the soul.

Answer—The questioner has no doubt reference to the growth of the spirit, as soul and spirit have been considered; but with our knowledge of the grand truth of man as a truth, in taking up your question we will consider the growth of the spirit as the subject. The spirit, or inner life, which bears a perfect impress of God, is the crown prince that governs soul and body—the infinite spark that gives life to the finite body.

It is perfect at its creation—ininitely so—but development of the soul with the advanced growth of the body is necessary to awaken its glories.

It may be in this world or on the earth that this development comes; but come it must, just as much as the planets in their proper time develop from dark bodies into golden suns.

No reflective mind can for a moment deny the fact of the advancement and growth of the spirit, or that that which is capable of such increased perfections, and of receiving impressions of grand improvements, can pass as it were into listlessness almost as soon as created.

The great talents which are developed day by day through the infinite spark of your beings, and reaching out for food to feed upon, must increase in strength and power; the aspirations sought through difficulties and trials will find their realization in the new life, where the spirit freed from the flesh will find itself encased in the soul.

The rudiments of existence come to him while in the body, and the hours spent in the nursery of his life are to serve as the friend or foe to his advancement in the spirit world.

The spirit advancement or growth is perpetual; there is ever an upward tendency toward perfection, without a dated period. The growth is from strength to strength, shining brighter and brighter as in glory it ascends; adding virtue to virtue, knowledge

to knowledge, it constantly increases toward the perfection of its nature.

Its growth cannot be measured, nor could mortal understand its power of development.

The higher the nature of the man wherein dwelt the spirit, the greater and more rapid the growth. The superiority gained while in the body is preserved when out of the body, but it matters not how high the sphere wherein such a spirit enters, or howsoever high it may progress, as time moves on it will ever have a knowledge of inferior natures, and stand as a power prepossessed, drawing such up to it, that they too may shine in the same advanced sphere of glory.

(Seance conducted by W. T.)

SEANCE JUNE 29, 1876.

INVOCATION BY — WATSON.

Our Father, Lord, God, chastened spirits bow before thee, weary mortals cry for rest, and all the world seeks from thy power, aid to redeem their lives. Harken unto us, and electrify our beings with the inspired truths of thy love; bid the struggling waves of angry souls be calm, that the light in the watch-tower of progression may be seen afar off, and bring out of the gloom of the tempest the storm-tossed souls of sorrow.

We pray thee that the weak may become strong, and the timid fearless, that the truth of thy teachings may be revealed, and the revelations of the saints heard among men. That to every heart thy kingdom may come, and thy will be done on earth as it is in heaven. Amen.

QUESTIONS AND ANSWERS.

Conductor—

I bid you aw guid morning, friends,
I come wi' a kindly greeting,
And how ye like me aw depends
Upon how I conduct the meeting.

Good morning. We are glad to meet you, and pleased to have you as conductor of to-day's seance. The following passage from the Testament has been handed in with the request that it be answered through the Inner Life Department: "Except a man be born again he cannot see the kingdom of God."—John iii, 3.

Answer—These words were uttered by Jesus to Nicodemus. All questions in this department are answered from individual standpoints, so I can but give you my views of the second birth, which are the views embraced by those with whom I mingle.

Jesus, in my opinion, had reference to a birth of purity and a developing in spiritual matters—except the heart be freed from all prejudice and bigotry, it could not receive the light which was to lift it into the kingdom of goodness, which was of God, and *was* God. To be born again, through the influence of the Spirit, seemed here necessary, for as the kingdom of God is within you, it can only be revealed and understood by a baptism of the spirit, which is the influence of spirit upon your inner being, and reveals to you the inner temple of your bodies, and enables you, through a continuation of seeking, to increase the spirit power until the kingdom of God is fully revealed. Many Spiritualists believe that death is the second birth, but this I cannot indorse, from the fact that Jesus says, "Except a man be born again he cannot see the kingdom of God," of itself will prove that it cannot mean the change from the earth to the spirit plane; as the kingdom of God is everywhere, "neither shall they say Lo here, or Lo there, for behold, the kingdom of God is within you." Christ had reference to the divine indwelling of the spirit of truth, which must be brought to light ere the kingdom of God could be felt and understood.

Question—We are informed that all Scripture is given by inspiration. What is Scripture? What is inspiration? Has the former all been given to mankind?

Answer—The Scripture has ever been termed by men as sacred writings. I consider the term scripture, as applied to the Bible, to have derived its name by those who compiled the many writings as they gathered them from Pagan, Roman, and Jewish history. The sayings of Jesus and the apostles were in scrip or small writings, and very much mixed with the writings of monks and friars.

It was the many errors and contradictory teachings which led the spirit of contention at the different councils, and caused the shameful conduct of its members.

Much which was written in scrip is inspiration—not as orthodox teachers would have it, a miraculous gift of God, but a natural event, arising from natural laws; an influx of spirit, sometimes governed by high and noble influences, which fill the soul with lofty aspirations and awaken grand truths of a divine and perfect nature; but ever partaking to a certain extent something of the mundane nature, which renders it fallible.

It is one of God's gifts to his children, but never to be considered as coming direct

from his Spirit. There is nothing miraculous in the law of inspiration; it works through natural laws, and its messages can only be accepted by a knowledge gained through reason. For nothing can come from heaven to earth free from human error.

Inspiration defines this from the fact that it is not only the source of one religion, but of all religions, and just in accordance with the standard of the purity of the object inspired, you receive a larger or smaller portion of truth.

Many of the sayings of Jesus and the apostles were destroyed, and, owing to their simplicity, many were rejected as not suited to the needs of the people. There are still within the monasteries of Spain, Italy and Rome, parts of manuscripts copied from the original writings of the church founders; *but they will never find their way among men.*

(Seance conducted by Rab.)

For the American Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

There is a certain class of sincere, well-meaning Spiritualists, who, in the past, doubtless became prejudiced, and even soured, against all sects of religionists. The doctrines that have been advanced from the pulpit generally, have been so repugnant to their ideas of right and wrong—and we might add, reason and justice—that they have become very unreasonable. We may add to the other fact, that around nearly every church organization are to be found certain rules or regulations for the government of the churches respectively, which in themselves are arbitrary, and inconsistent with the natural independence and individuality of most people; but these very rules have been perverted and trampled upon by some despotic man of a preacher. I have known some members of churches who were so nervously sensitive on the subject of the disgrace attaching to being turned out of church, so-called, that they have been rendered most miserable and unhappy in denying themselves the enjoyment of innocent amusements. Those sensations in their own individual hearts and consciences felt no condemnation for participating in these innocent amusements with their young companions and associates. Yet there stood in the way, the preacher with the ax of decapitation suspended over the heads of all who violate church rules. I have known, personally, some most promising young girls,

who, under the constant teasing and persuasion of their parents and ministers, have united themselves to the church, and in consequence thereof have surrendered their individuality, natural disposition and rights into the keeping of others, which forever threw a blight over their future prospects and happiness. Their whole characters and dispositions seemed to have been changed, and the once cheerful and happy girls have been transformed into unnatural old women, with a settled gloom resting on them for life. We might enlarge on this sad picture *ad infinitum*, but we suffice and let our readers supply with their imagination.

The great trouble in the past has been that the Bible record has been regarded as the "Infallible Word of God," with its many errors, contradictions and mistranslations. We present, by way of illustration of the many contradictions, that St. Paul taught the doctrine of "Justification by faith," while St. James taught, "Justification by good works." Here is an unmistakable, irreconcilable difference of opinion of the two writers. Now how can both statements be the word of God? for God cannot make mistakes or be untrue.

It was not until I had, through a long and tedious investigation and study in the phenomena and philosophy of modern Spiritualism, that I could fully understand and appreciate that grand old book, the Bible. And I declare, without hesitation, that to interpret by the rule of the Spiritual Philosophy the Bible record, as so ably presented by the Rev. Cyrus Jeffries, it is the best book in the whole range of spiritual literature extant.

We have only to read and interpret its pages as we do all the communications or messages we receive now-a-days through the same channel of communicating which was used by the ancient seers or prophets. The same natural laws of God, the Creator, exist now as in the past; the same conditions are required, by and through which intercourse can be had with the dwellers of the summer land, or to produce the wonderful spirit manifestations we daily witness, which our orthodox friends announce, as recorded in the Bible, miraculous or supernatural.

In the Bible account of Jesus of Nazareth, he stands in bold relief, the greatest, purest, and divinest character who has ever walked the earth plane. Everything written, whether in the past or present, we digest, and receive or reject according to our judgment, reason and human understanding. The disciples, who were constantly with the

Great Master in spiritual knowledge and things, did not fully understand him, and were ever asking Jesus to explain himself, as he generally spoke by parables. The Bible contains a great deal that is truth and inspiration, but Paul, Peter or John, whether speaking as men or under trance condition, or impressed under the control of spirits, arguing from the premises, the gospel enunciated by Jesus in the flesh, were in some things correct, while on other points they were in error. Hence the many contradictions we meet with in their statement; so at last we have to judge each individual for himself from the standpoint of human reason and judgment. The man or woman who will surrender his conscience or individuality into the keeping of any man or set of men to do their thinking for them, is not a free man or woman, therefore have surrendered their true manhood or womanhood, and do violence to nature and nature's God.

I had the good fortune and pleasure a short time since, to listen to a lecture delivered by a spirit through his individual lips, and in a tone of voice sufficiently loud to be distinctly heard all over a large-sized hall. This spirit was not of the old orthodox opinions by any means; but, to the contrary, his criticism upon the old orthodox theology, creeds and practices, was pungent and to the point. To the question propounded after the close of his remarks, if any better code of moral ethics had been presented as a rule of action for the government of the human race than that presented by Jesus Christ, the spirit answered, "There was not." The spirit, having individually enjoyed an experience of fifteen years, could communicate to us mortals much valuable information in relation to spirit life, but in answering the many questions propounded, may give only his individual opinions, and some may be erroneous. The spirit confessed the fact that he was merely the mouth-piece of a band of spirits to communicate with us mortals; that this band of spirits had long since passed from earth life; that their homes were in the highest spheres; that the leader of the band emitted spirit aura or brightness equal to or above the noon-day sun—the same kind of brightness which flashed across the face of Saul of Tarsus while on his way from Jerusalem to Damascus. Jesus was a great reformer of his day; we have to unlearn much and learn much to understand him and to live in harmony with his teachings. The time is rapidly advancing, however, when the new

gospel dispensation will be presented in all its glory. The disintegration of the old order of things has set in, new and more glorious ways to reach the immortal shores are looming up.

J. EDWARDS.

Washington, D. C.

SPIRITUALISM AS AN AID TO RELIGION.

We make the following extract from the *London Medium and Daybreak*:

A discourse by Mr. J. Burns, of the Spiritualist Institution, London, delivered at Rochdale, on Sunday evening, August 6, after the Fifth Quarterly Conference of Lancashire Spiritualists.

THE SECOND COMING OF CHRIST.

That there is a great need of change in religious opinion is intuitively felt by the common mind, and hence the anticipations which have prevailed and now obtain so widely respecting the second coming of Christ—the new heaven and the new earth. This dogma was in great force in the apostolic age; and, freely interpreted, means the spiritual baptism which progressively comes over men's souls as their needs demand. It is a mystical term, which is utterly misunderstood and superstitiously regarded. Some think that Jesus in the name of Christ, will come to earth personally, and again preach, work, and teach the children of men. Others imagine that Christ will come in the air in a spiritual manner, like a diffused influence, affecting the souls of men according to their degree of receptivity. In another light it may be regarded as the fulfillment of the cycle of the Neros, when another divine messenger will be incarnated and usher in a new dispensation. Whatever it may mean in these respects, there can be no doubt that it implies a termination to the present mode of religious belief.

Jesus had no theology, taught no creed, instituted no formalities. He says as his only argument, "Though ye believe me not, believe the works; that ye may know and believe that the Father is in me and I in him."—John x, 38. The exercise of spiritual power, the miracle, the healing work, the phenomena, were the tests of the spiritually endowed. The followers of Jesus were too spiritually blind to see the grand end he was trying to achieve; and, though they had observed all his phenomenal works, and heard all his spiritual teachings, yet it was only by that grand manifestation, the

materialization and dematerialization of the form of Jesus after the crucifixion, that could bring their minds to believe in the accomplishment of his spiritual work.

The spiritual pioneer, the diffuser of new religious ideas, thus throws aside creeds and dogmas, and goes straight to the spirit for light and for power. He proves that there is a spiritual source, and that immortality is a fact. The second step is that spiritual phenomena are governed by definite laws, which must be observed if success is to be attained. The spirit circle is one of the oldest institutions that mankind possesses. The Magians received inspiration round their altars. The Jewish high priest conversed with Jehovah in the most holy place. The nations of antiquity had temples and holy places, not for reading prayers and singing hymns as now, but for spirit communion. The Oracles of ancient times were in operation at certain places and under explicit conditions. The sum of it all is that spirit intercourse or inspiration from the spirit world is subject to conditions. Jesus recommended retirement into the closet—Matt. vi, 6. Many Spiritualists find it the most profitable form of seance to sit in their particular rooms for a certain time each day for spiritual benefits. There are no phenomenal manifestations, but there is an inner calmness and reception of spiritual aid which could not be obtained in the seances of other persons. Then there is the family circle—family spiritual worship of a more demonstrative and general character, so as to reach all present. One person may be made the medium for the benefit of the others, and in addition personal benefits may be experienced.

Concerning groups or circles assembled to receive spiritual good, Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii, 20. We are not to recognize this as a special arrangement, which can be only taken advantage of by Jews or those who meet specially in the name of Jesus, but must rather regard it as exemplifying a general law. The "name," or aspirational tendency of Jesus, will, no doubt, if genuine, bring an influence of a similar nature, and so of other motives regulating the minds of sitters. In another light, the promise may be regarded as coming from the spirit world generally, and intimating that those who thus assemble for spiritual purposes will have in the midst of them spiritual influences. From this we infer that the spiritual circle—two or three more or less—gathered

together in harmony of purpose, and that purpose, a spiritual one, is the best possible means of receiving spiritual benefits, or relating ourselves with the higher spiritual life, from which we derive our sustenance or spiritual supplies. Another instance of this spiritual law of the circle of harmonious minds we have when Jesus appeared in the room to his followers after his crucifixion, when the doors and all means of access were closed, and yet the materialized form came suddenly, partook of food and talked with them. Jesus did not make this manifestation to the Scribes or the Pharisees, or to the Romans, or to the elders and Jews of influence, where it would have been thought such a miracle was most needed, but he came, and thus manifested in the midst of his loving and trusted followers, who were engaged with thoughts of him at the time. It was a spiritual circle with attendant conditions, and we must remember that this materialization—a manifestation of the same kind as that which is sometimes witnessed at the present day—was the crowning piece of gospel work, and did more to convince the followers of Jesus of the significance of his mission than all their former experiences.

Further, let us point to the Passover feast, when the apostles "were all with one accord in one place."—Acts ii, 1. A doctor of divinity a few weeks ago inferred, in an article in the *Medium*, that this was a dark or semi-light seance, because "cloven tongues like as of fire" were seen to rest upon each; and if the room had been lighted these could not have been visible. Here we see at the very institution of a spiritual system, falsely called Christianity, that the rules were definitely observed and taught. In Corinthians we read of Paul recognizing the cultivation of mediumship under the name of spiritual gifts. He points out nine or a dozen of these gifts, all of which can be distinctly identified in modern Spiritualism. He urges the desirability of these gifts, and regards prophecy, or the utterances of trance mediums, who impart spiritual knowledge, as the very highest gift that could be sought after, irrespective of charity, universal love, which was higher than all. "He that prophesieth edifieth the church."—1st Cor. xiv, 4. We have only to turn over a few leaves and we find, "Neglect not the gift that is in thee, which was given thee by prophecy," but "take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."—1st Tim. iv, 14.

Spiritualism also says, "Refuse profane and old wives' fables, and exercise thyself rather unto godliness," and where is there any fable so "profane" as the paganism that has been incorporated with spiritual teachings?

Spiritualism is indeed the true light that explains the New Testament dispensation, because they are necessary parts of each other. Spiritualism is not the enemy of religion in any sense whatever. The church is lamentably ignorant of the religion it professes to teach, and has made the Word of God of none effect by its traditions. The clergy cannot explain the Bible; they have not the personal experience to recognize the truth in its literal form. The spirit of truth is not with them, because of their practical unacquaintance with it. Hence Spiritualism is the greatest aid to religion that can be conceived of, because it comes to rectify all the crookedness which exists in religious communities, and comes to point out the essentials of religion itself.

Further, I have to say that if you reject Spiritualism, you may possibly be found fighting against God. It is not a human invention—no man or set of men instituted it, nor could they produce a single spiritual manifestation without spirit aid. All the men in the world round a table, ten thousand deep, could not possibly cause a spirit rap or a message to be given, more especially a test communication from a spirit they had never heard of. What, then, are we to infer from the character of Spiritualism? That these phenomena come from a superhuman source. That Spiritualism is a God-power, an unseen influence, and that, therefore, as human beings, we have simply to accept it prayerfully. Our responsibility is not as to its existence, but as to the use which we make of it.

We say, in conclusion, that Spiritualists are the greatest friends of religion, and to the religious institutions called churches. It is for the want of what Spiritualists have that the churches are perishing. If they are wise they will throw open their doors to Spiritualism, and elevate its followers to the highest form of fellowship instead of scorning them. By their rejection of Spiritualism as a revelation from God, the church is crucifying Christ—the spirit power—afresh, which has come to bless them, and teach them of their spiritual nature. We are the best friends also to humanity; we are not only saving ourselves with an everlasting salvation—nay, not saving ourselves, but permitting ourselves to be saved by the

means God has instituted for man's salvation—but are furthering the means divinely pointed out in the New Testament for the salvation of others. Not only are we the friends of society, but we are doing our highest duty to ourselves—trying to make this life profitable to all eternity; trying to fulfill the purpose for which we were sent on earth. Thus we have the candor and boldness to avow ourselves, smiling upon you as brothers and sisters, and feeling the purity of our motives in trying to benefit you and improve ourselves. We are fully convinced that in being Spiritualists we are affording the greatest aid to religion, and doing the highest service to ourselves and to our race.

PREAMBLE AND CONSTITUTION

Of the Texas State Association of Spiritualists and Liberalists,

*Adopted at their First Convention, Houston,
May 3-7, 1876.*

PREAMBLE.

Feeling the necessity of union and organization in the ranks of the Spiritualists and Liberalists of the State of Texas, for the purpose of establishing a practical and scientific system of education in all matters pertaining to this life or the life beyond, we, in order to more effectually accomplish this purpose, hereby unite ourselves together under the following articles of association:

NAME.

This association shall be known as the Spiritualists and Liberalists Association of the State of Texas, having its domicile for business purposes at the city of Houston, Texas.

OBJECTS.

Its objects shall be to co-operate with the local organizations throughout the State in the propagation of the Spiritual and Progressive Philosophy and its teachings, and, by missionary effort, to assist in the organization of such local associations in all parts of the State of Texas.

MEMBERSHIP.

Any person may become a member of this association by signing the Constitution, or causing it to be done, and paying one dollar, which shall make him or her a voting member for one year. Any member may withdraw from the association at pleasure. The payment of twenty dollars shall entitle any one to a life membership.

OFFICERS.

The officers of this association shall be a President, Vice-President, Secretary and Treasurer, who shall be elected at the regular annual meeting. Six Trustees shall be elected at the first meeting, who shall decide by lot which two shall serve for one, two and three years, and two shall thereafter be elected annually to serve for three years. Said Trustees, together with the President, Vice-President, and Secretary shall constitute the Board of Managers of this association.

The officers shall be elected by ballot, and shall serve until their successors are elected.

BOARD OF MANAGERS.

1. The Board shall have entire control of all business matters of the association. They shall meet quarterly for the transaction of business at such place as the President shall direct, or they may determine from time to time. Five members may constitute a quorum for the transaction of business, but a less number may adjourn.

2. The Board may adopt a code of By-laws and Rules of Order for the government of themselves and the association, which shall be submitted to the first annual convention of the association for approval and adoption.

3. They shall (through the Secretary) make an annual report to the association of all their doings, containing an accurate account of all moneys received and expended, from what source received, or for what purpose expended, and in no case shall money be paid from the treasury except in such manner as shall be provided in the By-laws.

MEETINGS.

The annual or business conventions of this association shall be held at such time and place as may be determined by the Board of Managers, or during the session by the association, and all business shall be conducted by the voting members of the association, as the By-laws and Rules of Order may direct.

AMENDMENTS.

This Constitution may be amended at any annual meeting of the association by a two-third vote of the members present, provided, that said amendment be submitted to the Secretary in writing, and that Article Third, as to membership, shall not be amended so as to prescribe any article of faith or belief as a condition of membership.

Declaration of Principles.

I. THEORETICAL.

1. That a man has a spiritual as well as a corporeal nature; in other words, that the *real man* is a *spirit*, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit world or state, with its substantial realities, objective and subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it.

5. That happiness or suffering in the spirit world as in this, depends not on arbitrary decree or special provision, but on *character, aspiration and degree of harmonization*, or of personal conformity to universal and divine law.

6. Hence that the experience and attainments of the present life lay the foundation on which the next commences.

7. That since *growth* is the law of the human being in the present life, and since the process called death is in fact but a *birth* into another condition of life, retaining all the advantages gained in the experience of this life, it may be inferred that growth, development, expansion or progression, is the endless destiny of the human spirit.

8. That the spirit world is in close proximity to us, and hence that we are constantly under the cognizance and influence of spiritual beings.

9. That as individuals are passing from this to the spirit world, in all stages of mental and moral growth, that world includes all grades of character, from the lowest to the highest.

10. That *communications* from the spirit world, whether by mental impression or any mode of transmission, while demonstrating a future existence, and tending to harmonize reason and religion, are not necessarily infallible truth; but, on the contrary, partake unavoidably of the imperfection of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by *those to whom they are addressed*.

11. That inspiration, or influx of ideas and promptings from the spirit realm, is not a miracle of a past age, but a perpetual fact—the ceaseless method of divine economy for human elevation.

12. That the causes of all phenomena, the sources of all power, life and intelligence, are to be sought for in the internal or spiritual realm, not in the external or material.

13. That the chain of causation leads inevitably to a Creative Spirit, and that man is in some sense the image or finite embodiment as well as the offspring of this infinite Parent, Father and Mother, wisdom and love, and that, by virtue of this parentage, each human being is, or has, in his inmost, a germ of divinity, an incorruptible offshoot of the divine essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

14. That all evil is disharmony, greater or less, with this divine principle; and hence, whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine within him, is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends:

1. To enkindle lofty desires and spiritual aspirations. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

2. To give a rational and inviting conception of the after life to those who use the present worthily.

3. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

4. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure.

5. To prompt our earnest endeavors by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought, knowing that charity and goodness, purity and holiness precede happiness in all worlds.

6. To stimulate the mind to the largest investigation and the freest thought, on all

subjects, especially on the vital questions of truth and duty, that we may be qualified to judge for ourselves what is right and true.

7. To cultivate self-reliance and careful investigation, by taking away the support of arbitrary authorities, and leaving each mind to exercise *its own* truth-determining powers.

8. To quicken all philanthropic impulses by emphasizing the truth of universal brotherhood, and the duty of living for the good of all, under the encouraging assurance that the progressed and exalted of our race, instead of resting and idling away an eternity of inglorious ease, are encompassing us about as a "great cloud of witnesses," inspiring us to the work, and urging it forward to a great and glorious issue.

WHAT IS SPIRITUALISM?

Defined in general terms, it implies *the possibility and certainty of a present conscious intercourse with the inhabitants of the spirit world.*

In a broader sense, Spiritualism is a science, a philosophy and a religion; appealing to the sensuous perceptions through the manifestations and materializations of mediumship; to the reason through a calm, cultured judgment, and to the soul's religious affections through and by inspiring spiritual growth and purity of life. It is not new in the world. The records of India and Egypt—the Old and New Testaments abound in descriptions of angel appearances and spiritual manifestations; in prevision, dream and trance; in oracles, prophecies, visions and healing gifts. Genuine spiritual manifestations, therefore, are not only in perfect accord with the marvels in the New Testament, but they are the "greater works" promised by Jesus to the living witnesses of immortality.

SPIRITUALISTS, THEREFORE,

Believe in the Infinite Presence, the Divine Energy, one living and true God, wisdom and love. And upon the pulsing bosom of this God is the soul's rest forever.

Believe in Jesus as a teacher and medium, accepting Peter's definition, "Jesus of Nazareth, a man approved of God among you by wonders and signs." Other New Testament writers denominate him the "son of Joseph," "our Elder Brother," who went about doing good.

Believe in spirit influence, as it "sat upon the disciples," "fell upon those who heard Peter," and was "poured out upon the Gentiles." And as evidenced in our day by

healing the sick and restoring the deformed to a normal condition, through the laying on of hands.

Believe in inspiration, a spiritual infilling from the divine fountain through ministering spirits and the beautiful in nature. Prophets and apostles, mediums and reformers, were inspired in the past, and are in the present.

Believe in repentance as implying sorrow for wrongdoing, and reformation. But in no way does it promise escape from the legitimate consequences of violated law. Nature, holding the golden scales of justice, says, Obey and enjoy—transgress and suffer.

Believe in rewards and punishments, as links in the chain of cause and effect. Retribution is inevitable. In all worlds man as a spiritual being is a moral actor, a subject of law, and responsible—reaping anguish from vice and happiness from virtue. Memory, the backward-looking eye of the soul, accompanies each individual to the world of spirits—that house of "many mansions." Each, when leaving the mortal body, gravitates by virtue of fixed law, to his appropriate zone or spiritual plane of existence. The purer the life on earth, the more ecstatic will be the bliss in that beautiful homeland of the angels.

Divine love reaches down to the lowest sphere. Progress spans all worlds. Angels are ever inviting those in the lower spheres to "come up higher." Every sweet thought breathed, every generous word uttered, every charitable deed wrought, and every heart beat for virtue, purity and peace, will live forever—live to beautify and bless.

Spiritualism settles three questions of momentous import:

I. That man has a conscious existence beyond the grave.

II. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.

III. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

The Spiritual Philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose, and eclectic in method. It gladly conserves the good, and adopts the right and true wherever found.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the

law of compensation, opened to anxious eyes a revised geography of the heavens, and convinced multitudes of atheists and deists of a future conscious existence. Unbarring the gates of death, it has brought the loved inhabitants of the summer-land into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices.

It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy brushed away the mourner's tears.

Paul's injunction was, "Add to your faith knowledge." Spiritualists, studying the manifestations, have done this. While showing the naturalness of converse with the spirit world by sympathy, vision, trance, impressions and inspirations, the tendency of Spiritualism is to elevate the thoughts, encourage fidelity, spiritualize the affections, induce true righteousness, and promote the principles of fraternity and equality. Underlying all reform movements, physiological and social, philanthropic and religious, it would strike the "ax at the root of the tree," by rightly generating, then wisely educating all the nations of the earth. As a moral power it is eminently apostolic. Its invocations are soul-felt aspirations.

Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds, its music the sweet breathings of guardian angels, its ideal the Christ-life of perfection, and its temple the measureless universe of God.

From the London Medium and Daybreak.

A REMARKABLE COMMUNICATION.

DEAR MR. BURNS—When I last saw you in your own home across the water, I recollect on one occasion speaking of a most remarkable case of spirit communion, that took place through the mediumship of Mrs. Hardy, at one of her large public trance seances then being held semi-weekly in our parlors.

At these seances, after being for about an hour controlled by "Willie," one of her guides, acting as a mouth-piece for the spirits present wishing to communicate with those in the form also present, he would then give way for any strange spirit who might desire to control in person and indite messages to their dear ones at a distance.

The case which I am about to give you was so remarkable for its definiteness of character, its reliability, its complete and

perfect separation from anything even bordering on the pet theory of mind-reading, or "unconscious cerebration," so glib in the mouths of scientific opponents of Spiritualism, who stand ready to account for these things by any theory whatever save the spiritual, that I thought even at this late day, I would respond to your request and "send it along."

Mrs. Hardy, in the course of her last ten years of mediumship, has had many similar cases, but perhaps none so significant, unique and unanswerable by our opponents as this which I now give you, copied verbatim from our journal, to dispose of as you please.

On the evening of 27th November, at a public seance given at our house, for the purpose of communion with our spirit friends—Mrs. Hardy, medium—a message was received from a stranger, requesting me to forward the same as directed by the spirit controlling in person, which request I promptly responded to as follows:

"BOSTON, Monday, Nov. 28, 1870.

"MR. N. P. HARPER—At a circle of Spiritualists held at my house, 125 West Concord street, last evening, among the spirits who controlled the medium was one calling himself 'Major John Harper.' He says he died in 1846, in Carlisle, Pennsylvania; also says he has a son, now residing in Indianapolis, Indiana, whose name is N. P. Harper, who is in business there; says you did not leave the State of Pennsylvania for the West until after he had passed away. He says you have called upon him strongly to make some demonstration from the spirit world, if it was possible. He heard you make this request, mentally, not long ago, and he comes here to respond.

"Dear sir, should the foregoing reach you, please write me as to the correctness of the same, and oblige, Yours truly,

"JOHN HARDY."

Here we were casting our bread upon the waters, as neither of us had ever heard the names of the above parties breathed even, and Indianapolis is about a thousand miles from Boston. Shall we be rewarded for thus doing the bidding of this spirit stranger? Shall our bread be returned to us after many days? Let us see. In a few days, perhaps eight, the following letter came to hand:

"INDIANAPOLIS, IND., Dec. 6, 1870.

"MR. JOHN HARDY—Your letter of Nov. 28, reached me on the 6th inst. However

inexplicable the contents may be, common honesty requires that I should inform you that all the facts stated in it are literally true.

"My father, Major John Harper, did 'die at Carlisle, Pennsylvania, in 1846.' I was present with him at the time, and afterward, to-wit: in 1850, 'went west,' and have been living in this city for the last five years. I did 'call for him earnestly,' and herein lies a fact as singular (to me) as any thing else. Your kindness demands that I should relate the circumstances. For a year past I have been examining the phenomena of Spiritualism, and actuated by a desire, 1st, to preclude the possibility of collusion on the part of any person living; and 2d, to avoid the notoriety of publication, while seated in my office alone, and the doors closed, on the 7th of September, I took a sheet of paper and wrote upon it a request desiring my father to go to another place (the *Banner* circle, as I had never heard of your circle, and never been in your city), and there, after giving his true name to the intelligence controlling, to send me, as a test, a message by a fictitious name, which I gave him. I stated also that I would communicate this to no person living, until I saw whether it was complied with or not. I then enclosed it in an envelop, and placed it in my pocket with some private papers. On the 20th of September, under the same circumstances precisely, I took it out for the first time, and having read it over very slowly, indorsed the fact and date upon it and replaced it in the envelop, where it remained until after the receipt of your letter. I state most positively that no living person saw that paper, or heard it alluded to in any manner until after the arrival of your note. Instead of receiving an answer from the place requested, and in the manner desired, I received it from yourself, an utter stranger in the fullest degree.

"Looking at these facts in the light of the design in my mind at the time of making the request, I am compelled to admit that the true spirit and object is carried out in a better manner than as I proposed; in fact the variations from the plan constitute a double test, for if any one had discovered my plan (which, however, I knew to be impossible), they would have most naturally have carried it out just as directed.

"N. P. HARPER.

"434 N. Delaware St., Indianapolis."

Will Professor Carpenter please crack this nut with his pet hammer? Here are facts, names and dates. Mr. Harper is a promi-

nent merchant in Indianapolis, an active member of the Unitarian church there, and can be addressed for confirmation of the above if desirable. Yours truly,

JOHN HARDY.

4 Concord Square, Boston, July, 1876.

For the American Spiritual Magazine.

HAS SPIRITUALISM A FOUNDATION?

D. CASHWELL.

At a gathering of a number of the Spiritualists of Wilmington, N. C., on the afternoon of June 25, 1876, the above question having been proposed, and after arguments by others present, David Cashwell said, substantially:

I suppose the real question is, are the evidences of the truth of Spiritualism sufficient to establish its reality?

We all know that there is such a city as London, situated within the kingdom and jurisdiction of Great Britain; and yet, according to the strictest legal rules of evidence, we can't prove that universally known fact, unless we can produce one or more witnesses who have been in London and personally seen and known the city. If twelve good and lawful men were sworn to try the issue involving the existence or non-existence of said city, and any number of witnesses, of our most reliable citizens, born and educated in this country, whose feet had never trod any other than their native soil, whose vision had never extended beyond the boundaries of their own land, should testify to all they know, historic and otherwise, of the existence of that city of renown, under the rigid rules referred to, the jury could not say that the fact was fully made out. But some one may say this argument is too far-fetched—well, be it so considered, and let me most respectfully ask, if it is not in tolerable keeping with the most cogent reasoning relied upon to reject and destroy the logic of daily occurring actualities? But seriously, and by the way, as the rules of evidence I have recited may have originated in the wise caution of intuitive mercy, or in the peculiar incapacity of the mind with many of the most conscientious to accept anything less than personal, positive knowledge as evidence, let us not complain of or condemn their inflexibility.

For the purpose of my argument I prefer that the most rigid rules of evidence known to common sense and reason should be required and applied to the question under consideration, for it is the question which

involves the great issue of our immortality. If Spiritualism, as we understand it, be true, then the problem is settled—our souls are immortal, and God hath made the measure of our future to equal his own eternal duration. Never, never shall the time or the period arrive when we shall be no more!

Spiritualism, as understood by us, rests its claims for truth upon nothing less convincing and conclusive than actual, positive demonstrations, sustained by the Divine Record, and by ever recurring personal testimony of the best class; and these demonstrations—spirit manifestations—appeal to our convictions by the attestations of divinity, no less than by the personal evidence of the best and purest men from the Adamic age to the present day; and hundreds and thousands in this and other lands, many of whom are not strangers to us by reputation, and whose testimony no sane man would dare to question upon any other known subject, are giving to the world facts of their own knowledge, which we believe to be in perfect harmony with the wonders which many good people now say could only have been performed in ages and at times forever past and gone—forgetting, as it would seem, the grand and glorious truth which, under other circumstances they would claim to acknowledge and reverence, viz.: that God is the same yesterday, to-day and forever, and that all power in the heavens, and in the dominions of his universe, is from and of him. And these good people appear entirely oblivious to the important correlative truth, that, if it were necessary that our heavenly Father should make known his power and grace to his children in the way and at times mentioned in Scripture—and, upon the truth of which they profess to build their systems of religion—may it not be equally necessary that the “greater works than these” should be done in after times, as means to bring all his prodigal, naked, starving sons to themselves, and back to their Father’s house, to be comforted, and clothed, and fed evermore with the rich bounties of his infinite love?

My argument, if it shall be considered such, is intended to suggest some of the reasons which have influenced my own convictions. My stock of personal knowledge is small; I have not seen quite so much to convince as I believe others have; and though I esteem mine as very little faith—as the grain of mustard seed—I would not exchange it for all else—of power, riches, fame, this world could give. It helps me the better to understand my relations and responsi-

bilities to my God and my neighbor, and the better to sympathize with my companions in misfortune and suffering; and helps me, I hope, with better resignation and patience to endure hardships and the grievous trials through which, in common with my betters, I am rapidly passing on, confident that the period in the great future will come to me and to them, when we shall see and know why and how the afflictions of our present time work out for us that far more exceeding and eternal weight of glory.

OUR HOME MEDIUM.

Bro. Peebles, in a letter to our home medium, writes: “I want some spirit to come and control you, giving a minute description of the spirit world, and his or her spirit home. No perambulating—we’ve had too many of them leading us into confusion. We want details and exactness. I want it to publish in our homes and employments hereafter. Tell Mrs. Hawks to do likewise.” We give it to the readers of the *MAGAZINE* first:

The spirit world is not far removed from the natural world. In point of appearance the spirit world closely resembles the natural world. The similarity is too striking for you to believe. The mind views spirit in the sense of intangibility, as something like misty nothingness, when the truth is, spirit to spiritual things is tangible and real. The spirit world, as we term it, is the abode of undeveloped spirits—those who have not long left the body, and those who, by the laws of spirit life, have not arisen to higher spheres by progression. Here they are instructed in regard to higher aims and spheres; here spirits from the higher spheres come to talk to them of God’s love, and make them feel they are bound to him by that electric chain which holds every atom of God’s creation together. Love makes this chain bright always, and the ages of eternity will only serve to increase its brightness. The spirit world is encircled by this chain, and spirits who are not developed above the transgressions and errors committed while in the body, could never feel the influence of this electric brightness were they not directed and instructed by those who, with feelings God-like, come to them, making their abode brighter by telling them of their union with God and holy angels by this electric chain of love.

Springs from this love put forth their streams, which run through the spirit world in sparkling rivulets, much like those of earth, but the water is of electric brightness, which comes from the fountain, God.

Fruits grow here, but their sweetness and delicious flavor come from the parent tree, God, and are delicious in proportion as the soul seeks after him. We know these things, for in the spirit world we learned to teach others the truths we received from higher spheres. The sun shines, making the spirit world present the appearance of sparkling electric emanations from bodies surcharged with that element. This brightness cannot be seen by those whose souls were in darkness, as "those who had been long dead" in trespasses and sin. "Eyes have they, but they see not; ears have they, but they hear not," for God was not in all their thoughts while in the body; now they must "work out their salvation." Spirits help them only as they help those on the earth plane. We come to them, teaching them as we teach you. They receive our instructions as you often do, with infidel trust. This prevents our help, but we labor on; one soul is worth thousands of worlds like this and earth. Ministers often say this without feeling the full import of the sentiment. God sends us to gather from the four corners of the earth and spirit realm those his love created and redeemed.

My spirit home is in what we know as the fifth sphere. Here the spirit bodies of those who have passed through the first spheres of progression live when not engaged on errands of mercy to lower spheres, and teaching earth ones the duties which Christ came to teach them. Here we meet in council to delegate messengers with power to operate in matters pertaining to spiritual development and carrying out the plans of God's ministration of government. His plans are executed by his ministering angels. They come to us from higher courts, and send us to those lower in the plan of God's government. It is our council that directs mortals in spiritual affairs. Then those below us, more material in their offices, impress in temporal matters. Here the spirit is more developed, and the spiritual life is more perfect than in lower spheres. Material resemblances lose their influence, and more of God is seen, because God is spirit, and cannot be seen in material things. Consequently the materialized aspect of the spirit world passes away, and love and wisdom which belong only to God fills the realm. Christ presides more personally

here than in the lower spheres, where he is known as their material sun. The spirit world is the abode of those who know Christ as the "light of the world." He directs the ministerial employments; he sends us by the power of God, and bids us go into all the world, teaching the commandments he gave them before he left the body. God is seen here in Christ, "reconciling the world" and bringing the souls he has created to the fold which Christ meant when he said "the sheep know the Shepherd's call and will follow him."

The sphere in which we dwell cannot be described by comparing with material things, for all is spiritual, and "God in Christ" is the glory of it. This is all I can tell you. More you cannot comprehend while body and spirit are united, for all things partake of the nature of earthly things when spirit looks through mortal being. Spirit is spirit, and can only be seen with the internal being, and that must be freed from material surroundings before it can see God in all his power and goodness, and wisdom and love.

Mr. Peebles must wait until he comes over for details and perfect description of spirit life and homes. We cannot adapt our descriptions to his material understanding so as to give him what he desires.

For the American Spiritual Magazine.

OBJECTIONS TO THE NEW MOVEMENT.

MILWAUKEE, WIS., Sept. 18, 1876.

BRO. WATSON—As the New Movement is attracting a great deal of attention, and comments pro and con are being indulged in, and as the prospects are very flattering, it doubtless will not be amiss to keep on with the comments.

In nature, every movement is in some sense limited; in art, every line and motion are made by rule and limit. In the old movement of our New Philosophy a great fault was that it had too much freedom. I believe in a free platform with restrictions. Those who ask for so much freedom of the platform would not want their own houses so free that any outside crowd could come in and rule them. So I would not have a platform so free that it meant nothing in particular. I think the old platform broke down from a rather large dose of freedom. In the New Movement I notice the principal objection to it is that it is too religious. To my view this is not a wise objection, and I hope will be a short-lived one. The most

of our scientists are making the proud boast that the world has not known as profound a religion as it remains for science to develop; and I for one believe their boast to be well founded. Another objection is that its machinery is too complicated. If this is true we are not obliged to use all of it because we have it. Again, the Philadelphia Convention declares that it does not make commands, but only suggestions for the Convention of 1877. Let us all work to give the next Convention such shape and form as the demands require, and as a high degree of wisdom shall dictate, and to this end let all local societies be well represented by delegates. After the next Convention local organizations can form and reform with a better understanding than now. Meanwhile, local societies should conform as nearly as possible. Yours truly,

E. W. BALDWIN.

There are some points in the above worthy of consideration. It was not the design of the Convention for societies to adopt the "complicated machinery," but to adopt whatever plan they saw proper. We have indicated our views in our last issue, and believe the best policy to be to let each society judge what is the proper course for them to pursue in organizing. They can instruct their delegates to the National Convention so that they may reflect their views in that body.

For the American Spiritual Magazine.

SEXUAL RELATIONS IN HEAVEN.

D. WINDER.

Text—In the resurrection they neither marry nor are given in marriage, but are as the angels of God.—Matt. xxii, 30.

Jesus once said to his disciples, "I have many things to say to you, but you cannot bear them now." Paul was once caught up into the third heaven, and heard words which were "unlawful for man to utter." Every advanced mind can appreciate the philosophy shadowed forth in the above sayings of Jesus and Paul. The world, in its infancy and youth, could not digest and assimilate the sublime truths required to perfect humanity in its maturity. This is the meaning of Paul's language, "I have fed you with milk and not with meat, for hitherto you were not able to bear it; neither are you yet able." Physically, mentally, morally and spiritually, the newly born infant, and the extreme youth must

be nourished on food adapted to its age and capacity. So the world, in its infancy and comparative youth, was incapable of appreciating the higher truths of physical or moral philosophy. It was on this account that Jesus evaded the true explanation of the problem proposed to him by the Sadducees, in relation to the woman who had seven husbands in the present world. The Sadducees did not believe in a future life, angels or spirits; and having no conception of any order or arrangement except that which existed in our world in their time, they regarded the problem they proposed to Jesus as a poser, which he could never solve consistently with his doctrine of the resurrection and a future life. But Jesus told them that their objection was founded in a radical error—the supposition that the legal institution of marriage must necessarily exist in the world of spirits, if the resurrection was true. "Ye do err, not knowing the Scripture, nor the power (*authority*) of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God."

Now, although they were distinctly informed that the earthly institution of marriage did not exist in the spirit world, yet the alternative is hidden in the evasive expression, "but they are as the angels of God." The question, *how* is it with the angels of God, relative to the sexual relations? was left open and unexplained. Of course the Sadducees took no interest in any question relating to the angels, as they did not believe in their existence.

That a false inference is generally drawn from this answer of Jesus to the Sadducees, I shall now proceed to demonstrate and illustrate. That false inference is that the sexual relation does not exist in the spirit world. This conclusion, it seems to me, is unphilosophic and absurd, and subversive of all rational ideas of our future identity and continued life. Is it possible to conceive of a human entity not characterized by the sexual peculiarities? We can think of such a being only as a monstrosity; and are we to suppose that the inhabitants of the spirit world are all of that class that occasionally shock the sensibilities of humanity, and mar the beauty and harmony of our race?

When it is considered how much the happiness of the human race depends on the sexual peculiarities and relations, it is impossible to think of a state or condition adapted to human beings without these relations.

It is probable that this absurd idea had its origin in the perverted and God-dishonoring sentiment, so prevalent in the civilized world, that the sexual relations are incompatible with personal purity and holiness of life. But if this sentiment has any foundation in truth, then impurity is a natural and necessary result of the organic structure of the human race. The licentiousness of some men and women no more proves the impurity of proper sexual relations than gluttony and drunkenness prove the impurity of the natural appetite for food and drink. The true dignity of manhood is arrested and vindicated in the proper government and control of all the natural appetites and passions, and not in their suppression or destruction. Nothing could be more inharmonious with nature than the Shaker system. Indeed, it is difficult to decide which is the greater distortion of the principles of nature, Shakerism or unbridled libertinism. They are two extremes, equally removed from divine law.

Primitive man saw nothing impure in sexual intercourse, or the act of generation, but considered it one of the divine appointments and processes of creation. Now the question is, were they impure to regard it in that light, or is it our own impurity that causes our squeamishness on the subject? The idea of impurity in the true sexual relation, is the result of a false civilization, which has perverted the primitive ordinances of nature.

Sexual union, resulting from mutual, pure and holy affection, is one of the most sacred and divine functions of humanity, as well as one of the most essential elements of human happiness; without which the order of nature would be imperfect, either in this or the future world.

St. Paul, Swedenborg, and all the great spiritual philosophers of the present time, have recognized the truth that man has both a natural and spiritual body. This is now regarded as an established truth in our Spiritual Philosophy, and vaguely accepted by the mass of Christians. If this doctrine is true, then we have, in our natural or physical body, an exact type of our spiritual body. For every organ in the material there must be a corresponding organ in the spiritual body. We hold it as a truth, that the spiritual body is the *real* man or woman, which presides over, underlies, molds and forms the material. If this be true of the human being as a whole, it must be true of all its parts. The spiritual body must have head, hands, feet, eyes, ears, brains, lungs, nerves, and all the other organs in corres-

pondence with the material body. There is no reason in assuming that human beings will cease to be human beings in the spirit world. If they exist at all in the future, and retain their personal identity and consciousness, it must be in the same organic form they have here. Our only conception of men and women in the future is as the same organic beings they are here; only that they have laid aside their materiality and appear in their spiritual bodies—according to which the material was formed and fashioned. And if they retain their original organisms, the natural affections, feelings, propensities and functions must be the result then as now.

It will be seen from the preceding that the sexual relations must exist in the spiritual world, and that true connubial bliss will constitute one of the sources of happiness in heaven as it does on earth.

Should the reader wish to know how I reconcile this view of the subject with the words of Jesus, "In the resurrection they neither marry nor are given in marriage, but are equal to the angels," my answer is as follows: The Sadducees could only view marriage as a *legal* institution, and all laws are "made for the lawless and disobedient;" but the good angels are not lawless and disobedient, therefore they need not and have not marriage laws, but "are a law unto themselves, showing the law of nature's God written in their hearts." They never choose to do wrong, therefore need no laws to compel them to do right. The motives that influence men and women to form matrimonial alliances in this world will not exist there. Sexual unions will exist there only as the result of true soul affinities, and continue only so long as these bonds endure. Continual progress implies continual change; consequently the perpetuity of the connubial relation will depend upon the equal progress of the parties.

Now, as these perverted and compulsory marriage relations could not exist in a world of harmony and purity, Jesus said to the Sadducees, "They neither marry nor are given in marriage." He, of course, intended to be understood in their own sense of marriage. Instead of this they should be as the angels—prompted only by pure, true and mutual love, and drawn together by the irresistible attraction of affinity, they would need no marriage laws, as they do in this treacherous and sin-polluted world. And whether or not the old earthly relations of husband and wife will be renewed there, will depend upon the state of their affections

and desires. If their attachments increased through life; if their mutual affections grew stronger with age, and they desire their union to be renewed, it will most certainly take place. Otherwise not. "Free love," in its pure and true sense, rules in heaven, and it might rule here if all men and women were pure and true, as those are whom Jesus calls the children of the resurrection, and who shall be "counted worthy to obtain that world." But in this world, in its present corrupt state, free love would soon degenerate into free lust without the restraints and regulations of law. Not that I believe that human laws can ever render the social relations perfect, nor that they can exist at all without subverting the laws of nature. But the world, in its present state of progress, is in a dilemma. The general welfare of society requires laws to regulate the social relations; yet it is impossible to make laws to protect society against the corrupt and vicious, without oppressing the virtuous and good. But in the spirit world these difficulties will all be removed. The pure and good will there be separated from the impure and vicious. The latter class will be subject to the restraints of law more perfect and irresistible than human laws; the virtuous and pure will be free to obey the impulses of their holy natures in all things. They will be a law unto themselves, showing the work of nature's God written in their hearts. Among the children of the resurrection lust will be unknown. Pure, holy and mutual love will rule and direct the sexual relations; and humanity will then realize the ecstatic bliss intended by the Creator in creating man "in his own image, *male and female*," and the purity, harmony, and perfection of nature will be vindicated against the blasphemies of this sin-polluted and perverted world.

I am happy to see that the views presented in this essay are sustained by the testimony of intelligent spirits in the land of souls. Prof. Robert Hare, one of the most intelligent investigators of the Spiritual Philosophy that has ever lived, in his great work published in 1856, page 204, holds the following language: "Among the sources of happiness in the spirit world, is that resulting from a union of those really created for each other. Marriages contracted in this world lose their binding power in the spirit world; yet they may endure if mutually desired by the parties. If a husband has had several wives, or a wife several husbands, the tie only endures between the most congenial pair—if, indeed, either pair were con-

genial." The same author says, "This union in heaven is a benevolent indemnification for celibacy here and the miseries so often resulting from improper marital relations in this world." This is, certainly, a very reasonable theory. He then gives the facts communicated to him, that his father, brother, nephew, and another special friend, were all reunited in the spirit world with their earthly companions, and then adds, "This proves that a hymenial torch may be lighted which cannot be extinguished by death." He further states that he had always supposed that, independently of sexual emotions, only friendship like that between brother and sister could exist in heaven between men and women. So he submitted this question to an intelligent spirit friend in the spheres, and was informed that "peculiar emotions were attendant on sexual affection in the spheres as well as on earth."

In the March number of *The Voice of Angels* we have an account of questions answered by Theodore Parker, among which are the following with their answers:

Question—Is there marriage in the spirit world?

Answer—Yes; marriage based on affinity.

Question—What are we to understand by affinity?

Answer—Congenial companionship.

Question—Do these unions result in offspring?

Answer—Yes; but not in the material sense. There are many things you cannot understand until the mortal has put on immortality.

It may interest the reader to know that the author of this essay has lived with the wife of his youth just half a century—September 5, '26, September 5, '76—and this long union has resulted in an increased attachment, and undying desire to be reunited in the land of souls. And it was in response to this mutual desire, and to remove the anxiety we both felt on this subject in reference to the future, that I was inspired and impelled to write this communication. The thoughts are not mine, but came unexpected, and independent of any mental effort of my own. And as the time is near at hand for a more full development of the Philosophy of Life, I wish these thoughts to be placed on record, to induce investigation and thought.

I close by warning the reader against inferring that I have any sympathy with the modern idea of "free love," as opposed by the popular sentiment of the times. This essay has exclusive reference to *Spirit Life*.

For the American Spiritual Magazine.

SPIRITUAL UNITY.

Progressive Science leads the van
To harmonize the race of man;
The fount of life and light and love
Is ever flowing from above.

Truth with its holy voice appeals
To common sense, and *right* reveals;
As much is given, this age will be
The age of struggles to be free.

But Freedom yet shall grace the world,
The flag of Union be unfurled;
While One Religion, *understood*,
Shall bless the wise and truly good.

Science and Art shall open wide
A field of progress o'er the tide—
And blend the nations into one,
With Heaven's bright Truth as central sun.

W. H.

Silver Lake, Ind., 1876.

For the American Spiritual Magazine.

AMONG THE PHILADELPHIA MEDIUMS.

DEAR BRO. WATSON—I cannot tell you how delighted I am with Philadelphia. To me the delightful streets laid out in Quaker-like order, the magnificent buildings with their snowy marble fronts, weave a charm about me which will live in my memory always. We arrived here the night of the 11th, and found comfortable and pleasant quarters at Hotel Aubrey. The next morning after breakfast my "guid man" and myself started out to visit the mediums of the City of Brotherly Love. What a delightful morning it was!—so full of health the glowing atmosphere, so lifting up and exhilarating the balmy air. I forgot for a time all the storms of life, and seemed to move with the spirit of childhood days.

DR. MANSFIELD.

Our first visit was to Dr. Mansfield, who has been visiting this city for a few days. We called at his residence, 361 Sixth Avenue, New York, and there learned from his accomplished wife that he was at Philadelphia. We soon found his rooms; he was looking for us, and greeted us with the cordiality for which he is so well known. We regret to say that we found him suffering, and feared he would not be able to give us the opportunity to converse with our friends; but when we spoke of retiring without an

interview, he would not listen to us, but said he would make the trial, although he feared it would not be as satisfactory as would be under more favorable conditions. He gave to Mr. H. a long strip of manuscript paper, and requested one or both of us to write whatever questions we desired—writing our question upon the top of the sheet, and then turning it under, forming as many folds as we chose. Mr. H. gave me the paper. I was seated at the opposite side of the room from the medium, near a small table. It was impossible for the medium to see what I was writing. I will here transcribe one of the communications; the others are of too personal a nature:

"DEAR GRANDFATHER AND DEAR FRIENDS—Send us some token of your presence. Tell us what to do, and how to work for the best good. I hope all my dear kindred are here—Aunt Mary, dear Tudor, Emma, and my darling children, not forgetting Hope and Mr. Rechter. Affectionately,

"ANNIE C. T. HAWKS."

This question I folded into four folds, folding one over the other, and handed it to Dr. Mansfield, who made as many more folds and then fastened the whole with mucilage, leaving the end of the unwritten portion hanging from the closed folds. Upon this he wrote, keeping all the while a telegraphic motion with the index finger of his left hand:

"How beautiful it is to come together thus! We have been with you (i. e., your grandparents and aunts, and other dear ones). But we do not think it prudent to control the medium fully this morning. Therefore I am selected by the company to say all that the band can at this time. You really have no need of advice as to what you should do in order to do your duty, or work to the best advantage for the glorious cause which you not only expressed but fearlessly defended for years. Trust to your guides and your impressions, which latter are really inspirations.

"Your grandfather is often with you; in fact, your friends one and all are not far from you. Mrs. Mary, or Mollie, Watson is present, and bids me say for her, thanks for your aid to her dear Samuel. She says, tell Samuel and Ellen she had a nice talk with the children (Mr. and Mrs. Fuller.)

"I am your AUNT MARY."

After a social half-hour's conversation we took leave of the kind Doctor, with our hearts filled with gratitude to him and the angel world.

MRS. KATIE B. ROBINSON.

We turned our footsteps toward the home of Mrs. Katie B. Robinson, which we had some difficulty in finding, but after reaching the locality, through the directions given us by the kind people of this city (and I am sure I never before met with such kind courtesies as are here extended to strangers), we were soon at No. 2123 Brandywine street. We were ushered into the parlor, and after a few moments waiting we were received by Mrs. R., who invited us up stairs into her seance room. We did not mention our names, and purposely avoided any allusion to our home or acquaintances, by which the medium might get any clue as to who we were, or where from. After a few moments conversation with the medium upon her phases of mediumship, she was suddenly entranced by one of her guides, who gave us a kind greeting and described to us many of our spirit friends, giving their names and relationship. He said: "They will control our medium after White Feather has had a talk with you." White Feather, the principal guide to Mrs. R., is certainly a remarkable little spirit, and I hope at some future time to be able to give you, from such items as I have gathered, a full account of her relationship with Mrs. R.

White Feather's greeting to us was: "How you does? I's glad to see you; I's knew you'd would come. I knew Watson chief when he come with chief Child. He no tell my media, but I know him; I tell him so. I bring his chief John; John here now. He come to talk with you, chief; he talk with you, too. Ferguson chief here. I glad to see you—I like you—I know you." And here she gave to both of us a perfect delineation of our characters. I never heard anything more perfect than that of Mr. H. She continued to talk for twenty minutes, describing spirits very correctly; described Mr. H.'s father and gave his name; also the names of a favorite aunt of mine, a sister, the mother of my adopted children, and the name, with a perfect description of my eldest boy Willie, called the name of Henry, said he was my boy too. Henry was the name of my last and youngest child, has been in spirit land eleven years. Here White Feather paused as if thinking, and then in a quick way she remarked, "You know Clara. She in the body. She in your land. You tell her White Feather say be brave; good spirit with her all the time. Great gift hers; more power come. Good spirit send love and blessings."

White Feather then shook hands with us,

and with many kind wishes said good by. Here followed a control which gave us a happy surprise. His words, as well as I could get them, were these:

"How do you do? I am Jesse B. Ferguson. I am not dead, but living. God bless you. I am glad to meet you. Say to Bro. Watson, hearts in spirit land bless him for all the work he is doing, and the hungry hearts of earth bless him. To you, lady, I say, feel to thank God for a mediumship which is in the angel world recorded. Fear not, trust in God and your angel guides."

To Mr. H. he said: "Loved ones are with you, helping you and holding you up. Be brave, you will overcome all obstacles. The holy light of spiritual truth is burning in your city, and it will continue to burn brighter and brighter until the victory is won."

Much more he said which I could not remember. Then came your son John. He shook hands with Mr. H. as cordially as if he were indeed there an inhabitant of the body. Turning to me he said, while a bright smile lit up the medium's face, "I am very glad to see you. Tell Father I am with him often. It is I who write. I am gaining strength day by day. I follow the light and learn the way to higher planes. Give my love to all at home. Tell them Johnny is not dead; he lives."

Then came Mr. H.'s grandmother, giving proof of her identity. Then my children, Willie and Henry, followed by sister Emma, who spoke very affectingly of her children. And this ended one of the most satisfactory and delightful interviews I ever held with any medium. God bless Katie B. Robinson.

After leaving Mrs. Robinson's we made an engagement to go at 7½ P.M. and visit

MRS. THAYER, THE FLOWER MEDIUM.

She is making her home at No. 1601 North Fifteenth street, the residence of Col. S. P. Kase. We found upon reaching there quite a number of visitors in the parlor, and among them Mrs. M. J. Holmes of Memphis, Mrs. Saxton of New Orleans, and Mr. Paul Bremond of Houston, Texas, who has known me since the early days of my mediumship.

The crowd was so great that many could not get seats in the circle room, and Mrs. Thayer was obliged to request them to leave, not, however, until she had kindly offered to give us the seance the following night—an unusual thing with her, for she is so exhausted by these seances that two a week are as many as she can hold.

Everything arranged, we took our seats around a long extension table. One of the visitors, a gentleman from Washington, fastened the only door. We were all satisfied that there was no possible means of ingress or egress save through that door, and we saw that it could not be opened without our knowledge. The medium was seated about midway of the table. Joining hands with the circle, the gas turned off, we engaged in sacred song. After several hymns were sung, and perhaps twenty or thirty minutes had expired, the medium called for a light. A match was lighted, revealing for a second the table strewn with flowers. All was again dark, and the singing resumed, when we plainly heard the fluttering of bird's wings, and a gentleman exclaimed, "I have got my wish! There is a dove upon my shoulder!" I then wondered if my wish, which I had made mentally, would be granted. I had wished for a token from the South—a branch from the fig tree with figs upon it. In a few moments the medium requested that the gas should be lighted, and so it was, and what a scene! The table was covered with bright flowers all sparkling with evening dew, and there lay the branch from the fig tree with the figs upon it, a white dove nestled upon the shoulder of a gentleman, while a bright little Carolina bird was in a lady's hand, and near Mrs. Holmes was a turtle dove.

To say we were delighted would not express our joy; our hearts were too full for utterance. Mrs. Thayer kindly invited us to attend the seance on the next evening, and we gladly accepted the invitation.

Everything was conducted as the evening before, except the door fastening. Mrs. Thayer seemed to feel, as mediums can feel, that some person present was not satisfied—they had their doubts about the door. So she insisted that it should be secured to satisfy the party's skepticism. The door was locked, a chair placed with the back under the door knob, and above that a slender pen knife placed so that the least motion of the door would throw it down. This seemed satisfactory to all, and the room was made dark, and all joined in singing. The match was called for and lighted, revealing as the night before, the dew-gemmed flowers, and then all was dark again. After a space of ten minutes the medium said, "Light the gas, and let us see what there is." The gas threw a glare of light upon a table crowned with fresh, crisp flowers, not a leaf disturbed, not a petal crushed. Sitting in the dark, I was thinking to myself, why can't we have

something besides birds and flowers? when I heard something fall near me which sounded like gravel. I thought at the time it might have been some of the flowers, with the roots and soil attached, for this had occurred the night before; but when the light came there was just opposite me a handful of wet sea sand, beach pebbles and small shells. Something had come besides flowers and birds. Only one bird appeared at this seance, a white fan-tailed pigeon.

After the seance was over, I went up to the kind hostess to thank her for the pleasure we had enjoyed in her house, and to express my delight to Mrs. Thayer, when I was introduced to Jesse Shepard, the great musical medium, the wonder of the world. Mr. H. regretted that he could not so arrange matters as to remain longer in Philadelphia, that we might have the pleasure of hearing this "Musical Trinity." He contemplates visiting New Orleans, if not compelled to go to England. Should he visit the South, I hope he may be induced to come to our city.

We left our kind host and hostess with hearts full of love for them, and a prayer that the angels may ever watch over them, and that the dear medium under their charge may be ever sustained and blessed.

Faternally, MRS. A. C. T. HAWKS.

MRS. STEWART.

The *Religio Philosophical Journal* says:

Geo. E. Rogers, of Milan, Ohio, has at last become convinced that Mrs. Stewart, of Terre Haute, Indiana, is a genuine medium. We give the main facts in his statement, as follow:

"We waited patiently for about twenty minutes, when the cabinet doors were opened, and there stood a splendid-looking spirit (lady), dressed in black, with the medium in plain view of the visitors. The spirit stepped out of the cabinet on the platform, and was recognized by a gentleman in the audience. She slowly dematerialized in full view of the company, and when she was all gone, except her head, which was only about six inches above the floor, she spoke loud enough for us all to hear, to close the door. The next spirit that came was a man, I should judge nearly six feet high, with a heavy black beard. He stepped out on the platform, and was recognized by his father and brother, who stepped up, shook hands, and talked with him. Next came a young, smart-appearing

German girl, about sixteen years of age, dressed in a rather fancy costume, peculiar to those people. She was quickly recognized by her father, who was present; she threw her arms around his neck and kissed him, and conversed with him in German. The last one that came was a lady. She came and partially opened the door and disappeared. The controlling spirit also appeared with the medium in view at the same time. They are doing a good work here, and are crowded with visitors from all parts of the country."

From the Banner of Light.

THE NEW MOVEMENT IN SPIRITUALISM

Surprise has been expressed in some quarters that the work of local organization was not immediately proceeded with after the meeting in Philadelphia. The delay, so far as the New England branch of the committee was concerned, was a purposed delay. It was agreed that beyond seeking a hearing at the camp-meetings nothing should be attempted till the season of these meetings was past.

Now we are ready to take the field and proceed with the work of organizing societies in every part of New England. A competent staff of lecturers has been secured, and stand ready to respond to calls to speak wherever there may be a desire to know the meaning and purpose of the New Movement. These lecturers will, if desired, remain in localities where an organization is effected, long enough to assist in completing the details of the organization and seeing that the society is got into good working order.

This work is undertaken in obedience to a vote of the Philadelphia Conference, "That a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country—North, Middle, West and South—empowered to call, at such time and place in the year 1877, as may seem to them fit, a Delegate Convention, composed of five delegates from each society which shall be formed within the year, and of such other persons in places where there are not enough to form a society, as may signify their sympathy with the movement and apply to the committee for credentials, which Convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the Convention."

The main feature and prime object of the

New Movement is the organization of local societies upon "a religious and financial basis" for purposes of practical work—work for the maintenance of health and the building up of sound minds in sound bodies; for the promotion of education, looking to the highest possible perfection of the individual; for the study and practical application of social science with a view to a new and improved state of society in the earth; for the furtherance and support of all wholesome and needed reforms; for the training and nurture of the spiritual nature of man upon the same scientific principles which obtain and have been applied with so much success in the training and development of the intellectual faculties. All human beings have mediumistic powers. These powers inhere among the natural functions of the brain. The proper training will develop these spiritual faculties of the mind just as the corresponding training of the intellect brings out the faculties for arithmetic and music, for reasoning and oratory. In brief, then, what the New Movement proposes is a comprehensive scheme of education and evolution conducted throughout on scientific principles and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment on the basis of love to God and love to man, of a new order of society in the earth.

Without creed and without ritual we expect our society everywhere to go systematically to work upon the great tasks of man-making and nation-building, convinced that whoever will take up such work in earnest, under the combined light of science and revelation now shed upon the problems, will speedily realize the ancient promise that "He who will do the work shall know of the doctrine."

Hence, while some of us hold to doctrines in the sciences of theology and psychology quite as decided if not as definite as any doctrines we accept in the great departments of knowledge embraced under history, physics and mathematics, and while we all are agreed that the love principle, as it was wrought out in Jesus, and from him has passed, or is passing over into modern civilization, is the fundamental ground of evolution in the modern world, and while the spiritual leadership of Jesus, in the large sense of a supernaturally selected person to stand as the symbol, before men's senses, of the divine love and wisdom, as these are operative in the practical processes of making and perfecting worlds, we yet commit no man to these nor any other set of opinions

as a condition precedent to membership in any of our societies. Our societies are schools, wherein everything pertaining to the nature of man and the method of his development is destined to be systematically and scientifically taught. As fast and as far as that is possible, we would turn the whole world into a great practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children, by means of primers and elementary text books of every branch of knowledge, philosophic, scientific, practical and artistic.

Into such a scheme of culture would come, also, lectures and lecturers, demonstrations, object teaching, apparatus, etc., adapted to the needs and capacities of the whole people.

We do not wish to disguise the fact that Spiritualism in the New Movement puts on a new phase and takes a decided step forward. A new and larger definition is required to express its scope and spirit. Spiritualism in the New Departure is that scheme of thought and action which embraces the science, the philosophy, and the religion of human life. It is in fact a new religion which imports a new church, a new state, and a new education, preparatory to the new heavens and the new earth which, in one form or other, has been the burden of the seers and prophets of all ages and all religions.

Now, whoever is willing to take hold of the practical part of the work here outlined, in the spirit of this New Movement, is welcome to a place and to service as a member in full fellowship with our societies, so long as he loves to stay and is willing to work. On this one condition of love of the brethren and willingness to co-operate with us in eager joy to fulfill our tasks, we invite and welcome all, orthodox and liberals, Spiritualists and materialists, theists and atheists, to come as workers and learners into our schools, not doubting that as we travel on in unity of spirit, through practical uses to human ends, we shall constantly approximate and ultimately attain to a practical unity in that well-grounded knowledge of true doctrine which can never fail to come to earnest men and women devoutly doing the work of God and humanity.

Societies wishing to obtain further information, or desiring to secure lecturers and organize societies, will address

J. E. BRUCE, Newburyport, or
J. H. DEWEY, Boston, Mass.

RIGHTEOUSNESS OF WORKS,

Which James Intended to Teach by "Faith Without Works is Dead."

THROUGH OUR HOME MEDIUM.

James said this because he had learned the barrenness of faith alone. The expression that faith could remove a mountain, uttered by Jesus Christ, was not intended to convey the idea that faith alone could do this, but that the effort must be made to remove difficulties before faith could be perfected. A dormant, inactive faith could never have proven the truth of Christ's teachings. Faith that does not lead to good works is not faith, but mere profession. Works will make faith perfect, because the believer will have his faith increased more by doing the will of God than by hearing only.

This is a subject not understood by Christian believers. They suppose the "simple faith" they so often preach will save them, but I tell you there is more for you to do than merely believing Christ to be the Son of God. He did not tell you to believe on him, but to believe the works which he did, for in doing this you would have faith in him by whom he was sent. He claimed the power to be of God, and told his disciples that God would give them the same power by doing as he told them, which was to heal the sick, cast out devils, raise the dead, etc.

This is what is now being done by mediums. They are conscious the power does not belong to them, but that it comes from God through spirit influence, which Christ said should be the reward of faith in his word. They work, and faith follows, to all who will let the Master open their hearts. He is continually knocking, but many are still in darkness, both in this and the spirit world. This is because their faith without works is dead.

Manifest your faith by your works, and light from the spirit world will shine upon your pathway, and you will accept Christ as the world's Redeemer not by faith alone. Knowledge will be added to your faith, which Peter meant to teach by the exhortation "add to your faith," etc. Christ's messengers are continually telling of his mission. He that teaches any other doctrine than that Jesus is the Redeemer of the world, is not high enough in spirit life to see the light which beams from the realms of his Father's mansions. They can never see his salvation until by progressive works the darkness is dispelled by the spirit chain.

of love which links them to Jesus Christ as the Mediator between them and their father, God.

Many refuse to visit mediums for want of faith in spirit communion. Thus the works of the mediums fail to convince thousands who would be Spiritualists if their works preceded their faith. Go to see these mediums, or send for them. You will never see nor know without effort to make conditions such as are necessary to the acquisition of knowledge whereby your faith will be perfected.

James was the embodiment of faith in good works. He knew the faithful Abraham was justified by works when he offered up Isaac. He knew Rahab was justified by works when she sent the men another way. Their faith would have been dead without the effort to perfect that faith. Christians, as you term them, preach about the exercise of saving faith. Faith comes from God to make us practice the teachings Christ gave when God sent him into the world to make salvation perfect through suffering. You must suffer, or your faith will have no test. You must work, or your faith will be barren and unfruitful. By the deeds you do you shall be judged in spirit life. In the final judgment Christ will say, not what have you believed, but what have you done? If your faith is manifested by your works, men and angels will know what your spirit judgment will be. Prayer and holy living will make your works correspond, for a good tree will produce good fruit. This is in accordance with the laws which govern the nature of man, and many other things in the natural world.

When the Spiritual organization is perfected, the faith of Spiritualists will be demonstrated by works from the spirit world. "Believe for the very works' sake," said Jesus. Your ministers exhort you to have faith, but the mind is bewildered by such instructions. There is nothing tangible in such teachings. The power to believe comes from God, and he does not expect you to exercise a power he has not given. This power will come when you obey the instructions Christ gave. Obedience comes first, then faith follows, as the reward of obedience. The lepers would never have been cleansed if they had simply listened to the command of Christ, no matter how much confidence they might have had in the virtue of the water and Christ's power to heal. You may say, "I have faith," but you have not, unless you are willing to prove that assertion by tangible evidence. Men say

many things, but their lives contradict their professions. This is not faith. It is a deception which they must rise above by doing the will of God. They have no right to assume that which God alone can and does give. Let your faith be seen by works meet for repentance. Many came to John's baptism whom he called a generation of vipers, because they brought not the fruits of the faith they manifested by going. Curiosity, and not faith, prompted the act; hence he reproved them in the language above quoted.

HOMER, LA., Sept. 1, 1876.

BRO. S. WATSON—I am now free to admit that I have never read anything in all my life that has pleased me more, and I can now say that I thank God that it has been my lot to meet with your works, and I now feel like I could not do without the MAGAZINE. To write my notions would not be interesting, but suffice it to say that theology had got me to the point where I could hardly believe in anything pertaining to the future state. Now, thank God, I can see and believe with all my heart. I feel now that I have something to live for—that when I pass over I shall meet a father, mother, wife and three little boys. Would to God that I could hold communication with them now. I am trying to do so, but as yet have had nothing satisfactory. It is new to me, and I don't know whether we do right or not. I would like for you to give a description of table and all fixtures pertaining thereto. I hope and trust that I shall have a medium in my family, that I may be able to see my dear ones who have passed over.

The MAGAZINES have created quite a stir, and I think that many will be converted through their influence. Put me down as a life-time subscriber to the MAGAZINE, and may the good Lord preserve you for a long life. I think I will be able to send you some more names before long. May our God keep you, my dear brother, is the prayer of your true friend,

J. E. B.

In reply, we don't think it necessary for any particular kind of "table" or "fixtures." The table is simply a good conductor of magnetism from the circle to the medium, to enable the spirit to control the hand in writing. After the medium is developed, or they get complete control, no

table is necessary; any place where they can write answers as well. We would recommend the use of the planchette at first, but as soon as you can do so lay it aside. It is very unreliable, from the fact that spirits of a low order can control it, and often do, to the annoyance of the medium. Those who wish one can get it by sending one dollar to Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

For the American Spiritual Magazine.

Electricity, Magnetism and Personal Emanations as Conforming Agents, Influencing Materialisations and Other Spirit Manifestations.

Electricity and magnetism must of necessity, by their powers of attraction and repulsion, and by their chemical action as decomposing and combining agents, exert a marked influence upon materialistic manifestations. For example, take two bodies, one in a positive, the other in a negative electrical condition, bring them near each other, and they will be attracted; let them be in the same electrical condition, either positive or negative, and there will be a mutual repulsion. Bring certain substances together, under favorable conditions, and they will unite permanently. Again, mix a variety of certain articles together under favorable conditions, and various compounds will result from the law of elective affinity, in which, familiarly speaking, the various combinations are formed by a law of mutual preferences. By similar laws individuals are attracted or repulsed. For example, a promiscuous assembly breaks up, and its individual members, if left to their peculiar impulses, form groups according to their respective spiritual and mental affinities. We are told that the same principle controls in spirit life, and also between those on the spirit and earth planes, placing the parties *en rapport* or causing repulsion. Upon the same principles, circles for materialistic manifestations, including the medium and the control, should harmonize—or, to express it in chemical vocabulary, and to illustrate by chemical usage, the circle should be organized under strict laws of affinity, such as would be necessary in chemical manipulations to secure satisfactory results. Closely allied to these chemical influences, in action and result, are human emanations. These are constantly being exhaled from our per-

sons, exerting either attracting or repelling influences as the parties sending off such emanations are developed or undeveloped, good or bad. In this like attracts like, while opposite conditions repel. The same law here, also, we have reason to believe, obtains both in spirit and earth life. Then good spirits cannot exert their full influence upon immoral persons, as they are repelled by their very surroundings. Mediums being unusually sensitive to external influences, are especially affected by adverse surroundings of this kind, while all, more or less, feel their baneful influence.

Atmospheric vicissitudes, as to electrical phenomena, often interfere with spiritual manifestations as they do with telegraphing.

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From the Banner of Light.

QUESTIONS AND ANSWERS.

Controlling Spirit—If you have any questions, Mr. Chairman, I will consider them.

Question (from the audience)—How do you understand Christ's words concerning the "straight gate?"

Answer—I do not know as I am capable of demonstrating to the people of Boston my position in regard to that, but I will endeavor to do my part to the best of my ability. "The straight and narrow gate, which leadeth unto life eternal." I used to hear a great deal of this when on earth, and now I believe there is a straight and narrow way which leadeth unto life eternal. Yes, I believe it in every sense of the word. I will take it in a spiritual sense. Now if the members of the spiritualistic fraternities in your city of Boston, or in any other city or community in the land, believe that the gate to heaven is a broad path and can be reached by devious ways, they are greatly mistaken. I do not consider for a moment that a belief in spirit communion constitutes a Spiritualist. By no means. I do not think that believing in Christ constitutes what they call a "Christian;" but if you wish to follow Christ's precepts—to do unto others as you wish them to do unto you—then you might be entitled to the name of Christian. So it is not enough that you receive the truth that the spirit can return and communicate with earth, but you are also taught of the nature of that spirit life, of the need that you should fit yourself, while wandering here upon earth, for your reception there; of the necessity that you should tread that straight and narrow way

which leadeth to life eternal. If you receive Spiritualism thus, then are you a Spiritualist in deed and truth; but simply to believe in spirit communion does not, in our mind, constitute a Spiritualist. A Spiritualist must be one who understands the spiritual law, who receives it into his heart, and lives out the grandest ideas of his or her being, who lives in harmony with the spiritual world, who dares to look in the mirror of his or her life and not blush at the sight.

To be a Spiritualist is a grand and noble thing. To be a Spiritualist and to believe that the angels are hovering around us, clasping our hands, leading us through the magnetic path of earth—the spiritual path of life unto the grand hereafter—is a something worthy to build a temple of thought upon. You are building it there.

Yes, it is a straight and narrow way that leadeth unto life eternal—that life where we shall rest, not as in the past it has been told you, but to feel that there is a grand sublimity beyond, and a work still for you to do. You are not to sit down and sing praises to the Great Eternal. You have a work which none other can do, which you yourselves, men and women, are obliged to take hold of and to do for the benefit of yourselves and humanity. This is our only knowledge of “the straight and narrow way which leadeth unto life eternal.”

For the American Spiritual Magazine.

ELIJAH'S LETTER TO JEHORAM.

BRO. WATSON.—The great importance to Bible Spiritualism of the transaction recorded in 2d Chron. xxi, 12, has prompted me to ascertain from the sacred text itself the true time from Elijah's translation (not “death,” as the margin of the above text has it), to the sending of his letter to Jehoram; also, to name some of the logical conclusions deducible therefrom, which no Bible believer can deny or gainsay.

Because scriptural accounts of its historic matters are generally given in the order of their occurrence, Elijah seems to have been translated about the time of Ahaziah's death, and is therefore put between *it* and the *beginning* of Ahab's son, Jehoram's, reign—2d Kings i, 18, ch. ii and ch. iii, 1—which this last quotation expressly states, was “*in the eighteenth year* of Jehoshaphat, king of Judah.” Therefore, at Elijah's translation, Jehoshaphat could not have reigned more than seventeen and a half years; after

which he must have reigned seven and a half years to have made up his twenty-five years' reign.—2d Chron. xx, 31. His son Jehoram then succeeded him and reigned eight years—2d Chron. xxi, 5–20—from which account of his wickedness given in this chapter, both *before and after* his reception of the “writing,” and his two years' sickness, of which he died, this “writing” seems plainly to have been sent to him about the middle of his reign. This gives him four years of wicked ruling before its reception, and two years after it, and two years sickness, whereof he died, as the “writing” predicted. We therefore sum up this testimony thus:

1. After Elijah's translation Jehoshaphat, the father of Jehoram, reigned seven years.
2. After Jehoshaphat's death, his son, Jehoram, before receiving Elijah's letter, reigned four years.
3. From Elijah's translation to his writing and sending this letter was eleven years.
4. Therefore, the translated prophet, Elijah, did, according to Bible testimony, *write and send* a letter to Jehoram, king of Judah, after being in the spirit world at least TEN YEARS.
5. But, if Elijah sent such writing, some spirit must have brought it to Jehoram, and this is SPIRIT MAIL.

6. As Elijah, the writer in the spirit world, was originally from this world, it is probable, at least, that the spirit mail or letter carrier was also from this world.

7. Elijah's writing to Jehoram after being ten years in the spirit world proves that he was *not* dead, but yet *living*.

The Bible, therefore, clearly proves and sanctions—

1. The communication of those in the spirit world with those of this world.
2. This is established, not only its *possibility* and *probability*, but its ACTUALITY.
3. That when men pass from this world the body only can die, the soul and spirit, which are the invisible man, do live, know, think and act on intelligibly, or are immortal.
4. That SPIRITUALISM, so far as spirits communing with mortals is concerned, is a TRUTH, let the churches and ministers oppose and deny it as much as they may, singing, “Angels now are hovering round us,” etc., and then cursing those who say, “I believe it.”

A. W. BLAKESLEY.

Tom's River, N. J.

GION, SCIENCE AND SPIRITUALISM

we take great pleasure in transferring to our columns the following editorial from the *er of Light*. It strikes at the very root of the matter. Man must have a religion. It is a necessity of his nature that creeds never satisfy. Nor can the phenomenal of Spiritualism meet the wants of his "n" nature. The time has come for Spiritualists to "come up higher" than of them have ascended. If we admit the fact that religion must needs take the form of life, it is time we showed to the world that our object is not to tear down, but to build up—not to destroy, but to spiritualize and harmonize the conflicting religions professing to be based upon the Bible, and to give only the law of love for our creed, and to do good to all men our religion:

We need hardly urge upon all the readers of this week's *Banner* a thoughtful perusal of the article which is reproduced, with the exception, from the *Harbinger of Light*, a Spiritualist monthly published in Melbourne, Australia. It reveals deep insight, clear perceptions, a lofty spiritual faith, and a peculiar faculty for the solution of dark problems and the reconciliation of conflicting ideas. The burden of it all is that Spiritualism comes as the effectual solvent to bring about a true and just conjunction of the forces of religion and of science, of both of which the world is in need. For a long time the grand supplement. For a long time of years there has been going on between them a fatal strife. It is the struggle of knowledge with Belief, of Reason with Faith. Science refuses to surrender an inch of ground she has gained, but she has to confess that her field is limited. Religion confesses that she has made claims and usurped powers for which she can furnish no vindication, and hence fears for the results of this contact with science in which she is engaged.

Without the interposition of a third and higher force, reconciliation and harmony are impossible. Religion is losing her pre-eminence. Her power over men's minds is visibly waning. Her laurels and her glories are being torn from her brow. And science, which it has done its utmost, is wholly incapable of supplying that want which is the hunger-thirst of every human soul. So far as we can find its way it treads firmly, and is

sure of what it has already attained. But there is a life-giving principle to whose grand secrets it cannot penetrate. That it cannot even make nearer approaches may be charged to the fact that it so far rejects the recognition and co-operation of the laws of spirit, which are the only laws of life. By-and-by it will no doubt be different; but not before a reconciler has helped science to see that what it dismisses with contempt as phantasmal, is, after all, the only real.

With what a plain impressiveness does the article which we have quoted remark that "science has truth, and dreams that she has all," but that "religion knows not truly what she has—she has claimed so much that she cannot keep—she has wronged so much that she doubts her own right, and having stolen from others scarce expects her due." Then what is the power, the new power, that is able to reconcile them, that both may play their full part in the advancement and happiness of the human race? It is Spiritualism. This can hold all the facts of the one, and convert into knowledge the blind and stumbling faith of the other. In connection with whatever form of religious dogma and opinion Spiritualism may readily be held, it is free, and it is all-embracing. It does not come to raise a new conflict, but by dispelling the doubt and darkness of one side, and opening larger methods to the other it will preserve the force of each and make them both the united power they were clearly designed to be.

In this sense Spiritualism is not a destroyer, but a corrector; not a revolutionizer so much as a conservator; the great economist of knowledge, faith and life, joining them firmly in a triple cord that will stand any strain that can be put upon it. Where there is open war, Spiritualism comes holding out the olive-branch of peace. It ignores nothing that is known, it overturns no faith that rests on anything higher than human dogma. Every year the church pulpits ring either with labored assaults on science, or with still more labored endeavors to unite science with religion according to creed and dogma. But the effort only shows more futile continually. Meantime people ask if there is no reconciliation possible. Alas, yes; provided that religion will take refuge in the spiritual only, and leave dogma to take its chances with all other mere human contrivances.

The world cannot have waited so long for this desired visitant in vain. It cannot be to no purpose that millions have been awakened to an entirely new view of life, and

the earth and beyond the earth, in the last quarter of a century. Spiritualism has come to perform lasting service, to accomplish some great work. If it comes at the very time when the fight is raging the hottest between religion and science, or faith and knowledge, it is by no chance, nor is it to be without a worthy result. They who would harden in the conceit of knowledge, and they who would hide in the shadows of superstitions, are summoned forth by Spiritualism to confess equally that religion is the soul and life of everything to whose larger power knowledge and dogma must surrender the control.

Let us keep in view, also, the fact that religion must needs take and keep the lead in life, or else that life is nothing. There is no getting on without that. Even if we have knowledge, it leads nowhere of itself. And if we faithfully subscribe to creeds, they are powerless beyond their own circumscribed limits. There is a deep sense of the necessity of the true life-giving principle in every heart. It is religion alone that can bring that activity into man's nature. Having gone as far as it can go in the guise of creeds, it now takes a new step and rends the creeds asunder, letting in the light of the furthest heavens. That the day is fairly breaking cannot be successfully denied. It must have dawned by this time, for all things were ripening and in readiness. As the writer of the article we reprint happily exclaims, "The religious spirit seeks new realms for its exertions and reposes on higher planes." While Spiritualism is in the largest sense religious, it is to be accepted as no less scientific also.

J. J. McGrew, writing from St. Louis, says:

MR. WATSON—I visited Miss P. Gilbert, the spirit artist, at No. 1200 South Fourth street, and to do her justice must say that I believe her to be an honest medium. She knew nothing of me whatever, whether I ever had a family or not. She did not even know my name. I have a wife and five children in the spirit land. My wife appears on four plates, and all five of my children are on one plate. My wife and two of the children I recognize, and so does my daughter. The other three were infants, whom I could not expect to know. Now it appears to me that this defies all possibility of fraud. *At least it is satisfactory to me.*

2102 Clark avenue.

A MOTHER'S ADVICE TO HER CHILDREN

THROUGH OUR HOME MEDIUM.

We will meet you in the spirit land, and we come to meet you in the family reunion to-night. Oh, the happiness we will enjoy when we are all reunited in the spheres of light and love! Christ will be our glory and guide, then we will be guides to our earth friends. You and we will come to earth ones as we come to you to-night, in the hope of drawing them to our spirit communion. Oh, my children, you are together to-night with your father, the only one left of our immediate family to battle with the trials and afflictions of earth. Live, my children, so as to join your mother and loved ones in the bright spirit spheres, where there will be nothing but love and harmony. This will be if you are prepared by a life of faith and good deeds to see Christ in his prepared mansions. There is one for you. If you do not occupy it the fault will be yours.

Lena, you and Ella are far apart in your earth surroundings, but you can be near in spirit communion. Your mother will be the connecting link. The distance will be spanned by spirit telegraph. The vibrations of that connection will find a responsive motion in your hearts, and you will feel your mother controls the battery which sends the electric fluid. Thus your hearts will be drawn together, and you will feel nearer to each other and much nearer your spirit mother, who is with you more than you have ever realized.

Now, my children, you must not neglect the gift you have. Your position in spirit life will be just as you yourselves determine. The means of salvation are in your own hands, and if you neglect to improve them the same sentence will meet you in spirit that the man who divided the talents pronounced upon the slothful servant who came with the unjust charge because he did not improve the talent he received. Oh, how that sentence "You knew your duty, but did it not," will haunt you! If I could make you feel the importance of cultivating the talent given you, your mother would be happier in her spirit home than she is even now. I should feel that I would have my family with me always. We progress only by effort. You must do the same; and the more you accomplish in earth life the higher you will begin spirit life. Think of these things, do your duty, and you will be better prepared for the trials of earth, and far better prepared for spirit existence.

I mean the following page for all. Live godly in Christ Jesus. He is your guide and example. He will tell you, if you fail to keep his commandments, that you did not visit him in prison nor clothe him when naked, neither fed him when hungry. In the world of immortality your judgment will rest upon the obedience you have rendered to Christ's commandments. He came to set the example which you must follow to reach the mansion he went to prepare.

MOLLIE.

EXTRACTS FROM LETTERS.

We make the following extract from a letter received from the President of the Texas Association of Spiritualists and Liberalists. It breathes the right spirit. When the people lay aside their prejudices and look at Spiritualism from a proper standpoint, they will see that no system of religion of which we have any knowledge has such claims upon mankind as pure Spiritualism. He says:

I believe with you, that Spiritualism, science and primitive Christianity are all true, and must and will harmonize throughout. I have been for forty years a firm believer in Spiritualism, because it harmonizes with what I believe to be the teachings of Scripture. My investigation into the teachings of Spiritualism has confirmed me in this belief, and yet it has modified my views upon many questions involved. I once had many doubts of the truth of the Bible, and almost a positive disbelief of many of the occurrences and what are called miracles recorded therein; now I am a firm believer in the Bible, and can easily believe in the miracles (so-called), because Spiritualism teaches that they all take place in accordance with natural law, and not, as taught and believed by many, in violation of law. Since I have become a Spiritualist I love my Bible better than I ever did before. As I understand it, Spiritualism is not at war with the Bible nor with science, but only with the interpretations of men.

I notice from the proceedings at Philadelphia, that more is expected from the Committee of Twelve than I thought from your letter tendering me the appointment. Had I noticed this sooner, I perhaps should have hesitated about accepting, as my time and means will not allow of my doing all that I have the will or desire to accomplish. But perhaps in my case this appointment does

not add to my duties in supervising organizations.

Our societies will be organized under the direction of our State organization, by our State lecturer, and our present plans will be pursued without change, and let the developments of the future determine the propriety of each society connecting itself with the National Convention.

I agree with you that it is in the home circle (the family altar) that Spiritualists can derive most consolation and happiness in communion with our loved ones.

We have succeeded in inducing quite a number in this town to form private circles for investigation, and a great many manifestations occur, creating quite an interest in the subject. Some believe they are produced by the spirits, and others by the devil, who, by the way, generally gets credit for what we do not understand.

We had a visit recently from Bishop Pierce, and I will relate an incident connected with that visit. He called upon a lady of our town who had formerly belonged to the M. E. church, and expressed surprise at finding her living out of the church. She told him she thought she ought to be in the church, but that she was now a Spiritualist. He asked her what she had been reading upon the subject, and was informed that she had read the works of Dr. Watson, of Tennessee. He then told her there was no better man than Dr. Watson, and that he did not regard the belief in Spiritualism as any bar to her entrance to the church. The next day she joined his church, and is still pursuing her investigations of Spiritualism. Why should not all Christians investigate the subject, and if they find it to be the truth, embrace it? And if they should do so, why should they leave the church?—or rather, why should the church pursue such a course as to drive them from it? I think Bishop Pierce is right in this matter. Would that all ministers occupied the same ground.

Fraternally, WM. L. BOOTH.

BISHOP PIERCE.—More than twenty years since we traveled with Bishop Pierce and Rev. F. A. Owen several weeks, attending the Conferences in Arkansas. During this time we told the Bishop our experience in the investigation of Spiritualism. We have sent him our books and MAGAZINE, and hope soon to have the pleasure of greeting him as in former days.

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MEMPHIS, NOVEMBER, 1876.

MINNESOTA STATE CONVENTION.

The Ninth Annual Session of this organization was held at Minneapolis, on the 6th, 7th and 8th of October. Arriving there the day previous, we had time to look at this beautiful young city, of which we wish to speak in another place.

The Convention met in Harrison Hall, a large building, centrally located. We had never been in the State, and did not have a personal acquaintance within several hundred miles. We went to the hall some time before the hour of opening arrived. A few persons were seated around the stove, where Dr. Juckett was exercising his clairvoyant powers. He soon turned to us and spoke of those he saw with us, and gave some very remarkable tests as to our antecedents, with our name.

When introduced to the Convention by its President, we told them we had been accustomed to attend Annual Conferences of which we were not legally a member, but editing their church paper we were authorized to speak on any matter that came before the Conferences. That when we gave our consent to accept the invitation given by their President to attend the Convention, we determined to oppose whatever we could not indorse, though an entire stranger to every one present. We had come over a thousand miles to attend their Convention, and should feel perfectly free to express our sentiments in regard to whatever might come before it. They most cordially conceded this right, and made us feel perfectly at home.

It was one of the most harmonious assemblies we ever attended. They spent consid-

erable time in conference with five minutes speeches, which were very interesting. The business of the Convention was conducted with regular order. Friday and Saturday nights and Sunday afternoon the committee made us lecture.

We copy from the *Minneapolis Tribune* of Saturday its account of

THE CONVENTION :

Last evening the hall was well filled to hear the lecture of Rev. Samuel Watson, of Memphis, Tenn., which was well received, and by those present who are considered competent to judge, was pronounced a very able and learned address.

He was followed by Dr. Juckett, of Illinois, who gave a descriptive seance, in which he described the spirits that he claimed were around each and every one of the audience. He described their looks, manner, the condition they were now in, and what they would speak to their relatives present.

This is very gratifying to the believers in the faith, and the seer is said to have wonderful powers in that line.

Saturday morning the meeting was called to order at 9 o'clock. Mr. J. H. Soule presided, and conducted the business in his characteristic speedy manner.

Following the usual opening exercises was a conference, in which each one who wished was allowed five minutes to give their testimony for the cause.

A great many persons availed themselves of this opportunity, and spoke of the various instances in which they had received benefit from the influence of the spiritual cause.

The idea was advanced that they were not to tear down, but to build up. The belief of various sects were not to be attacked and rooted out, but that Spiritualists were to live in such a manner that their lives would convince the world their belief was the best one, and the others would be spiritualized. They believed that errors had occurred at the beginning of the world that it was necessary to correct. They should work along in a harmonious manner, and strive to elevate the standard of Spiritualism. There had been some objectionable features in the past that must be removed. We must live and work so that we will be better, purer and holier here, and when we pass from this earth we will enter the next nearer like the angels that have gone before. We are all to be angels sometime, and we should live in this world to be as near like them as possible, so that when we enter our future home

in the spirit world we will move in as high a circle as possible. The angels gone before us are in a world of progression, and are at all times progressing toward perfection. The nearer perfection we are here the better and purer will we be hereafter.

The thought was advanced that the time was speedily advancing when not only a few were to receive the spiritual benefit, but the whole world would acknowledge the great good done, and receive the belief with open arms. The people would learn that spirits and beings are the same form, and would be the same in the next world that they are in this. There they live in a better world and progress faster—that is about all the difference. Instead of strife and contention, it will be peace and harmony, and each person will strive to help his neighbor, and all working together the result will be a grand triumph. Peace and prosperity will reign, and all will be in a world so far superior to this that could you but obtain one glance at its beauty, every one in this world would hasten to enter that sphere before the time set for him to do so. Ah! that would be a fatal mistake. For should you do so, just so sure your best hopes would be dashed to the ground. We are not permitted to know, or at least to realize the great blessings in store, for should we but have the faintest inkling of what it was, the result would be most disastrous to our welfare.

Thomas Walker, the "boy orator" of England, was called upon to speak, and came forward. Walker is a young man that it seems does not possess any great amount of intellect, though he is a pleasant appearing person. It is claimed that he has but a very poor education, and that obtained in the lower schools of England. He has, since his thirteenth year, been a trance speaker of considerable ability. He went into a trance, and it was claimed Mungo Park spoke through him.

The audience chose the subject by vote, and it was decided he should speak on the subject: "Is spirit the outgrowth of matter, or matter the outgrowth of spirit?"

To give anything of a synopsis of the interesting lecture in the brief space we have to spare would be an utter impossibility. It was really a good discourse, and for an impromptu address displayed more ability than the audience would give the young man credit for. He argued that matter was the outgrowth of spirit, as the Divine Being who created the earth is a spirit, and the earth, being matter, was an outgrowth of the Great Spirit. Man, as

matter, was but the spirit in an undeveloped form. As you look on a building in the course of construction, you see but the rough scaffolding all about it, and you say that it is not a beautiful building. Take away that rubbish, that I may see what the building is like. You take down the scaffolding, and a handsome structure remains. The body is but the scaffolding containing the soul. The scaffolding remains while we are building up the soul, and when that is done the soul is released, placed in the spiritual world, and the scaffolding or body is no more. Therefore we should live in such a manner that the soul should be as near perfection as possible when the scaffolding is removed.

After the address a lady medium present went into a trance and gave a description of several spirits she claimed were present. The *Tribune* representative being skeptical on the subject, she turned to him and described the spirit form of a most beautiful and holy looking young woman, who was, she said, hovering over the aforesaid scribe's head. This was followed by several other descriptions of spirits, and the session closed with the usual devotional exercises.

The Spiritualists reassembled this afternoon, with an increase in attendance, and a new feature added in the shape of both vocal and instrumental music.

Mr. A. J. Fishback, State Agent for the Association, followed with a lecture on the subject, "The Scientific Conversion of a Soul to God."

It is expected a large audience will be present this evening, and an interesting programme is promised.

The meeting will commence promptly at 7 o'clock.

Thomas Walker will lecture on a subject chosen by the audience.

Mr. Samuel Watson will also address the assembly.

The programme for Sunday is as follows:

At 9 o'clock A.M., election of officers.

Mrs. Lepper, of Anoka, will follow with a lecture.

Sunday afternoon there will be a descriptive seance. Description being given of departed friends. An admission fee of twenty-five cents will be asked.

At 8:30 o'clock a lecture will be delivered by Reverend Samuel Watson, of Memphis, Tennessee.

We did not promise to attend the Convention until our spirit friends directed us to go, and they would go with us. On our return

we felt some desire to hear what they had to say about it. The first is from Judge Hall, who reviewed our first book, which is published in "Clock Struck Three." The other from our spirit wife. Both through our home medium:

"I was at the Convention from which you have returned. Your trip was one which will prove very useful, and it has already effected much good. Your views, which you expressed so fully and bravely, were highly appreciated, and have, no doubt, changed the ultra opinions of some, and now they are leaning more than ever to the Christian side, and when they work it will be in a different manner, and when they talk it will be in a different style, and when they lecture or preach it will be of a more sanctifying and elevating tone, and hence the thing will eventually be more Christian-like than ever before. There were strong scientific men, and brave men in attendance, with nothing but truth in their very hearts and on their lips. Those men, that band of brethren, will be a strength to any truth, creed, or what you may choose to call it. Now I know not what more I can say than to indorse, as far as my judgment and knowledge extends, what was done there. These conventions are necessary, and you must have them wherever you can. Some places, of course, it would be useless for one to convene, but of this you are aware.

"I stop for any further inquiry.

"I have just said that you should have these conventions wherever you can, and if you don't begin to work in the South you will never know your strength. I say yes, have these conventions, and have your societies, your churches and everything to give tone to your doctrine, and also respectably done up too, for when you have a hall for your lecturers let it be in a nice place and a good locality—everything enticing. Now I know you can't have things as you desire, but I am just throwing out some hints by the way as I pass along. HALL."

"You made a trip which will redound to your spiritual and temporal benefit. I was with you all the time until the Convention adjourned, then I left to meet Lena at Mrs. Eldridge's. She was much interested, and I was more so.

"You want me to tell you something of the proceedings of the Convention and other incidents which occurred on your trip. The Convention was more harmonious than

your spirit friends thought it would be until you met. Then we saw our influence could keep down schism and discord, so you who took the Christian side made the little leaven the whole lump. You spoke under the influence of your home medium's control. He promised to be there, and he was. You made the tares of radicalism sift themselves from the wheat of Christianity. Now this is rather a queer figure, but you understand what I mean by tares and wheat. When you spoke of the purity which must characterize the Christian Spiritualists' organization, the radical element of the Convention felt they were the tares which prevented the growth of the spiritual theory, and they must see to getting their house in order. This is what I meant by sifting *themselves*. We must be charitable, but not too much disposed to pass by the truth and cover sins with that which pretends to be truth, but is not. The same rule by which you measure mortality you must apply to religion. Religion and morals must be linked together in a Christian organization, no matter what name you give it.

"My presence was not to impress you what to speak, for you were impressed by a higher intelligence than mine. I was with you to calm and soothe when you were troubled as to those hindrances and seeming misses about your business and how the spiritual cause in Memphis would result. When Dr. Peebles comes you and he must plan well and execute your plans. You will be guided by those who are more far-seeing and not less anxious than you in regard to the success of the spiritual cause in Memphis. MOLLIE."

SPIRITUALISM vs. DARWINISM.

In Mr. Peebles' sharp, vigorous pamphlet of some forty pages, written upon the spiritual origin of man, as against the Darwin theory, that men came up through insects, apes and monkeys, he says:

"The ennobling idea of immortality did not germinate in the brain of an ape. Rather is it the outpouring force of a spiritual nature—the budding potentiality that tells of a divine image, a fadeless eternity and a God of infinite love. Spiritualism accounts for the appearance of man upon the principles of a rational evolution from germinal types—types allied to the divine archetype, God."

This pamphlet is for sale by Colby & Rich, *Banner of Light* office, Boston, Mass., price 25 cents.

THE PHILADELPHIA CONFERENCE OF SPIRITUALISTS.

It is well known to every individual who took an active part in this meeting convening in the Quaker City July 5, that the leading purpose, the *very animus* inspiring all there present, was organization—*organization* for a more systematic and efficient work in the upbuilding of Spiritualism. It is a painful reflection that any could have misunderstood or misconstrued our purpose, and the more so when it is remembered that the whole matter was merely initiatory, looking to a more general dissemination of the heavenly principles involved in a rational and practical Spiritualism.

With this end alone in view, a committee of twelve was appointed, and empowered to supervise this work until the meeting of the General Convention, in 1877. To accomplish this object they should employ missionaries, with authority to organize societies, taking up collections to defray expenses wherever they go. Dr. J. E. Bruce, whose communication, with Dr. Dewey's, we publish in this issue, is going ahead in this work. He is an accomplished gentleman, a ripe scholar and an efficient worker, and we take great pleasure in indorsing his course in this matter.

SAMUEL WATSON,
J. M. PEEBLES.

DR. J. M. PEEBLES.—History informs us that the ancients, aware of the close relations existing between body and mind, sought to combine the teacher and healer in the same person. This may have been Dr. Peebles' opinion of the fitness of things before commencing the study of medicine. It is well known to most of us that this traveler and author attended medical lectures last year in Philadelphia, and again the early part of this year in New Orleans. Since reaching our city to fulfill a lecture engagement, he has received his second *diploma*, with the usual degree of M.D. We venture to predict, however, that if he devote any time to the practice of medicine, he will rely more upon magnetism than medicines to restore the sick.

SPIRITUAL ADVICE.

THROUGH OUR HOME MEDIUM.

MR. WATSON—This looks like doing up things in business style, with both mediums writing. I have been after cousin Ellen several times, but she would wait till your return. I am anxious to express my great delight to some of my earth friends at the progress the beautiful doctrine is making in my once loved city of Shreveport. Dr. Peebles is the man to accomplish much, and I have been with them, watching the proceedings. The work is started to my satisfaction, and it will now go on, for nothing is like an organized society. Strength is given to a little band. Now I am attending all the conventions. I shall be in Memphis. You will realize more than any one expects now, though it is best not to expect too much. You will be better satisfied after the beginning. The cause will prosper if conducted as you and Dr. Peebles desire and intend to conduct it. The plan is a good one. You may have some trouble, for there will be inharmonious ones who will annoy you, and some who will be stubborn, but you are so constituted that you can deal with such patiently and cautiously. Dr. Peebles is a good man, and one, too, who is very susceptible of good impressions, and acts accordingly.

Now, Mr. Watson, this thing is sweeping like a tornado over the South. We are watching this, and can know and see more than you can. I am particularly interested in my own people at Shreveport, and I must rejoice that

"The morning light is breaking,
The darkness disappears."

They are rapidly seeking their way to be clear, and are willing to step forward in the great work and gather in the fruit by the way which is ripe and almost falling off. The happy day is come: Oh Mr. Watson, I am so happy! I am shouting now! I must stop. HALL.

THOS. WALKER.—This remarkable young man made a profound impression upon the Convention and the citizens of Minneapolis, by his trance addresses. It was our privilege to be associated with him during our stay at Mrs. Aldridge's—a most estimable lady—with Bro. A. J. Fishback. We take pleasure in recommending him to all those who may wish to employ a trance speaker.

THE NEW DISPENSATION.

THOMAS COOKE.

When Lizzie Doten, one of the most distinguished mediums of the nineteenth century, was to deliver an address at the Silver Lake Spiritualist Campmeeting in Massachusetts, a year ago, she chose for her theme, "After Spiritualism, What?" which is a tacit admission that Spiritualism is but a sign of greater evolvments of nature's spiritual laws. John the revelator, saw "a new heaven and a new earth;" for the former had passed away. Old Mother Shipton prophesied many things in the fifteenth century that have been literally fulfilled, and that finally the world (the same that John alluded to), would come to an end in 1881. This is all figurative, unquestionably, and as a figure will come to pass, for as the spirit control of Mrs. Conant, at the *Banner of Light* free circles, has said this of prophecy; yea, these prophecies "have reference specially to the end of certain arbitrary periods;" and the obvious meaning is that the age (sometimes translated world), of religious prejudice, and man's arbitrary authority over his fellow-man, and God's natural gifts to man, would culminate and come to an end about the time foretold, which is now near at hand; when the earth, air and water and their products shall be free, and belong only to those who labor for and produce them.

Andrew Jackson Davis' prophecies are in the same vein of thought in his *Present Age and Inner Life* (page 126), as, indeed, are all modern mediums' prophecies, of a "New Dispensation" near at hand (new heaven and a new earth—simply a new state of affairs), saying that it will be the "ripening up and culmination of all the experiences of humanity—revealing a unitary combination of truths, unspeakably brighter than the noonday sun." To inaugurate this "New Era" he is told by the spirit of the Great Galen, that "Twelve teachers of philosophy and enough media" are chosen, and will soon be brought forth to labor to that end. The obstacles in the way of this progressive movement are to be removed, we are also told by the same authority. Church and State are emphatically characterized as "two thieves, between whom truth is daily crucified."

Again, the seer, A. J. Davis, tells us in his article entitled "The Dawning of New Day," that "no mantle of words is thick enough to conceal the fact that the tendency of the great body of Spiritualists is in two

opposite directions; one to individualize, and the other to institutionalize; or, in other words, one party will cling to the Old, and the other go into the "New Dispensation," of universal, fraternal love and natural freedom.

The "New Dispensation" is therefore simply the kingdom of heaven—and that means the kingdom of nature and nature's God—the age of peace and justice, wherein all men and all women can sit under their "own vine and fig tree," and there will be none to disturb or make afraid, for the fruits of Spiritualism (signs which none can deny) will be the millennium. The reader may judge, then, where we stand. We may feel to give the reader more concerning these fruits or the millennial era now dawning upon humanity in another short sermon. Those who wish to hear us preach and elaborate upon this theme can address us at No. 328 W. Lake street, Chicago, Ill. We labor without regard to money or price.

ANOTHER SPIRITUAL ORGANIZATION.

DR. WATSON—Permit me to report progress. It is well known to every unprejudiced Spiritualist that the real purpose inspiring those who inaugurated the Philadelphia movement—called "the new departure"—was organization, concert of action, scientific research, and spiritual culture. Take courage, one and all; the work goes bravely on. The workers are at work; one sowing, another reaping.

I have just finished a course of ten lectures in Shreveport, La., on the conclusion of which the Spiritualists perfected an organization by electing: Judge R. J. Looney, President; W. C. Piggott and J. W. Fuller, Vice-Presidents; Rufus Tabor, Secretary, and A. P. Williams, Treasurer.

The President was empowered to appoint an executive committee of three. The details touching declaration of principles and by-laws were to be settled on next meeting. Seldom do I see a more active and noble class of gentlemen than it was my privilege to meet in Shreveport. Blessings upon them. You, Dr. Watson, sowed the first seed in this city. Springing up, it has blossomed into organization. J. M. PEEBLES.

THE ORGANIZATION MOVEMENT.—It is not a little gratifying to receive the letters that are continually coming to us from distinguished and active Spiritualists, approving of the movement denominated the Philadelphia Conference of Spiritualists.

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Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

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NUMBER 12.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE JULY 11, 1876.

INVOCATION BY HENRY BACON.

Our Father, kind Spirit, our souls swell with love to thee, and we bless thee for thy wondrous kindness and watchful care. The light of this midsummer day reflects the glory of thy creative powers. The tranquil calm, with its dreamy atmosphere—the soft, wooing breeze, gently stirring the leaves which shine around the ripening fruit—and the glistening tide, with musical murmur moving seaward—all tend to lift the soul into that tranquil calm which bears us nearer, still nearer, unto thee.

Let our lives, oh Father, ever be in perfect harmony with this day: calm, trustful and pure. Give us grace to understand the best way by which to govern ourselves, and to direct others, that they by our example may be lifted up and drawn nearer unto thee. There are, we know, oh Father, dark shadows which gather over the brightest days, clouds which hide the sun, and storm-tossed waves rushing upon the rocks, foaming and hissing in turbulent turmoil. We ask thy guidance, that our lives may move clear of the tumult, and that the union of our souls through true harmonial teachings, may ever keep contending influences subject to the power of love; that the rising storms of angular natures and the dark clouds of despondent minds may be harmonized and lighted.

Bless those who are lingering amid the gloom of doubt. Let peace fill their souls,

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and may their hearts go out in love to thy messengers. Forgive the bigot, the purse-proud and prejudiced. Let them see their errors, that the crown of love and the mantle of truth may lift them forever out of the gloom of social mistakes. Amen.

QUESTIONS AND ANSWERS.

Conductor—God bless you! May His love fall upon you. Trials press severely upon your nation, but fear not, for truth shall triumph. Are your questions ready?

Question—We have seen many articles from the spirit world upon the subject of the effects of Spiritualism upon the human mind. We would like to hear your views.

Answer—Spiritualism is the teachings of the spirits. It does not define any particular class of spirits, nor any theory whereby its believers are to be led. There is one grand fundamental truth established—the fact that there is no death. Connected with this, you learn that as you are at the change from the material body to the spiritual body, so you remain until you have worked out your own salvation, and through the laws of recompense received that for which you labored.

But to take, in a literal sense, the word Spiritualism, and detail to you the effects it has upon the human mind, I will have to analyze and divide the minds, and their conditions, with a close inspection of the spirits controlling, and the power which they have to elevate or debase. I will, however, endeavor to give you as near as I can what I know of the effects of Spiritualism upon the human mind, under the influence of progressed spirits, who teach the true Harmonial Philosophy.

All true religion tends to elevate and inspire its believers to good and noble deeds, to lift and perfect the human race until they find a near walk with God, and by their works are they known. The divine and perfect light of a true religious life cannot be hid; it shines out as a harbinger of the truth within, and makes perfect the faith by the work, that the deeds may be seen of men and felt amid all circles, bringing into use the teachings of Jesus, which make each day a day of good deeds, and one eternal Sabbath throughout the year. Such should ever be the reflex of the true teachings of religion; and any doctrine or any form of laws—be they organized by creeds, or controlled by spirit teachers—which does not elevate and ennoble the human race, bringing them into more perfect and consistent lives, with an earnest desire to advance each day upward upon the plane of harmony, cannot be classed among the pure teachings of Jesus.

The Spiritualism taught through the role of perfect harmony, and which builds the harmonial philosophy as a true religion, is that which bids every man work out his own salvation; and that light which is to guide him into the paths of peace he bears within himself, and must so replenish it with the oil of good deeds that it may shine upon the lowly, and illumine the gloom of sorrowing souls, lift the fallen, and bind up the bruised hearts.

Spiritualism in its perfect teachings must do this, or it is not Spiritualism; and to those who have received the perfect baptism of spirit teachings, understanding and comprehending it in its given light, no other religion can satisfy.

Creeds, with set forms and written services, fall before the God-given truth of a never-dying principle which is constantly increasing through facts each day revealed by angel messengers.

Every heart learns the power of love, and by deeds well done through the pure, unselfish works of charity, Spiritualism makes the world grow better by harmonizing humanity and giving them unlimited scope in the fields of progression.

It lifts the soul into a plane of advanced ideas, where men take a sensible and reasonable view of all the works of God through nature's tabernacle, and by constant investigation they acquire knowledge which is controlled by wisdom, and they can no longer be chained by other men's thoughts, but unfettered they soar beyond prescribed creeds and dogmas into the progressive life of

never-ending truths which each day multiply and increase, giving in their course more food for hungry souls, and working out the God within, until the true religion of an Infinite Presence penetrates the mind of finite man.

Spiritualism in its perfect advancement can alone do this. All other religions fail, and the nature of man struggles amid the stale, improvident supplies of a dictatorial God led by selfish men who claim him as their guide. Each make, as may please their fancy, the God *they* wish to serve, and none find that happiness which they desire, because of the pall they have thrown over the light.

Spiritualism lifts the pall, and thereby establishes a religion which cannot end, but shall go on increasing and advancing, bringing ever with it greater tests of the life immortal, and lifting, regardless of position, the misguided and unfortunate into the new life.

Then in the end I would say, the effect of Spiritualism upon the human mind is to remove all barriers, lift the soul of doubt into a life of certainty, establish the life beyond, and bid every man lift himself into the kingdom of God by his good deeds, and by the love he extends to God's suffering ones, and unfold to him a boundless field of knowledge, wherein he may labor and day by day gain his reward, lifting through the light of his own soul the saving grace of eternal happiness, which shall as a beacon guide the wandering brother into the haven of safety, and so establish the coming of Christ, when the Father's kingdom shall be the same upon earth as in heaven.

(Seance conducted by Wilbourn).

SEANCE JULY 13, 1876.

INVOCATION BY HANNAH MOORE.

Our Father, Spirit of Love, look down upon us with the holy light of thy soul, and bless us with strength to do thy work wisely and well. Through thy messengers guide the wanderer back from sin and shame into the paths of virtue and love. Feed the hungry mortals whose starving souls call on thee for succor, and so establish the covenant in their midst that the light of thy kingdom may be seen from afar off, and angels may be drawn nearer unto the earthly portals of misguided man.

Let the golden chime of heaven's bells ring out upon the air, that all may hear and be guided through the open gateway into the sanctuary of spirit communion, and

learn of the life beyond the mystic river, of its sweet-scented banks and never-dying flowers, of the loved ones, where all redeemed in their robes of snowy white, they wait and watch by the pearly door.

We ask a blessing upon all who linger amid life's shadows, and a power to aid them to see the light of eternal joy.

Our Father, we praise thee, we adore thee forever and ever. Amen.

Conductor—We are once more with you and glad to meet you, but sorry to see so much strain upon the nerve-center of our instrument. There must be more rest and less work. The physical organism is not strong enough to sustain the mental labor which is required of it. There is not variety enough—too much monotony. We must have a change here. There is a friend of the medium present, who wishes to speak. We will not take up any questions to-day.

ABBIE E. LANSING.

My friends, from the fair land of Eden I come, with my heart full of love.

I promised our good friend Samuel Watson that from time to time I would communicate for his *MAGAZINE*. I know there are many who will turn away disappointed when they cast their eyes upon my communication. I do not seek into hidden mysteries, nor do I dig 'neath the debris of the decayed past for subjects. I find my soul stirred by the sufferings of humanity, and my spirit awakened to action by their wants. Where ever I can find the most to do I labor, and whenever I am most needed I come. Through the influence of the Divine Spirit I am directed, as the promptings fill my soul I respond, and at the awakening of my intuitive powers my soul reaches out toward its mission.

My spirit is made sad and my heart wrapped in gloom when I see the strong influence which the undeveloped and unregenerated spirits have upon a great number of Spiritualists.

The theories which they put forth are filled with dark-stained atheism, the idea of prayer is laughed to scorn, and the name of God looked upon as a myth. Jesus, the gentle Teacher, is classed with rude, coarse men, whose lives are full of sin. Every thing which tends to improve and advance the life of man unto perfection is looked upon as weak and idle fancies, growing out of the orthodox element which still clings to the Spiritualists who teach the perfect principle of Christ. How mistaken are the souls who are thus led into the wild whirl of radical impulses!

All the perfect teachings of spirit control but lead you into higher and better lives, guide you into the purer paths, which bid you keep your soul in perfect trust through a constant desire for the right, and a never-ending prayer of good deeds and noble works.

Prayer lifts the soul above the gross desires of earth, and brings the suppliant in closer communion with the God-giving Spirit. It softens the coarse element which surrounds the earth, and keeps the heart constantly desiring for good deeds. Without it man is ever like the shifting sail, moving from side to side. With no trust but that with which fortune may favor him, his life is dark. He appeals to no one. Within his own soul lie all the cares and all the ills of his unhappy life. He has no voice to supplicate, sees no power save that which his own will may create. His guardian spirits, like himself, are constantly preaching that the only law by which man is governed is man, and he is ever denouncing all who do not, like himself, believe in the right to act regardless of principle or law. Where ever his fancy leads him he strays, feeds upon his lust, and cries, There is no God! He makes for himself a hell upon earth, knowing not that the laws of progression are to develop and increase the perfect principle of nature, and the Light of Life is God, a perfect Spirit, to be worshiped in spirit and in truth, and that Jesus, feeling the influence of the Spirit, perfected his life unto graciousness, that those who followed him might see the perfect peace which came from a pure spiritual life and a constant prayer of holy aspirations, seeking for that goodness which is of God, and by which alone man can attain happiness.

Many of us here are working to establish a true and pure spiritual element in your midst. We desire to lift you up, and aid you in establishing a church which shall be seen from afar off, founded upon the rock of truth, far above creeds and false assertions. Aided by the ministering spirits in doing good, you will draw from out the pits of sin the unfortunate of earth and show them where the light is, and how their prayers may reach the land of spirits, that infinite goodness of an Infinite Mind may reflect through the finite nature of man and delineate the perfect precepts of the Master, who taught them that the kingdom of God was within them, and that by their deeds the world should know them.

This church, which is to be the Harmonial Temple, is to be founded upon the pure teachings of Jesus, to be sustained through

good deeds, and illumed by the light of love which is from God.

Its gates are to swing wide open to all of God's children, regardless of sect or creed, and the spiritual food is to be given to all who hunger.

As the sunlight of heaven is free to all, so let the sunlight of advanced thoughts and true teachings be dispensed to all who seek. Ask them not whence they come or who they are. God and the angel world know them, and they enter the Harmonial Temple to find that which has been denied them elsewhere. Help them, and God will help you. Remember there is something good in all, and if you would lift the shadows you must bear the light. Let your lives be filled with prayer and your love of God increase, until goodness shall guide you into the paths which Jesus trod, and his spirit show through all.

(Seance conducted by Edward).

SENSATIONS OF A RISEN SPIRIT.

Mrs. C. L. V. Tappan recently delivered a lecture in the trance state at Chicago, and the discourse, which professes to come from a departed physicist and chemist, is published in the *Banner of Light*, of July 8. Those who have deeply studied spirit messages, agree for the most part that they are of a symbolical nature, and as difficult for us to understand as it would be for a caterpillar to grasp the conditions of life and the sensations of a butterfly. The conditions of the spirit world seem to be different from those of this. Apparently, language and ideas cannot be found to bring these conditions to the consciousness of mortal man. The following narrative of experiences in the great thought-world beyond the grave we therefore assume to be misty and symbolical to a large extent, yet founded upon spiritual facts:

I felt a spiritual poverty. I mean to say that I seemed to exist in the atmosphere of intellect, of intelligence, of intellectual perception, but I missed the aura of spiritual power. I never could pray when I lived on earth. I had no religious experiences of my own; indeed, I never knew there was a spirit, except what I had received through my intellect demonstrated through the mediumship or spirituality of others. I never saw a spirit clairvoyantly; therefore my spiritual perceptions seemed to be vague. *I was conscious of the obscurity of the light beyond, as if some portion of the sphere in*

which I had entered were in an eclipse. I asked the spirit who seemed my attendant, whose name I did not know, but whose aura was very bright, to explain this. He said to me, "This is the spiritual atmosphere, which, because you did not possess it, or it was not cultivated, leaves you in spiritual darkness; but, through the intellect, through ideality, through refinement of a somewhat cultivated taste, you are admitted to a portion of a sphere which your spirit will eventually inhabit." I cannot tell you how brilliant the air seemed as we passed scintillant, and the atoms kindled. I perceived that it was not by any external luster of sun or planet, but the luminousness of my attendant guide and myself. My luminance seemed reflected from him. I wore no brightness of my own, but only a brightness borrowed from his presence. I said, "Why is this? You are luminous, and I am like the moon, simply a reflected light." He said, "There can be no light unless there is spiritual power first, and as the power you possess is only that of intellect, you shine with a borrowed light until the spiritual has birth." Not that I was devoid of a spirit, but the spirit had not pervaded the attributes and qualities of my mind. I had lived in the external senses. I possessed the intellectual consciousness of a recognized proof of immortality, but had not seen it through my spiritual faculties. I did not possess the intuition that would give me a knowledge of it; therefore my spiritual windows were blind. I was in an obscurity, and because of this I must shine by the light of my teacher and friend until I could develop the spiritual quality. I felt as a babe or a dwarf then in the presence of a giant; even as one who is blind in the presence of those who see clearly.

As we approached the sphere, which seemed to grow larger and larger, and finally became a world of itself, I discovered degrees of brightness, and I said, "What are these?" "These are the different grades or states of mind in the same sphere. While as a whole they agree, there are still stages and degrees of thought among them, and the luminousness varies in proportion to their exaltation." While the lowermost state seemed to be of a blue, grayish tint, I could see, stretching far into the distance, as though the zenith were there, a shining flame like a sun. I could distinguish no objects, but my attendant said that was the center round which radiated all these souls, and that these were as planets round a central sun of intelligence and power. I then

perceived that not the law of gravitation, nor of the motion of the heavenly bodies in the solar system, nor of planets, governed these mysterious states or spheres, but that the center of gravitation was the spirit itself, and the great luminary beyond must be a group of brighter spirits and more divine minds who radiated their brightness on those around them, until, by degrees, they were merged in the shadows where I stood. I assure you that any knowledge which I possessed while upon earth, and even the approximate comprehension of the wonderful structure of the heavenly system and of the earth itself, sank into insignificance, and I could feel, almost before I was aware of it, that in some of these stages of thought, far above my reach and comprehension, there must dwell the giant minds I had worshiped, the prophets of science whom I had adored, who, with loftier vision than myself, had attained the spiritual as they had the material heights of science. I could then feel my guide pouring the radiance of his mind upon me, and I knew that he was one who in earthly life, as well as in spiritual existence, I had at a distance worshiped, because the minutest atom seemed revealed to him, and the worlds were alike known, and spoke a language. As he turned to me, it was none other than Humboldt, the genius of the century, who gave the cosmos of science, as Plato gave the cosmos of philosophy to the world. And when he thus led me, I perceived that he also slackened his pace, and (as though he would wait for me to follow), turned toward the heights that were above him. But even he did not possess the rare brilliance of those higher states or spheres. I could perceive a diminishing light. He was great to me, but there were those beyond him who were saints and apostles in science; and I could even imagine—though I did not see in palpable vision—Galileo smiling down from a grander height, and the wonderful mysteries of even the Platonic periods pictured in the air above and around us.

I was promised by the singular process of thought which enveloped me, that I should become aware of the mysteries of science; but, even as an academic student or a collegian, with the introduction of new methods, is obliged to unlearn much of what he has learned before, even as science supersedes science, and that which one age invents and discovers transcends the thought of the previous age, so the various mantles of thought and science in which I had seemed to clothe and adorn myself while upon the earth must

gradually fall from me. I took them off or by one as I passed with my guide through these singular spheres. First I threw off the cloak of absolute physical clay. Then I threw off the mist that surrounded my intelligence concerning the matter, its positiveness, its impenetrability, its absolute existence. I discovered it to be relative. I then threw off any idea of time or space in connection with spiritual existence. For I assure you after my birth into spiritual life I could not tell, for an instant, whether my earthly existence had been a thousand years or one, or whether the experiences that had reviewed had all been centered in a hour or a million centuries. Such is the rapidity of thought and such its import, an intense experience in life becomes a day, and the dull routine of existence seems the monotony of a million years. But after while the mind again rebounded, and as could trace the days and years of my earthly life they seemed as nothing—seconds of time compared to the vistas that opened before me, the minds that I seemed to see peopling the sphere into which I was led, and the radiations of light that came out, if by common consent from one great center, and from various smaller centers in the region of space. Then I said, "Is this the entire spirit world?" "Oh, no," said my guide, "this is only a congregation or sphere of kindred scientific minds, who in different directions are associated together for the development of spiritual thought; but pointing to different radiations like the radiance of a single luminary when there are only tubes and channels leading from it, he said "those are avenues that link us to other spheres, whither by attraction, purpose, wish, ministration or desire, we may be led, and these spheres again lead to other interlinking spheres, until the whole of space is peopled by similar bodies."

The outside of this space, as we approached it, seemed luminous. As we entered the inner portion it enlarged, and presented to the vision the aspect of a surface with an over-arching dome. Distance and space always assume those forms, and even in the spiritual vision there is the same conformation in spiritual space. I found that was not dependent upon the utterance of thought in speech for an expression, nor for an answer from my guide; that instead of the earthly senses, I possessed an abiding sense of perception, and was aware of every thought my mind was capable of receiving. When a new thought was advanced I seemed to listen. No word reach

me as sound reaches the human ear, produced by vibrations upon the air, but there came directly into my consciousness a vibration similar to that of sound—a mental vibration—and I watched for the gradual growth of my consciousness to understand the thought, just as a deaf person hears a sound partially and waits for the mind to interpret the sound if it be a little vague. Deaf spiritually, I found that I must wait and wait, till the inward consciousness expanded to receive the ideas of the mind; I grew more and more conscious of the exercise of those surpassing spiritual powers that I mean to convey the idea of through sympathy, through the love of the thought that my attendant spirit possessed, and I found as that intensity increased that even the vision of Dante became more and more fulfilled and revealed to my consciousness; namely, that the will or desire of my spirit interpreted to my understanding the thought and the vision which the guide would convey. Then I exclaimed, "Must I unlearn all that I have learned on earth? Must I reverse the methods of thought?" He said, "You must begin at the beginning. Science on earth is but an approximate result of spirit and matter. In spiritual life you have the primary. The essences are here; whatsoever acts upon matter, its prototype is found here, and spirits exercise the functions of creative existence." When I did not understand this he explained further that though I perceived mind acting upon the space around me in the form of creating a great luminosity, to which light there was no seeming vibration, because no external atmosphere, light itself has no existence as an entity or essence, and is only the result of vibration caused by force. When, therefore, spiritual light exists, it is the force of the mind acting upon the atmosphere spiritually surrounding the individual. Then I said: "Is it true that out of seeming nothingness creation could have sprung?" I then perceived that chaos itself is peopled with far more fine and heavenly bodies and substances than the earth, which is the grave of centuries and ages of time.

I was then introduced into a sphere where there seemed to radiate scintillations of thought and mind upon atmospheres that were distant, and I could perceive in the center, as though holding out lines of light, one whom I could but feel was Kepler himself. "Now," I said, "I shall learn in what manner spirits discover the sciences which upon earth are the result of so much toil and labor." I could see that these lines of

light radiated from his mind, and were propelled in proportion to his will; that they gradually outspread, until whatever planet or world he wished to study was brought within the sphere of these lines of light. Then said my teacher, "Every spirit possessing knowledge and power can at any time discover a planet, its condition, its density, the state of its inhabitants, and the various qualities pertaining to it, by such will power as you perceive there." I failed to know when I should possess even the shadow of such power, but my guide said, "Do not be discouraged. Have you any one on earth whom you wish to benefit?" "Certainly," I said, and I straightway thought of some one dear to me, whose life I might make, or wish to make, more beautiful. He said, "Think intently of that person." I thought, and as though a lens had been presented to my vision, I saw, not only the spiritual, but the earthly habitation of that person—saw the condition of the mind and body, and, by the effort of my will, I could read the thought passing in the brain, which was sorrowful and full of pain. He said, "Now will to change that sorrow to joy." And straightway I willed as though—if I had ever prayed—it were a prayer, and I could perceive the vibrations changing in the mind, that, instead of pain and sorrow, there seemed to be joy and peace, and the eyes were uplifted, and the thought was turned toward me in my new habitation, and the person moved the lips as if in prayer, and there was another atmosphere of joy instead of sorrow. He said, "What you have done for that spirit proves that you have the power—when it shall blossom into full perfection—of doing perhaps for a whole world of souls. It then finally dawned upon my consciousness that this must be what Jesus meant when he described himself as the door and the true vine—that it was his great desire that made it possible for him to help the world. Then I said, "Are desire and will synonymous?" He said, "Desire, when chastened by unselfishness, becomes the will power of the spirit, and upon it the soul can arrive to any height. No insect upon earth, and no luminary in the firmament above but the spirit can bless and possess in knowledge, if the desire be tempered by unselfishness and lofty aspiration." Then straightway I felt that my selfishness was leaving me, and that a desire to do good to others took possession of my intense thirst for knowledge. Then I said, is it not true that religion is the great key that opens the spiritual pathway,

and must it not be by various avenues of science and learning that we enter the highest degrees of spiritual states?" He answered, "No; knowledge is one of the instruments, a weapon for the mind to use, a channel of communication between the inner and the outer worlds; but no knowledge ever admitted the spirit to such power as you have developed by the unselfish wish to benefit your friend."

Then a new realm unfolded to my vision, where mathematics was not; and was it Kepler that I saw measuring the distances of stars in some divine beatitude? It was a lofty scene. Oh, but it was Kepler, who, coupled with sublimest thought of intellect, possessed love for his kind. Ay, but it was Galileo, far away in the whiter light that I saw, who, with scientific prophecy, still loved the truth and loved mankind. Ay, but it was a long line of risen sons and prophets in my world whom I had seen, but who not through scientific law had risen to that eminence, but by the same process—"Whatsoever ye shall impart to others the same shall be increased tenfold." Then so far as my life was concerned I imparted intellect, but perhaps not so much of kindness. I was not accused of being severe, but the thought never entered my mind that the attributes which I most prized, of intellect, of culture, of science, of art, were not to be the passport into the kingdom of lofty companionship which I sought. Now I saw that through the humblest gate we must enter, and must become as little children. Now I perceived that the true spiritual solvent is not mathematics, is not astronomy, is not chemistry, is not any earthly science, but the one quality of divine sympathy and love. I felt myself moved and drawn toward every human being whom I could possibly benefit, and it seemed as though I would give all my life if I could only serve my kind.

With this thought there sprang into being all about me forms and shapes like pictured images in dreams of ancient lore. The Arabian Nights could not present a more singular spectacle than these scenes, picturesque, grand and beautiful, and that were one after another presented to my vision—palaces of light, temples of loveliness, gorgeous colors and hues intermingled, endearing faces, and scenes without number on walls of pictured beauty. Then said my guide, "These are the creatures of lofty minds, who not through scientific splendor or art have reared these domes, but by their deeds of self-denial, by the thoughts that have

benefited mankind by the uplifting of those who are in darkness." And then methought that, if all my spiritual existence should blossom out even into one such image, it would well repay me for every deed of kindness that I could express on earth or in eternity. And I now repeat, that while art is great, and science fills the earth with wonder and with power, and the threefold mysteries of human life are imitated in the gigantic structures of art, science and religion, the crowning glory of human life is to discover that the spiritual solvent is that sympathy that unites soul with soul, mind with mind, thought with thought; that death, the great unraveler of all mysteries, places in the hand of even the obscurest and humblest loved one of any fireside, the golden weapons of immortal life.

THE SPIRITUAL BODY.

We have spoken of the spiritual body as being the result of a union of the life forces of the father and mother, brought about by the blending of certain highly organized substances, which contain in themselves representative portions of all parts of the parental systems. We have traced the formation of this spiritual body from its inception, when it is seen as a loose, chaotic mass, through various changes, in which, while it is engaged in building up a physical organization, it is also molding and perfecting its own structure. We have seen that it was through this process of forming a physical body that the spiritual body reaches that state of perfection, in which, as a body for the soul, it enters the higher life, and remains as a connecting link in the consciousness of the two lives.

The subject is of so much importance that we deem proper to enter more fully into details. We have said that in the origin of the spiritual body at the time of conception, there are to be seen centers of great activity or motion, which result in the development of all the different portions of the physical body. Those who have seen the circulation of the blood under the field of a microscope, and have experimented by placing some irritant upon the tissue, have noticed that the blood discs were made to rush with great rapidity through the vessels, so that they soon became enlarged. This is as good an illustration as we can give of this. The wonderful activity of these centers of motion is followed by a gradual settling into a quiet state, and then we perceive

the beginning of deposits which soon assume the form of the organ to be brought into existence on the physical plane. It is extremely interesting to watch the changes which take place, as layer after layer of more dense matter is deposited until the parts become visible to the human eye. During the early months of gestation, the various organs are to be seen as distinct parts, occupying nearly the same relative position they will when the organism is completed and the connections which are to be made between them are finished. Like the timbers of a ship, which are laid in their appropriate places, these are thus prepared to enter into a harmonious arranged organization, each part beautifully adapted to the other, and forming the most complete structure that exists on the earth.

In following the changes which take place in the physical form, the clairvoyant is able to note the premonitions of all the changes which are to be made, and can see that all the various stages of human life are prefigured by certain conditions in the spiritual body.

The most marked changes in the physical structure are those which precede and accompany puberty; the body having attained its full size the forces are turned into a new channel, the love of the sexes and offspring become in most cases the ruling feeling which overmasters every other. That these functions are proper when wisely regulated no one can doubt, but the want of judgment and restraint which has resulted from ignorance, has caused a fearful amount of disease and suffering. The undue excitement of these functions for many generations has brought about a condition of things which calls loudly for reform, and especially for knowledge, without which true reform can not be expected.

Mankind have their relationships to the physical world through their material organizations. Man is not only allied to the animal creation, but the world on which he lives is mutually blessing and being blessed by him. The progress of the world beyond a certain point is absolutely dependent upon the progress of man; so also is man's relationship to the spirit world dependent upon the spiritual body which we are describing, and which links the two worlds as one. The physical relationships are designed to be temporary, a kingdom which is to diminish, and give place to the spiritual, which is higher, and is designed to increase until it *shall govern*, not only man's physical body, and develop it to higher and grander condi-

tions than it has ever yet attained, but to exercise such a potent influence in the domain of the physical world as shall mark a new era upon it.

A knowledge of the existence of the spiritual body and its powers is among the grandest revelations of the age, and one which Spiritualism has a righteous claim to, being its first postulate, namely, that man is a spirit now and here; its second, that that spirit has continued, unbroken by the change called death; third, that under favorable circumstances it can hold absolute and reliable communion with those spirits who still remain in the form, giving them a knowledge of its existence and much valuable information in regard to its present condition and surroundings.

For the American Spiritual Magazine.

COMMUNICATION ON ORGANIZATION

From the Leader of a Consociation of Spirits.

DR. S. WATSON—While the Spiritualists and Liberalists of Western and Central New York require no introduction to Bro. J. W. Seaver, of Byron, quite possibly your readers may. Permit me then to say, that Mr. Seaver is no fanatic, but a substantial business man, having the entire confidence of the community—a man that wherever known is esteemed and loved for his works' sake. From the very dawning almost of the "new light," Spiritualism has been to him a practice and a religion, as well as a phenomenon and a philosophy; and no one for a moment doubts the sincerity of his heart, or the genuineness of his mediumship. Upon the communication and *commission* I pronounce no judgment. But this is true: the heavens are for organization and divine order, the hells are for disorganization, disorder and diakkaism generally. It is the struggle of my life "to overcome the world"—to find the right and practice it—looking with faith and hope to the incoming millennium of angel ministry and purity, of love and peace on earth. Truly yours,

J. M. PEEBLES.

BYRON, N. Y., Sept. 3, 1876.

BRO. PEEBLES—On Friday evening, Aug. 18, I retired to bed as usual, and had nearly fallen asleep when I was aroused and requested to give utterance to thoughts to be presented from the interior life. Obeying the summons, I sat up in bed and received a brief outline of that which is more fully embodied in the inclosed communication.

requested to give an early opportunity to be written out in full. On morning, Aug. 20, I repaired to my 9 o'clock, and at one sitting of two and three hours, recorded in a typewritten book the original of which this is a true copy.

In no infallibility for my own mediumship either for the minds who profess to this and other messages, but, judging only by the reliability of the past, I am well assured it is just what it purports to be. If I did not, most certainly I would not listen to the earnest and pressing necessity to copy and send it to you.

Notwithstanding my confidence, you must receive it for yourself. This is not only a duty you owe yourself, but also the great duty of this and the higher life, whose servants have in a large degree become.

All feel and know the pressing need of a clear cause from the lack of organization. We know some worthy and capable men who should step forth under the guidance of the exalted wisdom from whom this movement originated, and induce cooperation among the masses of the ignorant and selfishness, of which the millions of *nonial Philosophers* are composed.

May you give this matter your best thought. I am aware this is great assumption on my part, but it came to me unexpectedly and unsolicited, and being so urged to send it to you, I submit, at least to the purity of my intentions and to the needs of the hour for my vindication if, as St. Paul writes of himself, "I am a fool thereby."

I have just read your letter in the last issue of the *R. P. Journal*. I think it is noble, both in spirit and in the premises, and am fully in sympathy with the "Philadelphia Movement" so far as I understand it.

I hope to hear from you soon after receipt, and remain, fraternally,

J. W. SEAVER.

GOD, THE INFINITE, recognized and acknowledged Father of all intelligences, whether in the earth's, or more spiritual spheres of existence. Therefore, all spiritual beings, whether in a physical body or otherwise, are one, and in the aggregate compose a Universal Brotherhood, unfolding and progressing under the laws and guidance of the *Universal Father*.

Governments are instituted on earth by the selection of superiorly

unfolded minds, to guide and organize and measurably control those less unfolded and progressed, and consequently requiring guidance and even restraint, so in the spiritual spheres; for in no sphere is there a state of entire equality, where there are not minds capable of guiding, as also minds who require such guidance and counsel.

Progress is a universal law, ever operative and ever to be operative in all spheres. By its sway those who are low and unprogressed, ignorant, and even debased and criminal, are to be unfolded and purified and advanced in truth and wisdom, until they shall glow and shine as angels and archangels of love and purity, becoming in turn the guides and teachers to those morally and spiritually below them. Such is the order of the universe. In wisdom it is so arranged by the Universal Father. All his children are pupils. All are, or ultimately will be, competent teachers.

With this brief but comprehensive statement of the situation, we are now prepared to proceed with our application.

The wisdom of the higher spheres throughout the entire series is ever and appropriately exercised in the guidance of the lower. There is no impassable gulf, no rivers of death across which it is impossible or even difficult to pass, but all minds are open to, and in a greater or less degree subject to the control and guidance of those above them. The positive, or higher, ever controls the negative, or lower. Therefore the wisdom of the archangelic sphere guides the less progressed unfoldings of the angelic, which is the first below it, and thus down and through all departments, whether higher or lower.

The inhabitants of earth are not left to drift their aimless course along, like a vessel upon the ocean without chart, rudder, port of destination, or intelligent officers to guide and control, but are overshadowed and measurably influenced and guided along their journey across the tempestuous voyage of earth life; and whether they recognize such guidance or not, are greatly blessed and aided thereby.

But as it is the part of wisdom ever to supervise interests in proportion to their importance, their magnitude, so in this case. As the interests of all spheres are identical, as all are working for a common object, and in accordance with universal law, so it is important that in that harmonious guidance there should be superior wisdom, perfect system and order, and all so arranged that the counsels of that superior wisdom may

be duly exercised throughout all the departments subject to its influence and control.

Such supervision in the order of the universe is amply provided for, as we shall now proceed to show.

There is in the spiritual spheres a consociation of minds, possessed of superior wisdom, who, for their purity of purpose and capacity for guiding in the affairs of those below them, have been selected by still more exalted heavenly wisdom, for that especial purpose, and are duly organized and commissioned as The Heavenly Hierarchy, to whom are submitted the vast interests and plans for guidance of the myriads of millions embraced within their realm of supervision and spiritual influence.

This rule or control is not absolute or tyrannical, as has often been that of the autocrats of earth, but is of that mild, gentle and persuasive character, which, while it sooner or later produces the desired results, does so through permanent growth or harmonious unfolding, thus leaving an abiding impression upon the individual, nation or sphere.

This consociation is ever in session. Its numbers are numerous, almost beyond computation; and as they never die, but are occasionally receiving accessions to their numbers from such as have grown up to a proper unfolding for that purpose, and having passed through all the gradations of life from the infantile to their present exalted position, they are eminently prepared to fill the conspicuous and truly important position to which they have been invited.

God works by appropriate means definitely to *assure* and *secure* all desired and desirable ends. This grand, glorious consociation, each member of which far transcends in moral beauty, glory, and brightness the angel of the apocalypse, in its associate capacity, forms the *connecting link*, the golden chains, between the infinite and all the lower spheres of angelic and spiritual beings—as also of all humanity in rudimental life. It is through their counsels and in accordance with their wisdom and guidance that the various changes, governmental and religious, are occurring on this earth, upon other earths, and also in the low spheres of spirit life.

“The blade—the stalk—the ear—the full corn in the ear.” Progress, slow but sure, is the order of the universe. God and the heavenly hierarchy can wait.

How grand and glorious, how fraught with satisfaction and peace to earth's inhabitants, must be the assurance contained in

these announcements, which, coupled with the certain demonstration of individual immortality, opens up to mankind a future unspeakably desirable and beautiful.

In due process of time, and the unfoldings of mankind on earth, considered in all of its ramifications, social, governmental and religious, and as soon as proper preparations could be made, the new magnetic wave, the startling demonstrations known as *spiritual manifestations* were initiated, and have been steadily progressing, and are to be continued until the important objects to be achieved through them are accomplished.

These demonstrations are necessarily imperfect and fragmentary, owing to the imperfect and unattuned instruments through whom we are obliged to manifest; but as time advances they will become more perfect and conclusive, until there shall not remain a shadow of doubt, and all, from the least to the greatest, shall acknowledge their reality and the source from whence they emanate.

Already great progress has been made in this direction, and the whole world has been encircled as with a cordon of spiritual outposts, while spiritual intelligences are inspiring such as are susceptible to the influences of the higher life. The hierarchy and their well-drawn lines will soon be so enfiled by recruits as to make the population of earth a vast army of disciples of the Spiritual Philosophy and Religion. But among these outposts, these stations and sentinels, there is no systematic intercourse, no concert of action, no rallying for a specific purpose responsive to the clarion call from headquarters. In other words, every one is fighting on his own responsibility, or like the Indian is discharging his arrow or his random shot from behind his individual bush or tree, thus seeking concealment and safety. But the time has fully arrived to change this mode of warfare—to exchange the bush and tree method of battle for the more imposing and efficient one of *massing* the numerous soldiery into *companies*, *regiments*, and well-officered *battalions*—indeed to organize! *organize!!* ORGANIZE!!! Thus letting the whole world know that there is a God governing the universe, and that he has duly constituted certain instrumentalities through which to exercise his fatherly control over and among his vast family of earthly intelligences, and that, recognizing this sublime truth, and having the “witness of the spirit” to sustain the assumption, to march on to *triumphant victory!*

As a preliminary step in this grand pro-

gramme, we need to select an efficient officer to act as *Grand Marshal* for the organization of this vast army of recruits; one fully imbued with love for truth, and deeply in earnest for its triumphant establishment on earth; one possessed of *ability, power, experience, tact, education, eloquence*, and an ear open to the still, small voice that speaks in love and wisdom from the interior life. Such an one we find in our highly esteemed brother, JAMES M. PEEBLES, and him we have thus selected and do hereby appoint to that important position. And we do now and here execute to him the following Commission; good for this and all other climes and spheres, now and henceforth, until revoked or superseded by one for a still higher position in the Grand Army of the Lord:

COMMISSION.

IN GOD WE TRUST.

To James M. Peebles:

WORTHY BROTHER—Reposing in you that entire confidence which your past fidelity and present high aims demonstrate, and seeing in you such qualities as the position to which you are selected and assigned require,

You are hereby commissioned, To exercise all the responsible duties, and enjoy all the honors of a GRAND MARSHAL AND WORLD'S MISSIONARY, from this time until this commission shall be revoked or superseded by one for a still higher position in the Grand Army of the Lord.

Your field of operations is the whole world. Your superiors, to whom you are to look for counsel and guidance, are The Hierarchy of the Heavenly World.

Let your trust be in God, who doeth all things well. Go ye into all the world, and fearlessly preach the gospel of love and universal progress, and I will be with thee even unto the end of thy earth journey.

Countersigned:

J. W. SEAVER, Scribe. }
August 20, 1876. }

As it is in accordance with the genius of the spiritual philosophy to attach more importance to principles than names, we deem it prudent to suppress the signature attached to the above interesting document. "I have many things to say unto you," said Jesus to his disciples, "but ye cannot bear them now."

This is certainly an important period in the world's history. Crises now are upon

us. Jesus announced that his second coming should be "with power and great glory, in the clouds of heaven," and that "all his holy angels should be with him." The angels and superior intelligences of immortality are evidently saying, "Feed my lambs." "Put on the whole armor of God." "Go ye into all the world and preach my gospel." To carry out these reasonable commands organizations are necessities.—EDITOR.

HOLINESS OF HEART.

THROUGH OUR HOME MEDIUM.

When the apostle uttered this expression he meant holiness of life, which must be effected by obeying the law Christ came to teach. You may be very circumspect in your walk and conversation, but more is required to make you a temple for the indwelling of the Holy Spirit, which is the essence and power of God moving upon the heart, "to will and to do of his own good pleasure." The Holy Spirit is not a personality, but the essence of the Godhead, which makes the power of God known in all his works. I mean by the Godhead not three distinct persons, as taught by orthodox teachers, but I mean the God of the universe, as the Supreme Head, Maker and Preserver of all things, which came by the word of his power. Holiness of life must be manifested by the spirit baptism, which comes from the sphere where Christ reigns as a personality, dispensing messengers to go to all nations, baptizing them in the name of the God who called him Son because of his delegated power, and the Spirit which was to confirm his doctrine in verifying the promise he made, that their works should be like his. Holiness of heart will be just in proportion as the life is holy. The works will be the evidence of holiness not *seen* in the *heart*. You can see the affectional part only through the external life. The God who made you in the beginning placed within your nature a desire for spiritual development. This desire is increased the more spiritually-minded you become. Thus you add continually to that purity which Christ meant by the pure in heart. They will see God in all his attributes, but not with the manifest sight some believe. No man hath seen God, nor ever will, only as he rises nearer and nearer to his perfection by the progressive laws of his inner being. The passages of Scripture which say God spoke to Moses

and others, are meant to convey the ministerial idea of his ministering spirits. He spake by the mouth of angels, whom he sent as his representatives to work out the plans of his government.

Moses was a medium of many phases of spirit manifestations. He was clairaudient to make known the will of God to the Israelites in their passage through the wilderness. He was clairvoyant, for he could see the angel who led them in the pillar of fire, while the Israelites saw only the light. His manifestations were more material than mediums of the present day, for the physical manifestations were performed by his will power. His psychological powers were very great, and what he could not do by that power was manifested by spirit aid. They brought the material to make his word good when he failed in his psychological influence, thereby carrying out the plans God designed to effect—the deliverance of his people. Through them he intended to raise up a man who would, by his extraordinary powers reveal to mankind the resurrection of all from the spiritual death pronounced upon Adam for the transgression of his law. This spiritual death was the expulsion of Adam from his daily intercourse with angelic ministers. Adam thought God made him to live in ease and luxury; to desire, and have those desires met without any effort on his part. Thus he fell into transgression because he listened to the instructions of evil spirits. Communion with evil spirits is far more easy than with good ones, because of the close contact of the spirit world, in which all undeveloped spirits dwell. Those who have no aspirations for a higher and holier sphere, are constantly seeking avenues of communication with earth ones, to lead them after their own ideas of spirit life. Their material life has scarcely passed from them, so much do they see alike their earth homes and avocations. The good are striving to rise higher, hence they come here to tell of joys higher up, and that holiness of life will make progression more rapid.

In the higher spheres nothing but holiness and love are known, for Christ is the principle of love, and all the attractions which come from that principle must be and are pure and holy. Nothing impure will be attracted to pure realms, hence the law of progression fits the spirits of all men to purify themselves, in order that their approach to higher spheres may not be repulsive to that purity which fills the dominion of the Christ heavens. Holiness of heart

cannot be attained but by the proper laws of our being. None can be holy if the spirit is untrammelled by such surroundings as impede its progression. The heart is regenerated by the baptism in the Christ sphere, and must feel a desire for such baptism before it can come, in accordance with the laws of the inner being. The spirit, when freed from the body, must find its position with its affinities, both in relation to companionship and moral condition. A great gulf is impassable between morality and moral deformity. You must learn from this what the reason was that Abraham could not send Lazarus to the rich man, for he could manifest his superior condition by referring to the difference in their conditions in earth life. The rich man failed, acted like many are still doing. He said, "Be ye warmed and filled," no doubt, but then quietly thought of his charitable doings. Charity that is not tangible does no good to the needy and brings no reward to the spirit man. Such charity does not enlarge the soul and prepare it for still greater expansion. Holiness of life is the word. Make your life manifest what is in your heart, and the heart will show its promptings in your life—I mean the heart will be seen in your works.

From the Cincinnati Enquirer.

A WOMAN IN WHITE ON A WHITE HORSE

The quiet little village of Bethel, Ohio was thrown into considerable commotion a few nights since upon the appearance on the main street, about 12 o'clock midnight, of a lady all dressed in white, seated upon a white horse, without saddle or bridle. She first arose, as it were, from the ground on one of the most beautiful horses ever rode by man or woman, she wended her way from house to house, stopping in front of one, where for a few moments she sang the sweetest songs ever before heard by man. Those who approached her, however, were scores, would attempt to touch the lady, then her steed, but, touch they would, nothing tangible could be felt. Yet there she was, plain to be seen, all, singing her beautiful songs, in the midnight air ring with her melody. A stranger, more startling scene was witnessed by the quiet people of Bethel. And to-day the citizens are collecting in groups throughout the town, discussing the queer scenes of last night. Some say it was a ghost—a real ghost—others that

some evil-disposed persons, recognized in the lady a beautiful woman who died here last spring, her death was in the habit of going from house to house in the night. For more than one hour a ghost-like phantom was plain

American Spiritual Magazine.

I AND CONSTITUTION

New Hampshire State Convention of Spiritualists.

CON, N. H., Oct. 23, 1876.

§—The following draft of a Constitution was drawn and read at the New Hampshire Convention, sitting in Washington, and laid over to an especial session to be assembled for its discussion. As the vote to lay over was overwhelmingly in order to allow the Convention a longer opportunity to deliberate with the principles adopted, all do Spiritualism a service as an instrument in advance of

GEO. A. FULLER, Sec'y.

FORM OF PRINCIPLES.

We, Spiritualists of New Hampshire, believing in God as that deep source back of all phenomena, is the basis to ultimate itself in new forms of being, and holding that the revelation of the Divine to ultimate phenomenal forms has sprung commonly called creation, hereby God, moved by his Spirit, guided by his divine wisdom, proposed the creation, and is manifested out in orderly universes; we hold that creation is in necessary accordance with law and society, as well as the whole of the universe constitute a field of effects and causes are to be sought in the spiritual; and whereas, we hold that the truest ultimate of the divine in human form; therefore, That, recognizing evidences of power and wisdom in nature, we hold that more convincing evidences of God's plan, and just as in the world's history who have discovered a capacity for knowledge we recognize the power of men, so in that other world the geniuses who have founded

religions and discovered capacities for spiritual things, we recognize the spiritual leaders of men, and of these, judging them by their fruits, and trying them by the civilizations which have followed in the wake of their lives, we place Jesus Christ at the head of them all.

2. That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mohammedan Spiritualism, nor ancient Spiritualism, in any of its separate forms, nor yet modern Spiritualism, in any of its single phases, but SPIRITUALISM itself, as seen under the light of all the leaders, as written in all the Bibles of every great religion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that we aim to organize and establish in the earth.

3. That we hail with joy the fact that steps toward a national organization of Spiritualists, based on the broad ground of man's spiritual history, have been already taken, and we accept the idea, and commend to the Spiritualists of New Hampshire the method of action and the plan of organization for local societies put forth by the National Conference of Spiritualists, sitting in Philadelphia July 5, 1876.

4. That since Spiritualism, in its essence, has no affinity with atheism, therefore, while we have no sympathy with the stupid attempt of some Christians to put God into the Constitution, we are at the same time opposed to, and in the interest of Spiritualism pledge ourselves to combat, all attempts, whether in science, philosophy or politics, to atheize the State, or in any manner to introduce and foster irreverence toward God and irreligiousness in the minds of men; and as a leading method of action against such a tendency we urge upon our local societies that they should so organize and administer Spiritualism that the people shall be brought to look upon these societies as their *religious homes*, and the whole body of our people come to feel that stated religious services on Sundays, conducted by competent leaders, are as needful to the health and nourishment of the soul as is bread to the body.

5. That in order to the accomplishment of this result we recognize the wisdom and adopt the recommendation of the National Conference, that local societies be organized on "a financial and religious basis."

6. That believing in God as the Head and Governor of the Universe, and holding that the moral law is the ground of growth in the individual and the true basis of society,

we hold with John Wesley, that "man is a creature capable of God;" and maintaining the ultimate perfectibility of society in the earth, but looking for this to come about through the slow but orderly evolutions which have built up the earth and its institutions, and wishing to lend no sanction to the idle and often mischievous vagaries of doctrinaires and dreamers, we plant this Convention upon the well-established doctrines of the State and property, of marriage and the family, which lie at the foundation of modern civilization, content to bide our time and co-operate with God in the evolution of events as they shall arise, for the bringing about of such reforms in the principles of family and State government, and such changes in the laws of property and marriage, as are compatible with the good order of society and the greater good of the individual.

*Constitution and Basis of Government of the
New Hampshire State Convention of
Spiritualists.*

ARTICLE I.

Name.

This body shall be known as the New Hampshire State Convention of Spiritualists.

ARTICLE II.

Object.

The object of this Convention is to define, defend and enforce the principles of Spiritualism.

Definition: Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life.

In the application of principles to practical life, health, education, social life, in its whole extent of family, national and society organizations; reforms, as temperance, emancipation of women, labor reform, etc., and spiritual life, embracing the study and investigation of phenomena under the rigorous conditions of scientific method, and the philosophy of the human mind in its application to the development of mediumship and to the growth and right direction of all the faculties, whether propensities, intellectual faculties, or moral and religious sentiments, are among the subjects and labors which it is the object of this Convention to take up and carry forward.

ARTICLE III.

Membership.

SECTION 1. Membership in this Convention shall be without distinction of sex.

SEC. 2. All mediums and speakers residing in the State who are in sympathy with

the principles and platform of this body, shall be considered members, with full powers to speak and vote in the council. Mediums and speakers not resident in the State may be invited to speak, but shall not vote.

SEC. 3. Local societies shall be entitled to representation in this Convention, by five delegates from each society, who shall bring written credentials and evidences of their appointment.

SEC. 4. The Business Committee are authorized to grant credentials to persons in localities where there are not enough to form a society, provided that such persons agree with the principles, and wish to engage in the work of this Convention.

SEC. 5. All members of this Convention, whether individuals or delegates from societies, shall contribute not less than one dollar annually to the support of the same.

ARTICLE IV.

Officers.

SECTION 1. The officers of this Convention shall consist of a President, one or more Vice Presidents, Secretary, Treasurer and Business Committee consisting of three persons, who, among other duties, shall be charged with the business of overseeing and assisting in State work, to organize and establish local societies, and do whatever else may tend to build up Spiritualism in the State.

SEC. 2. The officers of this Convention shall qualify in accordance with the statute in such case made and provided.

SEC. 3. The officers shall be elected annually, by ballot, and shall hold office till their successors are appointed.

ARTICLE V.

National Convention.

This Convention will send delegates to the National Convention, in accordance with such provision as may be made for the representation of States in the National body.

ARTICLE VI.

Quorum.

Seven members shall constitute a quorum to transact business, but a less number may adjourn.

ARTICLE VII.

Amendments.

SECTION 1. Amendments, alterations and additions to this Constitution may be proposed in writing at a legal meeting, but shall lie over one year before action be taken thereon.

SEC. 2. A two-thirds vote of members present at a legal meeting shall be required to pass an amendment.

From the Olive Branch.

NEARER, MY GOD, TO THEE.

The sentiment expressed in these few words should leave a deep impression upon every mind. It should be a prayer of the soul. The poet who listened to the angelic voice breathing into his soul the sentiments so sweet and heavenly, was a benefactor to his race. Wherever it is sung angel bands gather and mingle their voices with those of earth. Few knew, when they repeat the words, what responses are echoed from spirit life by those who felt the vibrations of love from the soul life of Deity. It was, and still is, the favorite song of that noble soul, Theodore Parker, who has done more to liberate mankind from the bonds of error than any person since the Nazarene was in his earthly form. It is a favorite with us, where we sing with the spirit and the understanding. I would that mortals could thus enter into the soul, life and sentiment of the words expressed :

Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

Tho' like a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone,
Yet in my dreams I'd be,
Nearer, my God, to thee,
Nearer to thee.

Then let my way appear
Steps unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me,
Nearer, my God, to thee,
Nearer to thee.

Or, if on joyful wing,
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

RENEW.—Let all who intend renewing their subscriptions be prompt to notify us.

SPIRITUALISM AND THE BIBLE.

We copy from the Denison, Texas, *Daily News*, the following editorial :

Prominent Christian clergymen have widely different opinions concerning Spiritualism, which is unfortunate, as if they agreed their opinions would carry more weight. Rev. Carson, of this city, thinks Spiritualism is the work of that old sinner, the devil, and quotes Scripture to prove it. On the other hand, Dr. Samuel Watson, of Tennessee, for thirty years in the Christian harness, as preacher and editor—acknowledged to be one of the most talented exponents of Christianity the Southern Methodists ever had—believes Spiritualism is what it claims to be, and furthermore, says he can find nothing in the Bible to disprove his convictions, or condemnatory of its practice. On the contrary, he finds much in the Old and New Testaments to sustain him in his conclusions. Rev. Carson should read Dr. Watson's *Clock Struck One, Two and Three*—three volumes.

It is well known that Rev. John Wesley and Dr. Adam Clarke believed in spirit communion, and if alive to-day, we have no doubt, like Dr. Watson, they would be called Spiritualists.

We extract the following from Dr. Watson's book, "*Clock Struck One*:"

"We find, neither in the gospels or epistles, a word to indicate the cessation in the future of spiritual gifts. So far as there is expression on the subject, they sustain the belief in their indefinite continuance. When our Savior appeared unto the eleven, he said, 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.' These promises are not restricted, but are to all who believe. The Acts of the Apostles are filled with passages in proof of their countenance throughout the apostolic age. Of spiritual powers and gifts, St. Paul declares 'there are diversities of gifts, but by the same spirit.'

"There are many of these manifestations recorded in the Bible. Why is it not as easy to believe that spirits can communicate with men now as anciently? We cannot question the one, nor need we doubt the other. Human testimony is used for ancient as well as modern manifestations. If man ever had intercourse with spirits, it was in accordance with law which has never been abolished. There are, no doubt, certain physiological, psychological conditions

necessary to these manifestations, else all men could commune with spirits. The same faculty which aided them to see and commune with spirits anciently, can, if rightly developed, aid them now; and the modern are as real as the ancient ones. These manifestations, when properly understood, come to the aid of the church, while many of its ministers and members reject them. It supplies to atheists and infidels the lacking evidences of immortality, and they receive it, and rejoice in the consolation it brings them. It thus resembles Christianity in its reception, which was rejected by professedly religious men. The evidence of immortality must ultimately rest upon proof, or be rejected. The tendency of the present age is to reject everything which cannot be demonstrated. Hence, I think God has given us these things that all may know the truth. If all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence by scientific men. Little as some think of it, who ridicule these things, there is more at stake than they have ever imagined.

"Whatever psychological law will account for involuntary polyglot speaking and writing, modernly, will account for the speaking in unknown tongues, anciently, among those who doubt the direct inspiration given anciently. Whatever psychological law will account for the apparitions, or the seeing of spirit lights, hearing of music, and all of those phenomena attested by millions, will account for similar things recorded in the Bible. Whatever psychological law will account for the lifting and moving of tables, pianos, etc., will explain many of the things mentioned in sacred history. Whatever psychological law will account for the numerous cases where spirits have been seen to leave their earthly bodies, wafted upward by a convoy of angels, as Lazarus was, will account for the translation of Enoch and Elijah, and the ascension of our Savior from Mt. Olivet, when 'two men' spoke to the multitude who witnessed his departure.

"In rejecting these phenomena, there is more involved than many suppose. God's laws, like himself, are immutable, unchangeable. They are the same now that they were when the 'men' talked with Abraham and Lot in regard to God's purposes, developing a principle in his moral government by which the cities of the plain might have been saved. They are the same now that

they were when the 'man' appeared to Cornelius, and told him to send for Peter, who preached the first gospel sermon to the Gentiles at his house; and when the 'man of Macedonia' appeared unto Paul, saying, Come over into Macedonia and help us, he went over the sea and planted churches there, to whom he addressed epistles, now received as a part of the canonical books of the New Testament.

"Let us, then, brethren in the ministry, friends of Bible Christianity, meet this question as its importance demands. We can not, we dare not, ignore the facts of these manifestations. The phenomena are too well attested to admit of doubt or cavil. They are, as I verily believe, in accordance with the universal law of God as it existed from the beginning. I cannot believe that law has ever been revoked or changed. Neither can I believe that the ancients were more favored in these manifestations than those of the present age. We have nothing to lead us to any such conclusion in the Bible, nor is it found in any of the laws or principles of nature with which we are acquainted. We know nothing of retrograde movement anywhere, but ONWARD and UPWARD—development everywhere, in the kingdom of grace as well as of nature."

We take the liberty in this connection to make the following extract from the introduction to *Clock Struck Three* :

"I have watched this spiritual movement with much interest from its commencement. At first, I believed it to be one of the vilest of humbugs, and those who were engaged in it were instigated by the devil, to deceive the people. Many of them taught that which was in direct opposition to the most sacred truth which had been instilled into my inmost nature from childhood. Those who first investigated it were, to a great extent, those whose religious proclivities were adverse to Christianity. They would naturally attract to them spirits whose opinions were in harmony with theirs. Hence their teachings were, to a great extent, in opposition to the churches. As a legitimate consequence, the church, with but few exceptions, opposed the whole movement, and when it could not deny the phenomena, attributed them all to 'the old adversary going about as a roaring lion, seeking whom he may devour.' I read everything I saw on the subject, and frankly confess I partook of the same general opinion entertained by the church. Nor do I know that I ever should have given any personal attention to

it, but it forced itself unbidden and unwelcome into my family, in 1855, a synopsis of which I have given in Clock Struck One.

"Scientific men for many years professed to look upon the subject as one far below their dignity to investigate. Materialism, born in Europe, brought up and confirmed by the tendency of scientific thought, forced away from the church by the abuses and superstitions of the Roman Catholic church, arises and plants itself firmly—enters the schools and universities, permeates the social fabric, and eclipses the faith. Had Spiritualism spoken first through the church, the Materialists would have said: 'These mediums are hallucinated; this is only a delusion, or a contrivance of the church to impose upon the credulity of mankind.' There would have been force in their objections and explanations, at least to minds predisposed to their way of thinking. But the voices came not through the church; they did not profess friendship to the church; nor did the church tolerate them; their ministers were among their most violent opposers. In fact, the antagonism between the two has been so marked that the Materialistic mind has been forever stopped from laying the 'delusion' or 'contrivance' at the door of the church, and stands amazed, confused and confounded before the inexplicable phenomena; and to one acquainted with the phenomena, the mere Materialistic arguments have no force whatever. All this is now matter of history, and can never be erased.

"The church is a great social force, as a redeeming, an enlightening and saving force, is a fact almost universally known in Christian countries; that it has not the spiritual power it once had, is, also, an acknowledged fact among its members; that its fragmentary discussions are contradictory, is admitted; that the advance of free thought and the unfoldment of science, seem, at least, to be in a line of direction away from the church, is also true. The spread of a Materialistic Philosophy throughout Europe, and its rapid introduction into this country by the flood of immigration which is yearly drifting westward, is seen by all observers of the times.

"*Spiritualism*, weak, puny, insignificant at first, foolish and contradictory afterward, growing now more orderly and more steady, is also known by all who have kept up with its history. There is significance in this fact, that which, to my mind, argues the unfoldment of the truths contained in Christianity, or rather their blending in a sweet

fellowship which will bring order out of confusion, and concord out of discord, in the elimination and rejection of falsehood, and the firm establishment of truth upon a basis which can never be moved. Then the most sublime truths and most lofty conceptions of lives of *purity, justice, charity and holiness*, will lift the soul to the gates of paradise, in contemplation of the speedy coming of the kingdom of God.

"This I conceive will be the orderly triumph of the facts and truths of spirit intercourse, and that, too, without the overthrow of the church, but rather with its more firm establishment, not of the dogmas and creeds, but of the great ETERNAL PRINCIPLES taught by Christ and the apostles.

"May it not be that the semi-infidelic utterances of Spiritualism hitherto have been the 'foolish things' chosen to confound the 'mighty' Materialistic tendencies of the nineteenth century, both in Europe and America?

"This battle, I think, is nearly ended. Science, proud of her past achievements, has well nigh surrendered to the stubborn facts, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject."

LABOR.

Our duties requiring our absence from home four out of six weeks, leaves much of regular business for the present neglected. This is especially so in regard to our correspondence. Having completed our volume, we shall now address ourself to bring up arrearages as fast as we can. Soon after our return, seeing so much on hand requiring attention, we spoke of our labors, when our spirit wife wrote:

"You are pressed, but you were always that, and you will be so long as you are in the body. When you lay aside the mortal part you will still be pressed, for labor does not cease with mortal life. Do you suppose God's government does not require the agency of all his laborers to keep the order which he has ordained continually moving? Yes, you must labor in spirit life, but your labor will be apportioned to your ability to perform without tax upon your spiritual faculties. We feel no fatigue here as you feel it there, but we are constantly employed. These remarks were called forth by what you said about labor."

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MEMPHIS, DECEMBER, 1876.

SEARCHING AFTER TRUTH.

CLAY, ONANDAGA CO., N. Y.,
October 30, 1876.

BROTHER WATSON—I send you the following letter written to me by an old friend who is now a superannuated Presbyterian minister. He is searching after spiritual riches. If you think his letter would be proper to present to the readers of your monthly, publish it, and send a copy to our would-be convert to our glorious cause ; and make such comments as the spirit may dictate, or in your judgment would be applicable to this case.

Thine for progress, O. BARNES.

SHORTSVILLE, N. Y., Oct. 23, 1876.

MR. BARNES—I suppose you are still a Spiritualist, and I have no doubt, an honest one. As such I address a few lines of inquiry to you.

And first, have not the continually multiplied exposures of the tricks of so-called mediums, for a year or two past, had a tendency to lessen your confidence in your belief?

What has been the effect on your mind of the exposure of the materialization humbug at Philadelphia, and of the Eddys in Vermont, and more recently of Markee and his wife in Rochester?

And now news comes from London that the American medium, Dr. Slade, has been arrested for fraud and trickery in deceiving her Majesty's subjects.

You are well aware that I have tried pretty hard to believe in the doctrine of modern Spiritualism, and I suppose have come about as near being converted to it as Felix was to Christianity by the preaching of Paul—almost persuaded. Whether the result will be the same as in his case, I do not know. I only know that I am open to the truth, from whatever source it may come. *All the newspapers that I read (and they are many) seem to take it for granted that*

Spiritualism is on its last legs. I must except one, however, and that is the *American Socialist*, which treats the subject with candor. Yours, J. B. WILCOX.

We take pleasure in complying with our friend's request, and answer the first paragraph by asking a few pertinent questions.

Did the betrayal of Jesus by one of his disciples soon after he administered to him the sacrament, and the denial of him by another who cursed and swore that he did not know the man, "have a tendency to lessen your confidence in your belief" in the divinity of the mission of Christ? Or does the lying to the Holy Ghost by Ananias and Sapphira, two of the early Christians, have any influence on your mind as to the truth of Christianity? Or does the exposure of hundreds of the professed ministers of the gospel, who are published as being guilty of crimes which we will not soil our paper by repeating, "lessen your confidence" in the purity of the teachings of Jesus, who said "that whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart?" When we take into the account that but a small proportion of the guilty are "exposed," we ask what will be the revelation of the adulterers in high and low places when "the secret things shall be revealed?"—and yet, who will stultify himself with charging this upon Christianity, which teaches not only purity in life, but in *thought, heart, and "all manner of conversation?"*

We presume the "materializing humbug at Philadelphia" is the celebrated "Katy King" affair, exposed by two well-known Spiritualists, Hon. Robt. Dale Owen and Dr. Child, of Philadelphia. We have good reasons for believing that expose was more the detecting of a woman hired to represent Katy King, to destroy the influence of the materialization, than any expose of the medium. Mr. Owen has published that he never doubted that materializations did occur with these mediums, but like an honest man denounced the imposition of a live woman for a spirit.

We went to see those mediums at the request of our spirit wife when in Philadelphia this summer. We examined the iron cage in which the medium was confined, and sat near the only entrance in good light while a number of persons came out who were recognized by parties present, conversing freely with them. We saw only two whom we recognized—Bishop Polk, whose headquarters while commanding this Department during the war was over our office, and with whom we had frequent interviews, and John King, whom we recognized as clearly as we could any acquaintance. We gave an extended account of our interview in the August number of the *MAGAZINE*.

These "humbugs," as you are pleased to call them, have been tested as thoroughly as the best scientific men have been capable of, and thousands of living witnesses can testify to the genuineness of the materializations which occur at their seances.

As to the "Eddy exposure," this is simply ridiculous. For years thousands of persons from all parts of the civilized world have been visiting them, and hundreds of materialized forms have been recognized by the visitors. Col. Olcott, one of the shrewdest men of the age, went as the representative of the press of New York to detect them. After spending three or four months with the Eddy brothers, he published his observations in a book entitled "People from Another World," in which he says:

"I have seen, say three or four hundred materialized spirits, or what purported to be such, in every imaginable variety of costume. I have seen them of all sizes, both sexes, and all ages. I say *SEEN* them, because that is just what I mean."

No one who knows Col. Olcott can question either his capacity to investigate thoroughly, or his honesty to tell the truth of what he witnessed. To talk of exposing the mediums makes more an expose of one's ignorance than anything else. Wm. Eddy is now at Ancora, N. J., having materializations witnessed by thousands.

We notice next in order the "Markee exposure," having occurred more recently:

"A Mr. Crum seized what purported to be the spirit of Miss Stone, whose brother was present. She slipped out of his arms, diminished in size one-half, and re-entered the cabinet. The medium had been carefully examined, tied securely, as was considered by skeptics, with brittle threads, her dress tacked to the floor, and flour placed in her hands. After the raid of Mr. Crum she was found in the same condition, deeply entranced, the flour still in her hands, and her face spattered or smeared with blood.

"The next was on Sept. 17, when a company of young M.D.'s formed a conspiracy to attend the seance. Two of them were to seize and hold her husband, two others to hold another man, while two others were to seize and hold the spirit form. When the spirit they call Katie was out in the circle room, the conspirators undertook to carry out their plan of seizing and holding her until she could be identified as Mrs. Markee, and although two of these valiant Knights got hold of her, she escaped from them, got into the cabinet, and the door was shut in their faces. One of them caught hold of the cabinet door and jerked it, but it was made to swing inside. Then he lifted it off its hinges and went in, as did others also. The medium was found under control of Seneca, one of her Indian guides; her face covered with blood, etc.; in fact, everything was found as it should have been, according to the theory of materialization and dematerialization. Mr. Tilden declares there must have been at least two ounces of blood on the outside of her face, hands and garments.

"One of the conspirators wrote a report of the affair, which was published in one of the dailies, and what has been published in other papers throughout the country is taken from that report. Those present who were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or friend of the Markees to get a word in the papers to disabuse the public about the matter. There seems to be a determination on the part of some of the editors to push the thing through at all hazards, and not permit the truth to appear. It is as completely a religious persecution as the world has ever seen."

"And now news comes from London that the American medium, Dr. Slade, has been arrested for fraud and trickery in deceiving her majesty's subjects." And so were Paul and Silas and Peter arrested by the Roman

authorities for fraud and trickery and stirring up sedition among the subjects of the greatest empire the world has ever known. The angels delivered them from their prison walls, vindicating the truth of the doctrine they preached, and so will the angels deliver Slade and vindicate the truth that they do communicate with their friends through his mediumship.

What are the facts in regard to Dr. Slade's exposure? Two men went to see him, and, as they suppose, he by sleight of hand wrote the message, by placing the piece of pencil under his finger nail before putting the slate under the table. There have been a large number of the most intellectual class of men, some of them the first scientists of England, who have visited him, and were unbelievers. They have never discovered the trick, but have borne their testimony to the genuineness of the manifestations given by him. If the court will permit him, he will demonstrate the truth of the writing by invisible agencies in their presence. There can be no possibility of being deceived as to the genuineness of this mediumship, if the senses are to be relied upon in such matters.

When Dr. J. M. Peebles was lecturing here recently he read a message from the inventor of the Singer sewing machine, which was written on a slate held up in the air, in the sunlight, by an invisible agency.

We have no fear whatever of Dr. Slade being able to not only vindicate himself, but convince the honest skeptic of the truth of spirit writing.

We have devoted much more space to this letter than we intended, but as its author is a Presbyterian minister, we will mention another expose, of which we happen to know more than any of the above. Some months since it was published of a simple, uncultivated lady medium, incapable of deception or trickery, that "two young men rushed on the stage, seized the white object around the waist, . . . with her top dress turned over her head so as to expose her white apparel, in which condition she was held by the young men, while she was mak-

ing desperate efforts to pull down her dress, and at the same time shove her wrists into the cords which had confined them together." Another and a more truthful account said "the form dodged and darted into the cabinet." The names of the parties were given who were said to have thus reported, but in the presence of a number of gentlemen they stated that they never reported any such thing, and it was corrected the next day. Yet not a paper that we ever saw which published the so-called expose, ever noticed the correction. Since then we have not felt disposed to notice what has occurred at the seances we have attended in the city, as we have not the time nor disposition to engage in controversy.

In this connection, however, we will state what a very intelligent lady said in relating her experience with this medium the week previous. She said she had visited last year mediums in New York and Boston, and the Eddys, with whom she spent twenty-three days. She had seen her spirit husband (who was an Episcopal clergyman) seven times at their seances; but had seen him more satisfactorily a few evenings since than ever before. She went up to him and talked to him freely, he kissing her. He was in the habit of lifting her up in his earth life; this he did that evening, her toes barely touching the floor. She told him he could not do as he used to; he replied he could soon do it. We were present on that occasion, and with others promenaded across the floor with a spirit lady in white, while the medium was in black, tied and entranced inside the curtain. She was examined by one of the party, while the spirit remained on the outside, some distance from them.

The lady who related this to a large company at the Assembly Hall in this city, is the daughter of a minister and a double cousin of the celebrated Dr. Palmer, the most prominent Presbyterian minister in the South. Pretty good Presbyterian and Episcopal testimony that loved ones do come through this medium to comfort their relatives in a manner which admits of no doubt.

Since the above was in type we have seen Mrs. Shindler, who informs us that at a subsequent seance her husband raised her some distance from the floor, and her sister took a seat in her lap.

ORGANIZATION.

We copy from the *Avalanche* the following notice of the commencement of the Convention. Also the opening address of Dr. J. M. Peebles, from the *Appeal*:

A CONVENTION OF TENNESSEE SPIRITUALISTS.

Yesterday at 10:30 A.M., the Spiritualists of Tennessee, pursuant to notice, met in Convention at Assembly Hall, with a goodly number in attendance, and Rev. J. M. Peebles in the chair.

Bro. Peebles stated the object of the Convention, and, in his usual happy manner, entertained his hearers with a history of the rise and progress of Spiritualism in this country, contrasting its growth in America with its growth in England, in Europe, and on the continent, and showed how, before any Christianity, Spiritualism had existed as far down as any record of history. Rev. Samuel Watson, D.D., followed in his usual logical manner, who was followed by other prominent speakers. A committee of seven were appointed, to which Brother J. M. Peebles was added, to draft constitution and by-laws for a permanent organization, to report to Convention Saturday, 10:30 A.M., to which time the Convention adjourned.

The *Appeal* thus notices the "speech:"

The Spiritualist Convention, it will be seen, passed the first day of its session very creditably, making fair progress toward the consummation of its work of organization. The speech of Dr. Peebles, which we report in full, is admirable in spirit and will be found worthy more than a usually careful reading. It is a challenge that thinking men cannot permit to pass without farther inquiry.

TENNESSEE SPIRITUALISTS—FIRST CONVENTION OF SPIRITUALISTS EVER HELD IN THE STATE—ORGANIZATION—ADDRESS OF HON. J. M. PEEBLES.

Agreeable to the notice given in the *Appeal*, the Spiritualists' Convention, which met at Assembly Hall yesterday, was called to order at half-past ten in the morning. At that hour there were present a goodly number of intelligent spectators, including in their number three or four of the most highly cultivated literary ladies of the South. The Convention was organized by calling Hon. J. M. Peebles to the chair, and Mr. M. Hawks as Secretary.

Mr. Peebles on taking the chair delivered the following

ADDRESS:

If I understand the purpose of this meeting, it is to perfect a State organization of Spiritualists. While Spiritualism, under the aspects of apparitions, visions, trances, premonitions, dreams, prophecies and spiritual gifts, runs like a golden thread through all history, the modern movement, rising like a tidal wave, commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nazareth, in the palmy days of the Roman empire. From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational speaking, and, more recently, materializations, whereby the so-called dead spiritually reclothed themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and while these results have been accomplished, there has been only a very lax—and in very large territories of country, not even the semblance of organization among Spiritualists. But now there is a common feeling springing up among Spiritualists and Liberalists, that the time has come to perfect organizations for effective work. The times demand it. The evangelical denominations are organized to propagate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and Legislature; their Bibles into schools, and their sectarian God into the Constitution; all of which tend to proscription, and, in the end, persecution, even unto death. Must not organizations then meet organizations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of organization; and a corpse is an equally apt symbol of disorganization, disintegration, death! The initiatory steps were taken the

5th of July, in Philadelphia, for organizing a "National Conference of Spiritualists." And now, the inspirational work of the day—the hour—is, to perfect State and local organizations, for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite our scattered forces and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed—since so many clinging excrescences have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science, a phenomenon and a religion, its principles were never making such rapid progress as at present. It has just been brought before the Anthropological section of the British Association of Scientists. It was brought before this learned body by Prof. W. S. Barrett, a distinguished physicist, and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist; Prof. William Crookes, who made those recent discoveries in regard to the physical energy of light; Col. Lane Fox, Lord Rayleigh, and others, equally distinguished. That eminent English clergyman, Rev. Maurice Davies, writing upon the late action of the British Association, says, "Spiritualism has advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow, definitely for the advancement of science. Spiritualism has been advanced at Glasgow; *ergo*, Spiritualism is a science. True, the section was not termed spiritualistic, but anthropological—science is nowhere without a long name—and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism, pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact." Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle not getting bail, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new," says the poet. Many of the most distinguished men living are Spiritualists. Our poet, Longfellow, is a firm believer in spirit communion. When last in Europe he attended spiritual seances in Naples and Florence. The last time I met Victor Hugo was in a spirit-

ual circle in Paris, and a resident of this city, Mrs. Holmes, was present.

The seers, sages, and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists; such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multitude of others. The greatest of all living German philosophers, J. H. Fichte, fully accepts the phenomena of modern Spiritualism. The enlightened and educated of all countries are becoming more and more interested on the subject. Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every school house and collegiate institution in the land.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds, its music the sweet breathings of guardian angels, its ideal the Christ life of perfection, and its temple the measureless universe of God. To further advance these broad, tolerant principles, organization, system, enthusiasm, music, regular meetings and church edifices seem to be necessities.

It is proper in this connection to notice the *New Movement*, as it is called. There has long been felt by Spiritualists, a necessity for some sort of organization. Though they number millions in America and unnumbered millions all over the globe, they have had but very little cohesion. This has been natural, from the fact that they have been brought to a knowledge of the truth of spirit communion from all the varied phases of belief, made up to a large extent of those who have never belonged to any kind of organization. A large portion of them having imbibed prejudices from seeing the tyranny of many organizations in cramping that freedom of thought and speech which they considered their inalienable right, they have feared that Spiritualism might be

wrecked on the same rock. Hence there is not only lethargy upon this subject, but in many cases violent opposition among Spiritualists to any kind of organization. One extreme has a tendency to drive to the other. When it has been seen that there was among the numerous sects of Christianity such a diversity of opinion, and such rigid adherence to creeds and dogmas, they very naturally thought they had much to fear from organization, especially upon a religious basis. There are those whose opinions are entitled to much respect who still entertain these views; and if we proposed to organize with a creed, there would be much weight in their objections. This we have not proposed. Nor was the action of the Philadelphia Convention at all favorable to such a movement. It is true the term "Christian" was used in the call for a Convention, and was advocated by one or two in the Convention, but even they did not use it in a sectarian sense. If that term were not abused and misunderstood, we think it probable that but few Spiritualists would object to it; but they have seen so much from those who claim to be Christian that is not in harmony with their views, that there is almost a universal wish among them not to use the term in any sense whatever.

In rejecting the name, however, they do not ignore the principles of primitive Christianity. Far from it. They recognize the great leading principle of the fatherhood of God and the brotherhood of man, as fundamental. They recognize, as Jesus said, the loving God and our neighbor as fulfilling the whole law; of doing unto others as they would have others do unto them, as being the cardinal principle by which to regulate their intercourse with their fellow man. In their liberal feelings they claim nothing for themselves that they not concede to all—the right to think, act and speak their sentiments untrammelled by any human authority.

In accordance with these views, in the Constitution which was adopted at the recent State Convention, it is expressly provided "that Article Third as to membership shall

not be amended so as to prescribe any article of faith or belief as a condition of membership." Whilst the utmost latitude is given to private opinions, yet "morality, religious culture, and the great practical life purpose of being good and doing good to humanity," is required of those who attach themselves to this organization.

To make mankind better, wiser, purer, and thus to qualify them for the duties pertaining to this life, as well as to prepare them to enter upon the enjoyments of the other life on a higher plane, is the prime object of this organization. To this end we expect to devote our energies, and we believe the labors of those thus engaged will be crowned with abundant success.

THOMAS WALKER.

This remarkable "boy medium" of whom we spoke in our last issue, has been lecturing in St. Paul and Minneapolis very successfully. We take the following from the *Pioneer Press*, giving a synopsis of one of his lectures, at Harrison Hall, in Minneapolis:

Last evening another lecture was delivered at Harrison Hall by the "boy lecturer," Thomas Walker, of England. An audience somewhat larger than at any previous meeting was in attendance, and throughout the discourse the remarks of the speaker were listened to with marked interest. At the request of a number of our citizens Mr. Walker delayed his departure from this city, and favored them with one of his lectures on Spiritualism. The subject was announced as "What is Spiritualism, and who are Spiritualists?"

The speaker commenced his remarks by stating that man will, while he exists and has the faculty of thought, ever be religious. It is as natural for him as it is to breathe. But still all will not have the same religious thoughts, and many will think their belief is the only one that is the truth, and that all others are erroneous, and should be stricken out. Then man commences an eager and earnest search for the true form of worship, and to ascertain which form is the better. His mind will be constantly inquiring whether or not his religion has been what it should be. The religion he has been taught

in his youth comes first to his mind, and the thought arises, Has this been the true one? and in the study to answer, satisfactorily, this question, he soon finds that there have been errors in all beliefs, and soon he is led to disbelieve all religions. The various forms of religion have been so antagonistic that when a new form springs up it is considered as an enemy to the others, and they try to crush it out. This strife and contention as to the right and wrong has been so constantly carried on that the people are like children. Religion has been to them like a new and strange toy given to a child for a plaything. Not understanding, from its general appearance, what it is, they set to work and pull it to pieces to ascertain what is on the inside, and in so doing destruction takes place. Such has been the case with Spiritualism. It has had to come upon barren ground and fight its way into existence. The people have endeavored to crush it out, but without avail. As Spiritualism has been explained to the people, they instantly exclaim, "Why, I am a Spiritualist; I comply with all the requirements necessary to make a Spiritualist." But they make a great mistake. To say that you are a Spiritualist requires but little exertion on your part, but that is not what we want. The word Spiritualism does not imply that you are to acknowledge a belief that spirit communication has been established between the two worlds. The simple belief is not going to save you. You must live a spiritual life. To be saved by Spiritualism we must live a pure, upright, virtuous, exemplary life, so that when we leave this world we shall enter a bright and beautiful sphere in as high a state of progression as possible.

We must work if we would be saved, and if we are not going to be saved by believing in Spiritualism let us cast it aside and endeavor to find something that will save us. Let us have anything that will save us, if this is of no avail in the conversion and salvation of the human race. There are not, to-day, as many Spiritualists in the world as there would be should those who profess to believe in its teachings work for the cause as they should. The proper methods of advancing the beautiful truths are not adopted. Spiritualism does not simply exist for the purpose of allowing people to converse with the loved ones who have gone to that beautiful land.

Spiritualism would certainly amount to *nothing* if spirit communication was all there *was to be gained* by it. But it is to promote

the welfare of the world; to prepare the soul for the life hereafter; to teach the human being to live in a manner that shall fit him for that home being prepared for his future use, and to teach him to live such a pure life here that hereafter he shall enjoy the great blessings of spirit life. When Spiritualism has reached the point for which we are working, then it will be received by the people as a blessing, and they will be eager to receive the beautiful truths. Spiritualism does not come to tear down the churches and create a discord in society, but to save the people, and furnish them a pure belief, that in following out will make them nobler and better beings here, and insure them a happy future. It comes to you as a religion and a church, and will eventually bring about a change in the affairs of man that cannot but be acknowledged as for the better.

The work of this church will be of a harmonious nature, and all will work in it with one determination, and that to help and love his neighbor. Each one will be furnished with a special portion of the work, and all will gravitate to his own particular sphere, and no quarreling and contention for the superiority. It is natural for each and every one to think differently from his neighbor, and to make this world a harmonious group of humanity, each one must have his own place and retain it. To produce the desired result in Spiritualism, you must bring this state of affairs about.

WESLEY AND WHITFIELD.

These were the two great Methodist ministers. Whitfield was a more powerful preacher than Wesley. Wonderful revivals attended his ministry wherever he went, and tens of thousands professed to be converted through his instrumentality. He formed no societies, effected no organization. The result has been that his followers have passed away and live only in history. On the other hand Wesley formed societies. Commencing with but a few, these he placed under leaders, then conferences were organized. The result has been, the largest body of Protestant Christians in the world. May we not learn some useful lessons from the founder of Methodism, who was not only a Spiritualist, but one of the best organizers ever known?

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track and document every aspect of their operations, from procurement to sales.

2. The second part of the document addresses the challenges of data management in a rapidly changing environment. It highlights the need for flexible and scalable solutions that can adapt to evolving requirements. The author argues that investing in modern data infrastructure is crucial for ensuring long-term success and competitiveness.

3. The third part of the document explores the role of technology in enhancing operational efficiency. It discusses various digital tools and platforms that can streamline processes, reduce errors, and improve overall productivity. The text encourages organizations to embrace innovation and leverage technology to gain a competitive edge.

4. The fourth part of the document focuses on the importance of collaboration and communication within an organization. It stresses that effective teamwork and clear communication are vital for achieving common goals and overcoming challenges. The author suggests that organizations should foster a culture of openness and collaboration, where team members feel empowered to share ideas and feedback.

5. The fifth part of the document discusses the significance of continuous learning and development. It argues that in a fast-paced world, organizations must invest in the growth of their workforce. This can be achieved through various means, including training programs, workshops, and on-the-job learning. The text encourages organizations to view learning as an ongoing process that is integral to their success.

6. The sixth part of the document addresses the issue of risk management. It emphasizes that organizations must proactively identify and mitigate potential risks to avoid costly setbacks. The author suggests that a comprehensive risk management framework should be in place, covering all aspects of the organization's operations. Regular risk assessments and updates are crucial for staying ahead of potential threats.

7. The seventh part of the document discusses the importance of customer satisfaction and loyalty. It argues that providing exceptional customer service is a key differentiator for organizations. The text suggests that organizations should focus on understanding their customers' needs and preferences, and tailor their offerings accordingly. Consistent high-quality service can lead to increased customer loyalty and repeat business.

8. The eighth part of the document addresses the issue of sustainability and social responsibility. It emphasizes that organizations have a responsibility to their stakeholders beyond just financial performance. The author suggests that organizations should adopt sustainable practices and contribute positively to the community. This can enhance the organization's reputation and long-term viability.

9. The ninth part of the document discusses the importance of innovation and creativity. It argues that organizations must foster a culture of innovation to stay relevant in a competitive market. The text suggests that organizations should encourage employees to think outside the box and propose new ideas. Investing in research and development is crucial for driving innovation and creating new opportunities.

10. The tenth part of the document addresses the issue of leadership and management. It emphasizes that effective leadership is essential for guiding an organization through challenges and achieving its vision. The author suggests that leaders should be transparent, communicative, and supportive. They should also lead by example and inspire their teams to perform at their best.

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